INDEX TO VOLUME XX

# Christian Science Sentinel

SEPTEMBER, 1917 — AUGUST, 1918


A

Above the Clouds, 446.
Accompaniments," "Without material, 563.
Achievement, 363.
Active Service, 585.
Activity, 44.
Adair, Eva Donaldson, 926.
Adaptation, 131.
Affliction," "Our light, 1046.
Aid, Practical, 1026.
Alden, Joseph G., 326.
Alert Sentinel, The, 10.
Alexander, Emma Thornton, 844.
Allen, Bessie Turner, 765.
Alliger, Leroy, 786.
Allison, Olive, 84.
"Already filled," 724.
AMONG THE CHURCHES
Alton, Ill., 12, 232, 872.
Amsterdam, N. Y., 612.
Anderson, Ind., 512.
Antioch, Cal., 312.
Appleton, Wis., 412.
Ashland, Ky., 192.
Bangor, Me., 372.
Bard, Cal., 92.
Bath, Maine, 412.
Battle Creek, Mich., 812.
Beaumont, Texas, 892.
Bellevue, Ohio, 872.
Bennington, Vt., 912.
Berkeley, Cal., 212, 532, 932.
Pirmingham, Ala., 252.
Blaine, Wash., 672.
Boston, Mass., 12, 112, 192, 272, 372, 452, 532, 612, 632, 672, 712, 792, 892, 972.
Bothell, Wash., 532.
Brewster, Wash., 633.
Brisbane, Queensland, Australia, 732.
Broken Bow, Neb., 792.
Brooklyn, N. Y., 532, 1052.
Burlingame, Cal., 173.
Calgary, Alberta, Canada, 912.
California, 352.
Cambridge, Mass., 612.
Carpinteria, Cal., 852.
Chicago, Ill., 52, 72, 112, 352.
Cleveland, Ohio, 492, 732, 872.
Cleveland, Ohio, and Thomasville, Ga., 132.
Colorado, 352.
Covina, Cal., 452, 992.
Dawson, Yukon Territory, Canada, 1052.
Daytona, Fla., 872.
Denver, Col., 812.
Detroit, Mich., 752, 932.
Durban, Natal, South Africa, 552.
Durham, County of, England, 732.
East Orange, N. J., 652.
El Centro, Cal., 872.
Elkhart, Ind., 612.
Ellensburg, Wash., 192.
Eugene, Ore., 713.
Evanston, Ill., 872.
Far Rockaway, N. Y., 812.
Fillmore, Cal., 772.
Fort Dodge, Ia., 192, 972.
Fort Worth, Texas, 152.
Fostoria, Ohio, 212.
Fremont, Ohio, 632.
Galesburg, Ill., 952.
Galveston, Texas, 332.
Geneva, Ill., 392.

AMONG THE CHURCHES—Continued
Glenwood Springs, Col., 12.
Great Falls, Mont., 772.
Great Lakes, Ill., 432.
Greeley, Col., 652, 1032.
Green Bay, Wis., 412.
Greenfield, Mass., 752.
Harrisburg, Pa., 372.
Helena, Mont., 332.
Hereford, Texas, 532.
Hiawatha, Kan., 972.
Holland, 512.
Honolulu, Hawaii, 132, 932.
Huntington Beach, Cal., 92.
Huntington Park, Cal., 52, 252.
(Note correction on page 72.)
Jackson, Miss., 232.
Jacksonville, Ill., 1012.
Kalispell, Mont., 1012.
Kearney, Neb., 152.
Kinston, N. C., 252.
Lanarkshire, Scotland, 792.
Lexington, Ky., 192.
Lexington, Mass., 12, 1012.
Liberty, Mo., 872.
Lincoln, Neb., 232, 252.
Little Rock, Ark., 352.
Los Angeles, Cal., 72, 412.
Louisville, Ky., 32, 292, 372.
Lowell, Mass., 32, 972.
Manette, Wash., 592.
Marion, Ind., 852.
McGregor, Ia., 192, 712.
Mena, Ark., 812.
Meriden, Conn., 852.
Milwaukee, Wis., 952.
Missouri, 112.
Montana, 472.
Mt. Clemens, Mich., 291.
Nebraska, 312.
Neillsville, Wis., 332.
Nevada, 912.
New Haven, Conn., 432.
New Rochelle, N. Y., 12, 332.
New York, N. Y., 152, 632, 892.
North Adams, Mass., 52.
North Yakima, Wash., 112, 272.
Northumberland, England, 832.
Oakland, Cal., 812, 912.
Oklahoma City, Okla., 952.
Okmulgee, Okla., 492.
Omaha, Neb., 32.
Ontario, Canada, 572.
Ossining, N. Y., 872.
Painesville, Ohio, 892.
Pasadena, Cal., 92, 492.
Payette, Idaho, 92.
Petaluma, Cal., 272.
Philadelphia, Pa., 212.
Plainfield, N. J., 812.
Province of Quebec, Canada, 692.
Quincy, Ill., 12, 173.
Racine, Wis., 1052.
Represa, Cal., 672.
Rhinelander, Wis., 593.
Rhode Island, 352.
Richmond Hill, N. Y., 212, 492.
Rockland, Mass., 72.
Sacramento, Cal., 612, 1032.
Salem, Ore., 992.
San Antonio, Texas, 492.
San Diego, Cal., 332, 372.

AMONG THE CHURCHES—Continued
San Francisco, Cal., 92, 132, 292, 652.
Salt Lake City, Utah, 672.
San Quentin, Cal., 952.
San Rafael, Cal., 473.
Santa Barbara, Cal., 352, 432.
Seattle, Wash., 672.
Sheboygan, Wis., 992.
Skagway, Alaska, 992.
South Haven, Mich., 72, 272.
Springfield, Mass., 732, 992.
St. Louis, Mo., 952.
Stillwater, Minn., 173.
Superior, Wis., 12.
Sydney, N. S. W., Australia, 32.
Texarkana, Ark., 892.
Toledo, Ohio, 912.
Topeka, Kan., 472.
Ventura, Cal., 92, 1032.
Virginia, 392, 452.
Walla Walla, Wash., 232.
Washington, 12.
Washington, D. C., 652.
Water Valley, Miss., 1012.
Waterbury, Conn., 1012.
Watts, Cal., 152, 732.
Waukegan, Ill., 12.
Westfield, N. Y., 932.
Winchester, Ky., 72.
Yates Center, Kan., 632.
Zanesville, Ohio, 272, 392.
Angel, The, 1005.
Angel Visions, 851.
Ann, Leonard, 1024.
Annual Meeting of The Mother Church, 823.
Appreciation of the Lectures, 25.
"Are you faithful? Do you love?" 583.
Ark, The, 11, 805.
Armor of Righteousness, The, 604.
Arms," "The everlasting, 1025.
Army of the Lord, The, 191.
Army, The Strength of an, 783.
Arnold, Charles Edward, 745.
Arnold, Nellie E., 666.
Artillery, Heaven's, 404.
As Children, 806.
As We Journey, 1006.
Ashcroft, John, 766.
Atkin, Annie Jones, 404.
Authority, 83.
Available Chaplain, An, 270.

B

Bailey, Edith Azalia Adams, 46.
Baines, Frances, 866.
Baker, Joseph B., 184.
Ballard, Gertrude E., 427.
Baly, Caroline A., 17.
Banks, Martha Burr, 906.
Bannon, Helen W., 305.
Barker, Arthur D., 845.
Barlow, Lilian, 866.
Barris, J. Allen, 26.
Battle Ground, The True, 984.
"Be not faithless, but believing," 670.
Be of Good Cheer, 250.
"Be of good comfort," 1023.
"Be ye stedfast," 504.
Beard, William, 485.
Bearings, Getting One's, 303.
"Beauty and bounty," 971.
Beede, Lillian Barker, 763.


Digitized by Google

Beer, Ida E., 123.
Bell, Frank, 863.
Bell, Louisa E., 284.
Bell, Minnie S., 166.
Bellinger, Mary P., 206.
Benjamin, Cecil E., 105.
Bennett, Jessie, 905.
Bennett, Stokes Anthony, 103, 924.
Beresford, Hilda, 426.
Bird, Carro A., 446.
Blackburn, Isabel, 686.
Blake, G. Harriette, 245.
Body," "The redemption of our, 703.
Booth, W. Stuart, 404, 865.
Borland, Katharine P., 425.
Bovet, Mary E., 984.
Boynton, Charles C., 905.
Braithwaite, M.A., John Sidney, 944.
Brass, Feet of, 323.
Bread Cast upon the Waters, 945.
Bread, Daily, 746.
Break in the Connection, The, 684.
Brewer, Veronica A., 746.
Brief, Clear, and Effective Testimony, 127.
"Bring ye all the tithes," 807.
Brown, Avery, 324.
Brueggerhoff, Ada, 1045.
Bruised reed," "A, 365.
Bunker, Frank, 5.
Burden Light, Making Our, 785.
Bushnell, Mabel Cone, 266.
Business, Minding Our, 184.
Business, Serving in, 405.
Buskirk, Clarence A., 463.
Butterworth, 2d, Charles C., 304.

C

Calculus," "The infinite, 425.
Camp, Services in, 929.
Camp Welfare Work, 710.
Campbell, Frederick S., 347.
Campbell, Hugh Stuart, 626, 1025.
Care Realized, God's, 526.
Carr, The Honorable Mrs. Eric, 623.
Carter, Bernice W., 964.
Carter, J. Louise, 405.
Case, Mildred Spring, 606.
"Casting away his garment," 946.
Cause and Effect, 647.
Cause, True Service to Our, 664.
Censorship, Thought, 763.
Chadwick, Clarence W., 23, 223, 484, 803.
Chalmers, Agnes F., 387, 987.
Changing and the Changeless, The, 30.
Changing One's Views, 885.
Channels, 626.
"Chemicalization," 365.
Childhood and Obedience, 565.
Childhood, The Joys of, 904.
Children, 331.
Children and Liberty, 711.
Children, As, 806.
"Children of light," 304.
Children," "Suffer the little, 86.
Children's bread," "The, 451.
Chimes of Liberty, The, 711.
Chimes Rang Out, The, 670.
Choice, Our, 284.
Christ, Compassion of the, 685.
Christ-healing in Prophecy, The, 366.
Christ, The Coming of the, 486.
Christ, The Ever Present Healing, 723.
Christ Yoke, The, 350.
Christian Science and the Sailor, 665.
Christian Science Board of Directors, The
Annual Business Meeting of The Mother Church, The, 770.
Comforts for Army and Navy, 210, 710.
Day of Prayer, A, 770.
Distribution of Literature, 110, 410.
Food Conservation, 150.
Footsteps of Progress, 170.
Near Future, The, 50.
Notices, 90, 792, 810.
Red Cross, The, 770.
Religion and Politics, 630.
Christian Science Compassionate, 211.
Christian Science, Demonstrating, 183.
Christian Science in the Home, 325.
Christian Science Monitor, The, 263, 526.
Christian Science not Debatable, 130.
Christian Science, The Sound Theology of, 203.
Christian Scientist and Transient Literature, The, 244.
Christmas Day, How We Spent, 345.
Church, Prayer in, 1007.
Church Soloist, The, 606.
Clayton, Beatrice, 963.
Cleanliness and Godliness, 270.
Cleansing the Temple, 631.
Clouds, A Lesson from the, 1044.
Clouds, Above the, 446.
Clouds Dispelled, 531.
Cobb, LL.B., Silas, 864.
Colbath, Amanda, 904.
College Societies, 65.
Come," "Thy kingdom, 286.
"Come unto me," 231.
Comfort," "Be of good, 1023.
"Comfort ye my people," 1010.
Coming of the Christ, The, 486.
Coming of the Son of Man, The, 643.
Command and Promise, 84.
Commandment, The Tenth, 123.
(Obedience. See editorial note, p. 172.)
Compassion, 784.
Compassion and Healing, 965.
Compassion of the Christ, 685.
Concordances, The, 64.
Confession of Faith, A, 491.
Confidence, In, 425.
Confidence, Quietness and, 749.
Confidences, 64.
Connection, The Break in the, 684.
Conquering the World, 243.
Consecration, 3.
Consecration and Protection, 510.
Conservatism and Progress, 305.
Consistency, 525.
Cook, George Shaw, 143, 704.
Coomber, William Hale, 107, 665.
Cooperation in Distribution, 965.
Corbey, Leon J., 946.
Coulson, Lucia C., 285.
Counterfeit, Reality versus the, 125.
Courage and Good Humor, 730.
Courage, Keeping Up One's, 605.
Courage of the Peacemaker, The, 410.
Covert from storm and from rain," "A, 964.
Cowan, Elizabeth A. M., 486.
Crane, Estelle T. M., 406.
Criticism, 924.
Cudworth, Luther P., 525.
Cummings, Grace N. I., 25.

D

Daily Bread, 746.
Daily Prayer, 506.
Daily Supplies, 725.
Daniel and King Darius, 286.
Daniell, Edward Earle, 66, 306.
Davis, E. Olive, 806.
Davison, George Millard, 666.
Day of Service, A, 25.
Daylight Saving, 845.
Day's Journey, A, 411.
Dean, John M., 44, 564.
Decision, The Highest, 644.
Declaring the Truth, 865.
Dellano, Jennie M., 86.
Delliehausen, Oscar R., 646.
Demand, Responding to the Divine, 6.
Demanded, Perfection, 647.
Demonstrating Christian Science, 183.
Den, Lions in the, 746.
Dennis, Ethel W., 747.
Designating the Way, 304.
Desire, Prayer of Absorbing, 5.
Destiny, Man's High, 164.
Devotional Services Universal, 850.
Dickey, Adam H., 743.
Dils, Nathan S., 726.
Disappear, Waiting for the Unreal to, 364.
Discernment and Judgment, 1030.
Disciple whom Jesus loved," "The, 285.
Discipline of Love, 906.
Disobedience, Unconscious, 245.
Dispelled, Fear, 766.
Dispelled, Illusions, 726.
Distribution, 910.
Distribution, Cooperation in, 965.
Distribution, Individual, 863.
Distribution Work, 1004.
Dittemore, John V., 763.
Dixon, Frederick, 3.
Dixon, Mabel K., 465.
Do you love?" "Are you faithful? 583.
Dominion, Man's God-given, 43.
Door, Shutting the, 7.
Douèt, Marion May, 504.
Doyle, Edith, 846.
Draude, Paul, 25.
Drawing Nigh to God, 190.
Dreams, 804.
Drifting, 484.
Dunham, Harry J., 187.
Dunham, Violet Webster, 967.
Dunn, John Randall, 583, 963.
Dunn, Josephine O., 946.
Dust praise thee?" "Shall the, 1024.

E

Eagle and the Dove, The, 791.
Eagle's Nest, The, 706.
Earth, The Meek Shall Inherit the, 663.
Economy, 130.
Economy and Brotherly Love, 251.
Eddy, Mary Baker, 10, 70, 250, 443, 710.
EDITORIALS
Adaptation, 131.
Alert Sentinel, The, 10.
Angel Visions, 851.
Ark, The, 11.
Army of the Lord, The, 191.
Available Chaplain, An, 270.
"Be not faithless, but believing," 650.
Be of Good Cheer, 250.
"Beauty and bounty," 971.
Camp Welfare Work, 710.
Changing and the Changeless, The, 30.
Children, 331.
Children and Liberty, 711.
Children's bread," "The, 451.
Chimes of Liberty, The, 711.
Chimes Rang Out, The, 670.
Christ Yoke, The, 350.
Christian Science Compassionate, 211.
Christian Science not Debatable, 130
Cleanliness and Godliness, 270.
Cleansing the Temple, 631.
Clouds Dispelled, 531.
"Come unto me," 231.
"Comfort ye my people," 1010.
Confession of Faith, A, 491.
Consecration and Protection, 510.
Courage and Good Humor, 730.
Courage of the Peacemaker, The, 410
Day's Journey, A, 411.
Devotional Services Universal, 850.
Discernment and Judgment, 1030.
Distribution, 910.
Drawing Nigh to God, 190.
Eagle and the Dove, The, 791.
Economy, 130.
Economy and Brotherly Love, 251.
English Bible, The, 910.
Fads Analyzed, 951.
Faith, Hope, and Love, 470.
"Feed my sheep," 991.
Gift of God, The, 870.
Glad New Year, The, 351.
God Governs, 30.
God Made Manifest, 790.
Godly Jealousy, 911.
Government not Politics, 110.
Grandeur of Man's Nature, 391.
Great Commission, The, 691.
Great freedom for the race," "A, 590.
Habits, 51.
Happiness of Thinking, The, 570.
Hearty Cooperation, 210.

Digitized by Google

EDITORIALS—Continued
Heavenly Aspiration, 970.
Heralds of Healing, 930.
Heralds of the Dawn, 390.
Herod Circumvented, 471.
Hoar fight is forgotten," "The, 870.
Home of Love," "The, 291.
House of Rimmon, The, 750.
Household of God, The, 790.
Individual Responsibility, 1011.
Invincible Army, The, 690.
Jacob's Ladder, 1051.
Jerusalem, 371.
"Joy cometh in the morning," 850.
Kindness of God, The, 170.
Labor, 11.
Labor of Love, 1050.
Land flowing with milk and honey," "A, 891.
Law and Life, 172.
Light and Gladness, 750.
Living Witnesses, 830.
"Lo, I am with you alway," 610.
Lord Is at Hand, The, 970.
"Lord, what wilt thou have me to do?" 271.
Making Democracy Safe for the World, 1010.
Material Beliefs Destroyed, 71.
Metaphysics versus Human Psychology, 890.
Ministering Messengers, 310.
Mother and Child, 330.
Motherhood of Being, The, 810.
Nation's Growth, A, 931.
New Heart, A, 370.
"On the top of the mount," 171.
On the Topmost Bough, 771.
One Cause, 311.
"One on God's side is a majority," 671.
Our Boys at the Front, 751.
Outpouring, 390.
Pacifism Analyzed, 410.
Perfect Peace, 431.
Perseverance, 571.
Philosophy of Gratitude, 290.
Planting the Seed, 591.
Pleasure and Pain, 51.
"Pleasures and palaces," 70.
Power in Agreement, The, 1030.
Practicing Hospitality, 630.
Prayer, Silent and Effective, 1050.
Prayers for Prosperity, 190.
Principle Our Omnipresent Guide, 90.
Profit and Loss, 31.
Prophecy, 91.
Real Ability, 511.
Real Friend, The, 370.
Redeeming the Time, 670.
Refuge from the Storm, A, 891.
Rejoicing in Protection Adequate, 450.
Remembrance, 811.
Resurrection, 611.
Revelation of Christianity, The, 990.
Righteousness Relief from False Responsibility, 210.
Sabbath Observance, 231.
"Sacrifice and service," 990.
Salvation of the World, 450.
Science versus Superstition, 731.
Scripture Study, 651.
Second Coming, The, 350.
Second Commandment, The, 591.
Silence in Heaven, 691.
Slackness Analyzed, 530.
Soldiers and Devoutness, 430.
"Sound in sentiment," 230.
Spiritual Interpretation, 151.
Spiritual Movement, A, 550.
Star in the West, The, 330.
Stilling Financial War, 730.
Strength and Courage, 772.
Strength of Kindliness, The, 430.
"Take heed what ye hear," 610.
Teachers of an Earthly Wisdom, 950.
Temples, 310.
Thankful Hearts, 250.
"Things are not what they seem," 650.
Things that Seem, 90.
"Thy holy hill," 1031.
Times and Seasons, 631.
EDITORIALS—Continued
Tranquillity, 490.
Transformation, 71.
Treason, 111.
True Patriotism, 152.
True Prayer and Vain Repetitions, 150.
True Rock, The, 930.
Trumpet Call, The, 50.
Truth Is Formidable, 470.
Truth Versus Human Opinion, 530.
Unbelief Cast Out, 951.
Uplifted Standard, The, 550.
Value of Righteous Thinkers, 490.
Victory, 831.
Waiting for the Waters to Subside, 290.
Warfare, True and False, 111.
What Hast Thou Done? 871.
"What thinkest thou?" 830.
What to Do in War Times, 551.
Work of Mercy, The, 770.
Working in the Church, 510.
Working Out, 571.
Working, Watching, Praying, 810.
Educational Influence of the Monitor, 104.
Effect, Cause and, 1044.
Efficient Service, 145.
Ellias, M.A., L. Lillian, 625.
Elmendorf, Mary J., 247.
Emery, Christine A., 204.
Endurance, 146.
Enduring Word, The, 384.
Enemy, Smiting the, 346.
Enemy, The Last, 1043.
English Bible, The, 910.
Enlightenment and Liberty, 744.
Enrolled for Service, 483.
Error Cast Out of the Temple, 864.
Eternal, Life, 26.
Eternity versus Time, 24.
Evans, Ethel S., 7.
Evans, William, 605.
Ever Present Healing Christ, The, 723.
Ever Present Protection, 985.
Everlasting arms," "The, 1025.
Evil, Overcoming, 205.
Evil Solved, The Problem of, 803.
Evil, There Is No, 464.
Expectation, Routine of, 184.
Experience, A Healing, 683.
Experience, A Mother's, 325.
Experiences, Sunday School, 1026.
Explanatory Note, The, 105.

F

Fads Analyzed, 951.
Faileth," "Love never, 123.
Faith, Hope, and Love, 470.
Fariss, Amy C., 264.
Farlow, Alfred, 703.
Father, Our Heavenly, 446.
Fear Dispelled, 766.
"Feed my sheep," 991.
Feet of Brass, 323.
Fermentation, World, 704.
Field, Henrietta A., 766.
Filled," "Already, 724.
Flash, Nell, 145.
Food, Spiritual, 166.
Forward Footsteps, 644.
Forward March, The, 245.
Fosbery, Arthur F., 263.
Foster, Eila, 1026.
Foundation, A Sure, 283.
Foxes," "Little, 45.
Friend of Sinners, A, 903.
Friendly Hills, The, 846.
Friend-Robinson, Helen, 524.
Friendship in War Time, 983.
Fruits of Obedience, 724.
Fullness of Reflection, The, 1024.
Funds of The Mother Church, 31, 309, 329, 349, 369, 429, 449, 469, 489, 509, 709, 789, 889, 909, 989.
Gain," "Loss is, 786.
Garment," "Casting away his, 946.
Gently," "Speak, 866.
Gerahty, Laura, 547, 1047.

G

Getting One's Bearings, 303.
Ghost, The Holy, 204.
Gift of God, The, 870.
Gilmore, M.A., Albert Field, 505.
Giving, 107.
Giving Wisely, 405.
Glad New Year, The, 351.
Go, Letting, 704.
God and His Idea, 844.
God Governs, 30.
God Is Truth, 603.
God Made Manifest, 790.
God, Man's Kinship to, 463.
God," "Our Father-Mother, 63.
God," "Sons of, 144.
God, The Image of, 284.
God Unchanging, 786.
God, Working for, 886.
God, Working Together with, 843.
Godly Jealousy, 911.
God's Care Realized, 526.
God's Work in God's Way, 606.
Good Will to the Soldier, 867.
Goodman, Alfred F., 264.
Goss, Ethel Munro, 224, 545.
Government not Politics, 110.
Graham, Rev. Andrew J., 386.
Grandeur of Man's Nature, 391.
Gratitude, 925.
Gratitude and Unfoldment, 967.
Gratitude, Unselfed Love and, 86.
Great Commission, The, 691.
Great freedom for the race," "A, 590.
Greenwood, Samuel, 303.
Gregory, Louis A., 226, 503.
Gross, Willis F., 183, 903.
Ground," "Hold your, 1003.
Guard, On, 126.
Guidance and Law, 883.
Guidance, Unfailing, 625.
Guide, Principle the True, 406.

H

Habits, 51.
Hagarty, Laura Dunbar, 126.
Haldane, Helen C., 6.
Hall, Annie Treacher, 584.
Hall, Kate, 1027.
Halsey, Jane, 445.
Happiness of Thinking, The, 570.
Happiness, True, 485.
Hardy, Mary E., 565.
Harmony, Silence and, 945.
Hast," "Sell that thou, 907.
Haughton, J. Arnold, 77.
Hawksley, Marguerite Monis, 467.
Haworth, Richard, 1045.
Healer, Love, the, 246.
Healing Based upon Principle, 524.
Healing, Compassion and, 965.
Healing Experience, A, 683.
Healing, Hymns and, 924.
Healing, Obedience and, 404.
Healing, The Work of, 124.
Heals, Perception Which, 386.
Heals, The Prayer that, 586.
Hearty Cooperation, 210.
Heaven, Names Written in, 566.
Heaven, The Kingdom of, 966.
Heavenly Aspiration, 970.
Heaven's Artillery, 404.
Henry, John Porter, 584.
Heralds of Healing, 930.
Heralds of the Dawn, 390.
Heredity, 445.
Herod Circumvented, 471.
High Ideals, 343.
Higher Patriotism, The, 765.
Highest Decision, The, 644.
Hillier, Isabel, 304.
Hills, The Friendly, 846.
"History repeats itself," 70.
Hoar fight is forgotten," "The, 870.
Hodgson, George L., 146.
"Hold your ground," 1003.
Holding the Line, 763.

Digitized by Google

Holdsworth, Percy M., 4.
Holy Ghost, The, 204.
Home, Christian Science in the, 325.
Home of Love," "The, 291.
Hook, Laurene, 785.
Host, Truth's Invisible, 66.
Hours, Waiting, 423.
House of Rimmon, The, 750.
Household of God, The, 790.
Household Problems, 927.
Householder, Emily, 229.
How We Spent Christmas Day, 345.
Human Affection Purified, 566.
Hunter, Estelle Moreland, 966.
Hyde, Mabel, 567.
Hymns and Healing, 924.
Hymns and Inspiration, 204.

I

Iceberg, Lessons from an, 424.
Idea, God and His, 844.
Ideals, High, 343.
Ideas and Ideals, 226.
Identity, 306.
Idler, The, 523.
"If any of you lack wisdom," 706.
Illusions Dispelled, 726.
Image of God, The, 284.
Imagery, Symbolic, 544.
In Confidence, 425.
Individual Distribution, 863.
Individual Responsibility, 1011.
Inexhaustible Love, 905.
Infinite calculus," "The, 425.
Ingraham, Ruth, 724.
Inspiration, Hymns and, 204.
Instrument of ten strings," "An, 586.
Intelligence, One Governing, 324.
Invincible Army, The, 690.
Ireland, L. A., 625.
Israel," "There is a God in, 266.
"It is he that hath made us," 385.
"It shall not come nigh thee," 645.

J

Jackson, Lieut. Martin F., 984.
Jackson, Myrtle Strode, 117.
Jacob's Ladder, 1051.
Jaquith, Minnie T., 524.
Jeffery, Kenneth L., 867.
Jenkins, Horace C., 286.
Jenks, Chancellor L., 306.
Jerusalem, 371.
Jewett, Nellie Bates, 787.
Jones, Kathrine, 925.
Journey, As We, 1006.
Joy, 686.
"Joy cometh in the morning," 850.
Joys of Childhood, The, 904.
Just Recompense, 383.

K

Keeler, Helen M., 986.
Keeping Up One's Courage, 605.
Keller, Sadie Litchfield, 225.
Kellogg, Adele Hull, 645.
Kennedy, Hugh A. Studdert, 1043.
Ker Seymer, Violet, 424.
Key, Lieut. Col. Robert E., 144, 289, 407, 585, 707.
"Key to the Scriptures," The, 46.
Kiekintveld, Sadie, 505.
Kindness of God, The, 170.
King Darius, Daniel and, 286.
King, Everett Edgar, 686.
Kingdom of Heaven, The, 966.
Kirby, Jessie C. E., 385.
Klein, Warren Charles, 164.
Knapp, Bliss, 1044.
Knisely, Maude J., 64.
Knowles, Eloise Burford, 985.
Koch, Inez, 147.
Kohl, Ida S., 604.
Kysor, Mrs. Blythe, 325.
Labor, 11.
Labor of Love, 1050.
Lacy, Jane, 527.
Land flowing with milk and honey," "A, 801.

L

Landmarks, 666.
Last Enemy, The, 1043.
Lavery, Reginald, 84.
Law and Life, 172.
Law, Guidance and, 883.
Law, True Civil, 624.
Le Clair, Marie, 807.
Lectures, Appreciation of the, 25.
Lectures, Our, 944.
LECTURES, THE
Adrian, Mich., 333.
Albany, Ore., 613.
Albert Lea, Minn., 993.
Alhambra, Cal., 432, 1032.
Altoona, Pa., 993.
Ancon, Canal Zone, Panama, 92.
Ann Arbor, Mich., 613.
Ashland, Ore., 252.
Ashtabula, Ohio, 73.
Athol, Mass., 833.
Baker, Ore., 513.
Baltimore, Md., 993.
Barrington, Ill., 773.
Bath, N. Y., 753.
Bayonne, N. J., 913.
Bedford, England, 493.
Belfast, Ireland, 212.
Berkeley, Cal., 992.
Berlin, N. H., 73.
Biloxi, Miss., 992.
Binghamton, N. Y., 72.
Boise, Idaho, 993.
Boston, Mass., 192, 352, 432, 513, 613, 752, 993.
Boulder, Col., 732.
Bourne, Mass., 153.
Bournemouth, England, 633.
Brantford, Ontario, Canada, 1033.
Bridgeport, Conn., 732.
Bronxville, N. Y., 793.
Brooklyn, N. Y., 433.
Buffalo, N. Y., 113.
Caldwell, Idaho, 1052.
Cambridge, Mass., 433, 793.
Capetown, Cape Colony, South Africa, 593.
Centralia, Ill., 753.
Chadron, Neb., 913.
Charleston, W. Va., 193, 1053.
Cherryvale, Kan., 72.
Chicago, Ill., 93, 113, 132, 192, 292, 293, 412, 493, 613, 693, 913, 953, 1053.
Cincinnati, Ohio, 913.
Cleveland, Ohio, 293, 853.
Clifton, Kan., 733.
Coalinga, Cal., 452, 692.
Colfax, Wash., 93.
Colorado Springs, Col., 32, 353, 853, 1033.
Concord, N. H., 532.
Corpus Christi, Texas, 753.
Corsicana, Texas, 1013.
Cranford, N. J., 1013.
Cumberland, Md., 812.
Dawson, Yukon Territory, Canada, 213.
Dayton, Ohio, 1033.
Denison, Texas, 473.
Denver, Col., 553.
Downers Grove, Ill., 73.
Duluth, Minn., 192.
East Aurora, N. Y., 293.
Elkhart, Ind., 733.
Exeter, N. H., 353.
Fairbanks, Alaska, 173.
Farmer City, Ill., 252.
Flint, Mich., 933.
Flushing, N. Y., 373.
Forest Grove, Ore., 373.
Fort Smith, Ark., 212.
Fort Worth, Texas, 652.
Glasgow, Scotland, 373.
Grand Rapids, Mich., 92, 553.
Greenfield, Mass., 153.
Greenville, Ohio, 193.
Guthrie, Okla., 312.
Halifax, England, 453, 792.
Hamilton, Ohio, 13.
Hammonton, N. J., 673.

LECTURES—Continued
Hanford, Cal., 293.
Harrogate, England, 313.
Harvey, Ill., 433.
Haverhill, Mass., 453.
Helena, Ark., 313.
Hermosa Beach, Cal., 1053.
Holyoke, Mass., 893.
Hoquiam, Wash., 973.
Houston, Texas, 793.
Huron, S. Dak., 413.
Indianapolis, Ind., 873, 993, 1013.
Iola, Kan., 313.
Ithaca, N. Y., 573.
Jackson, Mich., 73, 813.
Jamestown, N. Y., 553.
Jefferson City, Mo., 653.
Johannesburg, Transvaal, South Africa, 673.
Joplin, Mo., 513.
Kansas City, Kan., 53.
Kansas City, Mo., 92, 533, 1033.
Kensington, England, 973.
Kingston-on-Thames, England, 513.
La Grange, Ill., 533.
La Porte, Ind., 413.
Lake Geneva, Wis., 253.
Lakewood, Ohio, 453.
Lancaster, Pa., 933.
Leeds, Eng., 33.
Liverpool, England, 953.
Lockport, N. Y., 973.
Lodi, Cal., 1013.
London, England, 93, 292, 312, 553, 573, 732, 813, 1053.
Long Beach, Cal., 133, 412.
Los Angeles, Cal., 33, 193, 233, 253, 292, 313, 393, 673, 733, 933.
Los Gatos, Cal., 93.
Lynbrook, N. Y., 92.
Madison, Wis., 573, 893.
Malden, Mass., 113.
Manchester, England, 853.
Maplewood, N. J., 873.
Marquette, Mich., 1033.
Marshalltown, Iowa, 672.
Massillon, Ohio, 32.
McMinnville, Ore., 873.
Medford, Ore., 993.
Medicine Hat, Alberta, Canada, 392.
Memphis, Tenn., 913.
Meriden, Conn., 493.
Mexico, Mo., 473.
Miami, Okla., 272.
Miles City, Mont., 253.
Milford, N. H., 333.
Mill Valley, Cal., 553.
Milwaukee, Wis., 252, 993.
Minden, Neb., 133.
Minneapolis, Minn., 52, 272, 812, 873, 953, 1013.
Mitchell, S. Dak., 292.
Monroe, La., 813.
Monrovia, Cal., 912.
Montclair, N. J., 312.
Montreal, Canada, 353.
Muskegon, Mich., 13.
Nampa, Idaho, 132, 693.
Nashville, Tenn., 972.
Needham, Mass., 533.
New Bedford, Mass., 92, 393, 1033.
New Haven, Conn., 973.
New York, N. Y., 72, 353, 533, 732, 872, 873, 893, 913, 933, 992, 1032.
Newbern, N. C., 993.
Newport, Ky., 1053.
Newport, R. I., 153.
Niagara Falls, N. Y., 293.
Norfolk, Va., 333, 973.
North Yakima, Wash., 152.
Norwich, Conn., 333.
Nottingham, England, 672.
Nutley, N. J., 132.
Oil City, Pa., 392.
Omaha, Neb., 292, 593.
Orange, N. J., 413.
Otsego, Mich., 453.
Ottawa, Ontario, Canada, 652, 1052.

Digitized by Google

LECTURES--Continued
Park Ridge and Edison Park, Ill., 893.
Parkersburg, W. Va., 333.
Pasadena, Cal., 13, 153, 853, 953.
Peekskill, N. Y., 733.
Peoria, Ill., 873.
Peru, Ill., 713.
Petoskey, Mich., 233.
Pittsburg, Kan., 1053.
Pittsburgh, Pa., 813, 1033.
Pittsfield, Mass., 72.
Plymouth, Wis., 692.
Portland, Ind., 232.
Portland, Ore., 233, 793, 912.
Providence, R. I., 933.
Racine, Wis., 132.
Red Bank, N. J., 833.
Represa, Cal., 933.
Richmond, Ind., 32.
Richmond, Va., 412.
Ripon, Wis., 1033.
Riverside, Cal., 1012.
Roanoke, Va., 53.
Rome, N. Y., 33.
Roseburg, Ore., 393.
Sacramento, Cal., 273.
Saginaw, Mich., 953.
Salem, Ore., 953.
Salida, Col., 973.
San Francisco, Cal., 573, 873.
San Jose, Cal., 653.
Santa Cruz, Cal., 332, 972.
Saratoga Springs, N. Y., 313, 1052.
Scranton, Pa., 13.
Seattle, Wash., 53, 192, 653, 873, 912.
Sebastopol, Cal., 432.
Sheffield, England, 13.
Spokane, Wash., 573.
St. Augustine, Fla., 992.
St. Cloud, Minn., 673.
St. John, N. B., Canada, 673.
St. Louis, Mo., 273.
St. Paul, Minn., 893, 913.
St. Petersburg, Fla., 1032.
Sterling, Col., 893.
Stillwater, Minn., 33.
Stockton, Cal., 953.
Syracuse, N. Y., 53.
Tacoma, Wash., 312.
Tiffin, Ohio, 392.
Toronto, Ontario, Canada, 973.
Tulsa, Okla., 853.
Tupelo, Miss., 953.
Twin Falls, Idaho, 652.
Vallejo, Cal., 593.
Vancouver, B. C., Canada, 813.
Venice, Cal., 372.
Victoria, B. C., Canada, 1013.
Vincennes, Ind., 773.
Vinita, Okla., 333.
Washington, D. C., 833.
Waterbury, Conn., 913.
Waukegan, Ill., 32.
Weehawken, N. J., 893.
West Roxbury, Mass., 372.
Wheaton, Ill., 133, 373.
Wilkes-Barre, Pa., 1012.
Winnipeg, Manitoba, Canada, 1032.
York, England, 333.
York, Neb., 1053.
Lesson from Nature, A, 845.
Lesson from the Clouds, A, 1044.
Lessons, 986.
Lessons from a Mirage, 905.
Lessons from an Iceberg, 424.
Lessons, Nature's, 1046.
Letting Go, 704.
Lewis, Hortense W., 1024.
Liberator, The Monitor a, 664.
Liberty Bells," "The, 710.
Liberty, Enlightenment and, 744.
Life, 443.
Life Eternal, 26.
Light and Gladness, 750.
Light," "Children of, 304.
"Like devastating witch-grass," 163.
Limitation, 524.
Line, Holding the, 763.
Lions in the Den, 746.
Lions, The, 6.
Listeners, 866.
Literature, The Christian Scientist and Transient, 244.
"Little foxes," 45.
Living Witnesses, 830.
Lloyd, William, 386, 805.
"Lo, I am with you alway," 610.
Lobdell, Vanessa Perry, 924.
Longer," "There should be time no, 543.
Longyear, Mary Beecher, 66.
Loomis, Cassius M., 64, 367.
Lord Is at Hand, The, 970.
Lord looseth the prisoners," "The, 948.
"Lord, what wilt thou have me to do?" 271.
"Loss is gain," 786.
Love, Discipline of, 906.
Love, Inexhaustible, 905.
"Love never faileth," 123.
Love Offering, A, 265.
Love, the Healer, 246.
"Love thy neighbor as thyself," 766.
Loved," "The disciple whom Jesus, 285.
Love's Protecting Power, 186, 426.
Love's Reward, 27.
Lutz, Alma, 346, 847.

## M

Macdonald, Joan, 44.
Macdonald, Samuel Johnstone, 207, 447, 487, 627, 883.
Mace, Nellie B., 163, 563.
Made us," "It is he that hath, 385.
Majority," "The scientific, 623.
Making Democracy Safe for the World, 1010.
Making Our Burden Light, 785.
Malin, Mary G., 205, 1006.
Man Here, The Real, 106.
Man," "Tell no, 105.
Man's God-given Dominion, 43.
Man's High Destiny, 164.
Man's Kinship to God, 463.
March, The Forward, 245.
Martha Who Served, 584.
Martin, Marian E., 345.
Material Beliefs Destroyed, 71.
Maturin, Col. F. H., 206.
McAloney, Mary H., 886.
McClure, Annie Dinsmore, 1005.
McCord, Clara Stockwell, 466.
McFee, James C., 965.
McLeod, Carrie A., 1044.
Mecredy, Mary F., 384.
Meek Shall Inherit the Earth, The, 663.
Meeker, John A., 685.
Meetings, Testimony, 146.
Mental Surgery, 426.
Merrill, Katharine, 24.
Mesechre, Mary I., 586.
Metaphysics versus Human Psychology, 890.
Method, Principle Precedes, 584.
Mewha, Hugh, 644.
Miles, Rev. Leon G., 986.
Miller, Irvin de R., 765.
Mind, Mortal Mind and Human, 3.
Minding Our Business, 184.
Mind's Ideas Omnipresent, 264.
Ministering Messengers, 310.
Mirage, Lessons from a, 905.
MISCELLANEOUS
Camp Welfare and War Relief Fund, 592, 612.
Christian Science Benevolent Association Fund, 31.
Extract from The Christian Science Monitor, 812.
Extracts from Letters, 549, 609, 669, 729, 769, 809, 829, 849, 869, 969, 1009, 1029, 1049.
Important Announcement, 190.
Lecture Recommendations, 852.
Lecturers Appointed, 832.
Mrs. Eddy's Letters, 232, 472.
Notable Service, A, 689.
Notice to Subscribers in Canada, 312.
MISCELLANEOUS--Continued
Quietness and Confidence, 749.
Services in Camp, 929.
Vest Pocket Edition, 210.
Mocatta, Floria A., 165.
Moment, The Present, 546.
Monitor a Liberator, The, 664.
Monitor, Educational Influence of the, 104.
MONITOR REPRINTS
Age, 307.
"And this man, what?" 867.
"Be of good comfort," 167.
"Called unto liberty," 707.
Cause and Effect, 647.
City of God, The, 567.
Consciousness, 927.
Consecration, 687.
Correct View of Man, 547.
Cross of Christ, The, 667.
Divine Protection, 207.
Dominion, 507.
"Earth's stupid rest," 467.
Education, 1007.
Feet of Brass, 323.
Finding God, 827.
Fortress of Spirit, The, 987.
"God is with men," 887.
Government, 347.
"He trusted in God," 87.
Holy City, The, 587.
Infinite Resources of God, The, 127.
Kingdom of God, The, 447.
Liberty and License, 727.
Life, 807.
Love of Animals, 187.
Malpractice and the Malpractitioner, 47.
Mastering Mortal Beliefs, 627.
Mediator, The, 1047.
Metaphysical Warfare, 747.
Mind Governs the Body, 767.
Peace, 227.
Realization of the Christ, 907.
Safety, 607, 787.
Scientific versus Plain Speaking, 387.
Self-Denial, 407.
Sins of the Fathers, The, 487.
Sons of God," "The, 367.
Sound heart," "A, 527.
Spiritual Evolution, 847.
Supreme Desire, The, 967.
"Thy will be done," 1027.
Time and Unfoldment, 267.
Treatment That Is Prayer, 427.
Truth, 947.
Weapons of our warfare," "The, 28.
Monitor, The Christian Science, 263, 526.
Montgomery, Gray, 204, 464.
Moore, Delavan Ross, 344.
Moore, George H., 83.
Morse, Ruth J., 1004.
Mortal Mind and Human Mind, 3.
Moses, 224.
Mother and Child, 330.
Mother Church, Annual Meeting of The, 823.
Motherhood of Being, The, 810.
Mother's Experience, A, 325.
Mother's Victory, A, 666.
Mount, The Pattern Seen in the, 505.
Munroe, Edith F., 37.
Murray, Esther, 566.

## N

Nadel, Jeanette L., 705.
Nall, Robert, 243, 723.
Names Written in Heaven, 566.
Nation's Growth, A, 931.
Nature, A Lesson from, 845.
Nature's Lessons, 1046.
Neighbor as thyself," "Love thy, 766.
Nesbit, Ethyle B., 6.
Nest, The Eagle's, 706.
New Heart, A, 370.
Newell, Nelle S., 245.
Newspaper, Our Daily, 646.
Nirdlinger, Maude Louise, 1046.
"No night there," 266.
Nobility, True, 206.

Digitized by Google

Norwood, Edward Everett, 166.
Note, The Explanatory, 105.
Now, 626.

O

Obedience and Healing, 404.
Obedience, Childhood and, 565.
Obedience, Fruits of, 724.
O'Brien, Harriet, 683.
Offering, A Love, 265.
Oil, Vessels for, 226.
Omnipresence, 1027.
Omnipresent, Mind's Ideas, 264.
"On earth peace," 224.
On Guard, 126.
"On the top of the mount," 171.
On the Topmost Bough, 771.
One Cause, 311.
One Governing Intelligence, 324.
"One on God's side is a majority," 671.
Only a Sparrow, 246.
Ott, Lena, 664.
Our Boys at the Front, 751.
Our Choice, 284.
Our Daily Newspaper, 646.
"Our Father-Mother God," 63.
Our Heavenly Father, 446.
Our Lectures, 944.
"Our light affliction," 1046.
Our Problems, 66.
Outpouring, 390.
"Over the top," 984.
Overcoming, 223.
Overcoming Evil, 205.

P

Pacifism Analyzed, 410.
Paine, Gustavus S., 346, 983.
Palmer, Ezra W., 203, 643.
Palmer, George C., 606.
Parsons, Rachel M., 464.
Partisanship, Patriotism, or Principle? 143.
Patient, Practitioner and, 1023.
Patrick, Isabelle, 384.
Patriotism, The Higher, 765.
Pattern Seen in the Mount, The, 505.
Peace," "On earth, 224.
Peace, True, 306.
Perception Which Heals, 386.
Perfect Peace, 431.
Perfection, 564.
Perfection Demanded, 647.
Perkins, Edith L., 47, 129, 185, 507, 667, 786.
Perkins, Mary Pauline, 647.
Permanence of Truth, 765.
Perryman, Ara Belle, 726.
Perseverance, 571.
Personal Privilege, 705.
Peter," "The shadow of, 206.
Peters, Albert M., 664.
Philosophy of Gratitude, 290.
Pickens, Israel, 265, 544.
Pictures, 1045.
Pillsbury, Ross S., 1006.
Place, The Secret, 326.
Planting the Seed, 591.
Pleasure and Pain, 51.
"Pleasures and palaces," 70.
POEMS
Ascent, The, 667.
At-one-ment, 607.
Awaken! 267.
Bethlehem, 327.
Christ's Ever Presence, 1047.
Darkness Dispelled, 37.
Enduring Work, 387.
Evensong, 727.
Facing the Light, 947.
Forgetting, 347.
God's Day, 407.
Hills, The, 77.
How Great Is God! 767.
Humility, 747.
Immanuel, 547.
Liberty Bells," "The, 710.
Light, 427.
"Light," 467.
POEMS—Continued
Love Unchanging, 129.
Measure of a Man, The, 187.
Motherhood, 587.
Night watches," "The, 567.
No Discord in Mind, 367.
Now, 447.
O Heart of Mine, 787.
Omnipresence, 687.
Open Door, The, 97.
Our National Thanksgiving Hymn, 250.
Penitence, 627.
Prayer, 707.
Prince of Peace, The, 17.
Radiance, 507.
Reflections, 527.
Ruth, the Moabitess, 229.
Service Is Joy, 207.
Shadows, 47.
Shunammite, The, 963.
Song of Joy, A, 87.
Thoughts for Each Hour, 117.
Threefold, 177.
Thy Word Is a Light, 307.
Truth's Final Peace Offer, 987.
Truth's Voice, 147.
Walls, 247.
"Watch," 487.
"What of the night?" 289.
Poole, Carrie Lee, 144.
Porter, Hon. Frances, 526.
Porter, Katharine T., 804.
Power in Agreement, The, 1030.
Power, Love's Protecting, 186, 426.
Power of Right Thinking, 264.
Power, Truth's Sustaining, 84.
Powers, Ada, 704.
Practical Aid, 1026.
Practical Repentance, 1006.
Practicing Hospitality, 630.
Practitioner and Patient, 1023.
Praise and Thanksgiving, 44.
Pratt, A. Celia, 727.
Prayer, 403.
Prayer, Daily, 506.
Prayer in Church, 1007.
Prayer of Absorbing Desire, 5.
Prayer, Silent and Effective, 1050.
Prayer that Heals, The, 586.
Prayer, True, 386.
Prayers for Prosperity, 190.
Preparedness, 743.
Present Moment, The, 546.
Present, The Word Everywhere, 884.
Primrose, W. K., 425, 705.
Principle, 943.
Principle and Practice, 10.
Principle, Healing Based upon, 524.
Principle Our Omnipresent Guide, 90.
Principle? Partisanship, Patriotism, or, 143.
Principle Precedes Method, 584.
Principle the True Guide, 406.
Prisoners," "The Lord looseth the, 948.
Privilege, Personal, 705.
Problem of Evil Solved, The, 803.
Problems, Household, 927.
Problems, Our, 66.
Profit and Loss, 31.
Progress, Conservatism and, 305.
Progressive Work, 466.
Promise, Command and, 84.
Prophecy, 91, 144.
Prophecy, The Christ-healing in, 366.
Protecting, Seed Sowing and Seed, 963.
Protection, 785, 923.
Protection, Ever Present, 985.
Protection, Spiritual, 465.
Puffer, Katherine, 485.
Purified, Human Affection, 566.
Putnam, Ethel, 546.
Putnam, Kathrine Scobey, 307.

R

"Radical reliance," 726.
Rain," "A covert from storm and from, 964.
Ramsay, E. Mary, 663.
Ramsay, M.B., Robert, 403.
Rathvon, William R., 383, 764, 923.
Reading and Studying, 764.
Reading Rooms, 185.
Reading Rooms, The, 625.
Real Ability, 511.
Real Friend, The, 370.
Real Man Here, The, 106.
Real Rest, 705.
Reality versus the Counterfeit, 125.
Realized, God's Care, 526.
Receptive Thought, The, 346.
Recompense, Just, 383.
Redeeming the Time, 670.
Redemption of our body," "The, 703.
Reed," "A bruised, 365.
Reed, Frederick, 244.
Reflection, 504.
Reflection, The Fullness of, 1024.
Refuge from the Storm, A, 891.
Rejoicing in Protection Adequate, 450.
Reliance," "Radical, 726.
Remembrance, 811.
Repentance, Practical, 1006.
Responding to the Divine Demand, 6.
Responsibility, Shifting, 926.
Rest, Real, 705.
Results of Sunday School Experience, 946.
Resurrection, 611.
Revelation of Christianity, The, 990.
Reward, Love's, 27.
Rhodes, Frederick R., 45.
Right Viewpoint, A, 485.
Righteousness Relief from False Responsibility, 210.
Righteousness, The Armor of, 604.
Rittenhouse, Blanche Anderson, 364.
Road, The Thorn, 384.
Robin's Song, A, 46.
Rogers, Adalene Mott, 744.
Rome, Rev. James J., 123, 523.
Rome, Joan Hudgens, 184.
Ronald, William Roy, 1004.
Routine of Expectation, 184.
Rowell, Caroline S., 884.
Rush, Mary Leona, 286.
Russell, S. King, 526.

S

Sabbath Observance, 231.
"Sacrifice and service," 990.
Sailor, Christian Science and the, 665.
Salvation, 847.
Salvation of the World, 450.
Sammis-MacDermid, Sibyl, 945.
Sandelin, Charles C., 267, 607.
Sanford, Eve T., 785.
Saunders, Florence W., 446.
Saving, Daylight, 845.
Schaeffer, Bess Nall, 863.
Schevenell, James, 706.
Schreiber, Elsa H., 325.
Science versus Superstition, 731.
Scientific majority," "The, 623.
Scoffern, Manie Dona, 725.
Scripture Study, 651.
Scriptures, Teaching the, 545.
Scriptures," The "Key to the, 46.
Seal, Emily F., 87.
Second Coming, The, 350.
Second Commandment, The, 591.
Secret Place, The, 326.
Sedman, John Ellis, 65, 783.
See, That Men May, 863.
Seed Sowing and Seed Protecting, 963.
Selected Articles, 7, 27, 47, 67, 87, 107, 127, 147, 167, 187, 207, 227, 247, 267, 287, 307, 327, 347, 367, 387, 407, 427, 447, 467, 487, 507, 527, 547, 567, 587, 607, 627, 647, 667, 687, 707, 727, 747, 767, 787, 807, 827, 847, 867, 887, 907, 927, 947, 967, 987, 1007, 1027, 1047.
Self-denial, 165, 225.
"Sell that thou hast," 907.
Served, Martha Who, 584.
Service, A Day of, 25.
Service, A Notable, 689.
Service, Active, 585.
Service, Efficient, 145.

Digitized by Google

Service, Enrolled for, 483.
Serving in Business, 405.
Severens, Catharine, 504.
Shadow of Peter," "The, 206.
"Shall the dust praise thee?" 1024.
Shaw, A. Jacqueline, 947.
Shifting Responsibility, 926.
Shipman, Emma C., 1023.
Shutting the Door, 7.
Siegfried, Lou-vee B., 106.
Siegfried, Thorwald, 363, 724.
Signature, The, 4.
Signor, Carlotta S., 104.
Silence and Harmony, 945.
Silence in Heaven, 691.
Simplicity of the Word, 23.
Sinclair, Duncan, 284, 784.
Sin?" "Who did, 503.
Sinners, A Friend of, 903.
Skinner, Elizabeth Pinckney, 3, 246.
Slackness Analyzed, 530.
Slote, Sarah Beatrice, 366.
Smith, Anna J. Hudson, 27, 1007.
Smith, Judge Clifford P., 43.
Smith, Grace M., 927.
Smith, Hector Wallace, 546.
Smith, W. Edson, 97, 177, 246, 684.
Smiting the Enemy, 346.
Snyder, Henry J., 586.
Societies, College, 65.
Soldier, Good Will to the, 867.
Soldiers and Devoutness, 430.
Soloist, The Church, 606.
Son of Man, The Coming of the, 643.
Son," "Thine only, 344.
Song, A Robin's, 46.
"Sons of God," 144.
"Sound in sentiment," 230.
Sound Theology of Christian Science, The, 203.
Sparrow, Only a, 246.
"Speak gently," 866.
Spiritual Food, 166.
Spiritual Interpretation, 151.
Spiritual Movement, A, 550.
Spiritual Protection, 465.
Spiritually," "Understood, 886.
Sprague, Frank H., 943.
Stanger, Theodore, 224.
Star in the West, The, 330.
Stedfast," "Be ye, 504.
Stilling Financial War, 730.
Stone, Lida S., 1023.
Strang, Lewis C., 125.
Strength and Courage, 772.
Strength of an Army, The, 783.
Strength of Kindliness, The, 430.
Strings," "An instrument of ten, 586.
Studying, Reading and, 764.
Sturtevant, Eleanor S., 46.
"Suffer the little children," 86.
Sufficiency, 686.
Sunday School Experience, Results of, 946.
Sunday School Experiences, 1026.
Sunday School Teaching, 344.
Supplies, Daily, 725.
Sure Foundation, A, 283.
Surgery, Mental, 426.
Sutherland, Enos Eli, 845.
Sutton, Gertrude, 105.
Symbolic Imagery, 544.

T

"Take heed what ye hear," 610.
Taylor, Ph.D., Hawley O., 543, 1003.
Teachers of an Earthly Wisdom, 950.
Teaching, Sunday School, 344.
Teaching the Scriptures, 545.
"Tell no man," 105
Temple, Error Cast Out of the, 864.
Temples, 310.
Tenth Commandment, The, 123.
(Obedience. See editorial note, p. 172.)
Testimonies, 986.
Testimonies of Healing, 14, 34, 54, 74, 94, 114, 134, 154, 174, 194, 214, 234, 254, 274, 294, 314, 334, 354, 374, 394, 414, 434, 454, 474, 494, 514, 534, 554, 574, 594, 614, 634, 654, 674, 694, 714, 734, 754, 774, 794, 814, 834, 854, 874, 894, 914, 934, 954, 974, 994, 1014, 1034, 1054.
Testimony, Brief, Clear, and Effective, 127.
Testimony Meetings, 146.
Thankful Hearts, 250.
Thanksgiving, Praise and, 44.
That Men May See, 863.
That Which Is Within, 186.
Thee," "It shall not come nigh, 645.
Theology of Christian Science, The Sound, 203.
"There is a God in Israel," 266.
There Is No Evil, 464.
"There should be time no longer," 543.
"Thine only son," 344.
"Things are not what they seem," 650.
Things that Seem, 90.
Thinkers, 546.
Thinking, Power of Right, 264.
Thompson, Ralph B., 566.
Thorn Road, The, 384.
Thought Censorship, 763.
Thought, The Receptive, 346.
"Thy holy hill," 1031.
"Thy kingdom come," 286.
Time, 464.
Time, Eternity versus, 24.
Times and Seasons, 631.
Tips, Mary Kern, 684.
Tithes," "Bring ye all the, 807.
Top," "Over the, 984.
Tranquillity, 490.
Transformation, 71.
Treason, 111.
True Battle Ground, The, 984.
True Civil Law, 624.
True Happiness, 485.
True Nobility, 206.
True Patriotism, 152.
True Peace, 306.
True Prayer, 386.
True Prayer and Vain Repetitions, 150.
True Rock, The, 930.
True Service to Our Cause, 664.
True Unity, 1045.
Truitt, Mary E., 266.
Trumbo, Maud Tillery, 626.
Trumpet Call, The, 50.
Truth, Declaring the, 865.
Truth, God Is, 603.
Truth Is Formidable, 470.
Truth, Permanence of, 765.
Truth Unfailing, 745.
Truth Versus Human Opinion, 530.
Truth's Invisible Host, 66.
Truth's Sustaining Power, 84.
Tucker, Mora, 124.

U

Ueberroth, Ottilie, 965.
Unbelief Cast Out, 951.
Unchanging, God, 786.
Unconscious Disobedience, 245.
"Understood spiritually," 886.
Unfailing Guidance, 625.
Unfailing, Truth, 745.
Unfoldment, 166, 1004.
Unfoldment, Gratitude and, 967.
Unity, 103.
Unity, True, 1045.
Unselfed Love and Gratitude, 86.
Upham, Jessie I., 1026.
Uplifted Standard, The, 550.
Upton, Eunice Sims, 86.

V

Value of Righteous Thinkers, 490.
Varga, Katherine E., 886.
Verrall, Richard P., 746.
Vessels for Oil, 226.
Victory, 831.
Victory, A Mother's, 666.
Vieille, Geraldine, 1046.
Viewpoint, A Right, 485.
Views, Changing One's, 885.
Vyle, Percy Phillip, 624.

W

Wade, Burton H., 506.
Waiting for the Unreal to Disappear, 364.
Waiting for the Waters to Subside, 290.
Waiting Hours, 423.
Walker, Mary Edvina, 644.
War Time, Friendship in, 983.
Warendorff, A., 405.
Warfare, True and False, 111.
Warren, Pearle M., 687, 767.
Waters, Bread Cast upon the, 945.
Watson, Esther E., 127.
Way, Designating the, 304.
Way, God's Work in God's, 606.
Way, The, 684.
Weakley, Jeanette L., 186, 706.
What Hast Thou Done? 871.
"What thinkest thou?" 830.
What to Do in War Times, 551.
Wheatley, Louise Knight, 63, 423.
Whitcomb, M. Ethel, 483.
White, William Frye, 885.
Whiting, Grace L., 587.
Whitman, Wanda, 146.
"Who did sin?" 503.
Wilde, Georgia, 327.
Wilde, Henrietta, 907.
Wilding, Hephzibah Hall, 365.
Wilkinson, Geoffrey, 365.
Williams, Ruth E., 945.
Willis, John B., 283, 603, 843.
Winn, Nina F., 226.
Winter, Flora L., 426.
Wisdom, 505.
Wisdom," "If any of you lack, 706.
Wisely, Giving, 405.
Witch-grass," "Like devastating, 163.
Within, That Which Is, 186.
"Without material accompaniments," 563.
Wood, Daisy Cynthia, 344.
Word Everywhere Present, The, 884.
Word, Simplicity of the, 23.
Word, The Enduring, 384.
Work, Distribution, 1004.
Work of Healing, The, 124.
Work of Mercy, The, 770.
Work, Progressive, 466.
Working for God, 886.
Working in the Church, 510.
Working Out, 571.
Working Together with God, 843.
Working, Watching, Praying, 810.
World, Conquering the, 243.
World Fermentation, 704.

Y

York, Miner M., 186.

Z

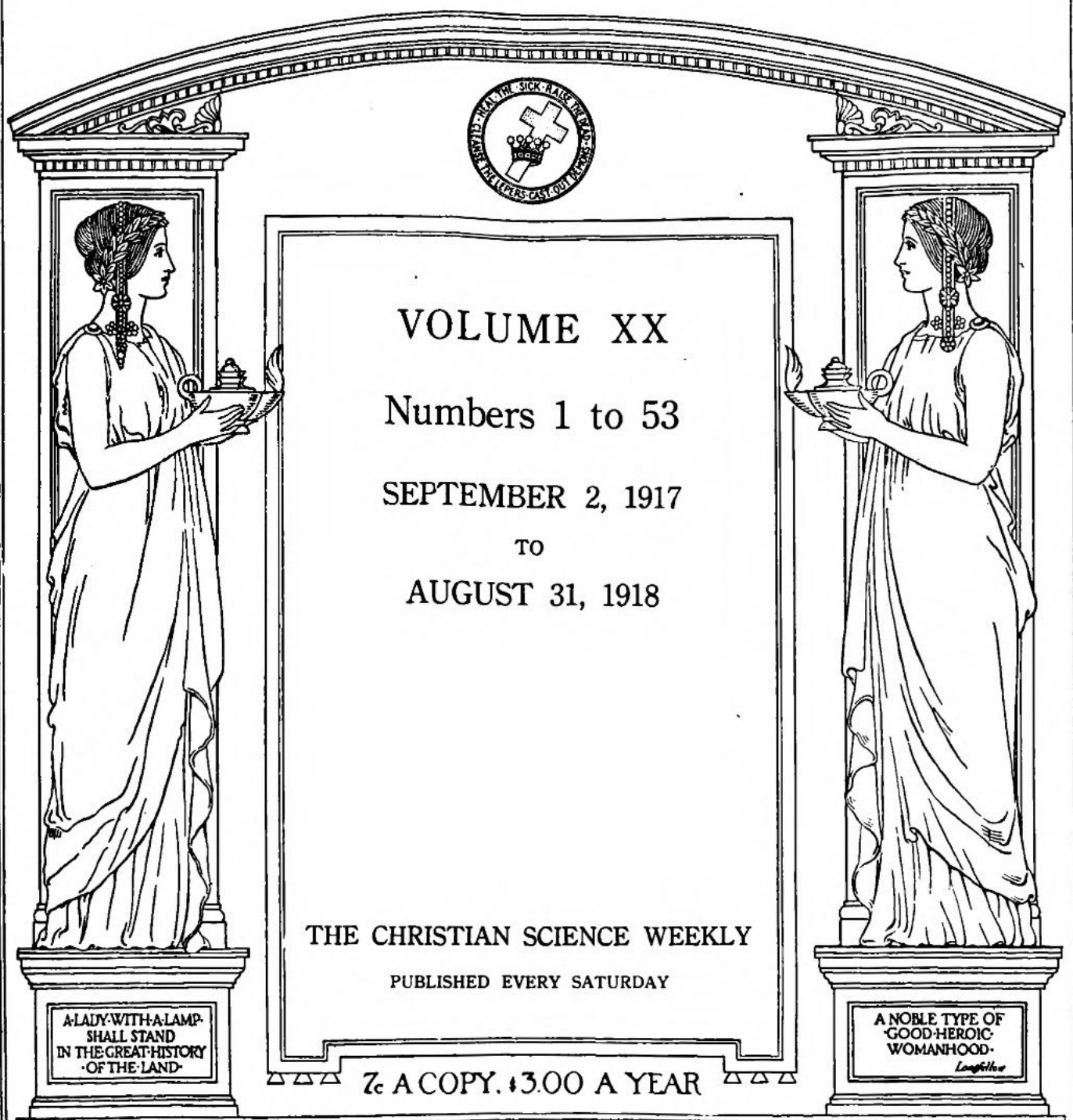
Zerega, Bertha V., 343.

Digitized by Google

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

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




VOLUME XX

Numbers 1 to 53

SEPTEMBER 2, 1917

TO

AUGUST 31, 1918

THE CHRISTIAN SCIENCE WEEKLY

PUBLISHED EVERY SATURDAY

7c A COPY. $3.00 A YEAR

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
BOSTON U.S.A.

Digitized by Google

Digitized by Google

SEP 1 1917
UNIV. OF MICH. LIBRARY

# CHRISTIAN SCIENCE SENTINEL

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

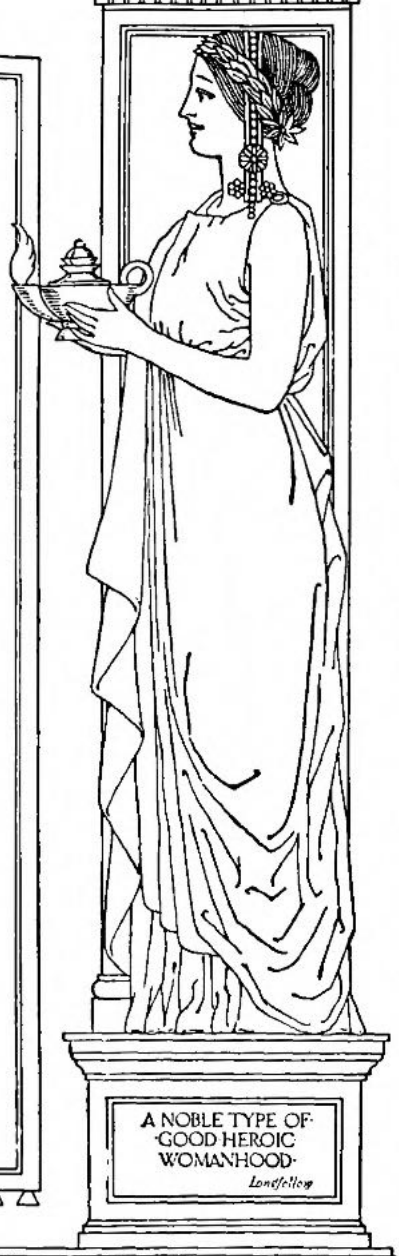
Vol. XX No. 1

Boston, September 1, 1917

Contents of This Number

Mortal Mind and Human Mind — Frederick Dixon 3
Consecration — Elizabeth Pinckney Skinner 3
The Signature — Percy M. Holdsworth 4
Prayer of Absorbing Desire — Frank Bunker 5
Responding to the Divine Demand — Ethyle B. Nesbit 6
The Lions — Helen C. Haldane 6
Shutting the Door — Ethel S. Evans 7
Selected Articles 7
Editorial
Principle and Practice — Mary Baker Eddy 10
The Alert Sentinel 10
The Ark 11
Labor 11
Among the Churches (Current Notes)
Boston, Mass. 12
Washington 12
Alton, Ill. 12
The Lectures
Sheffield, England '13
Scranton, Pa. 13
Pasadena, Cal. 13
Testimonies of Healing 14
The Prince of Peace (Poem) — Caroline A. Baly 17
From Our Exchanges 18




THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS BOSTON MASS U.S.A.

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

**Published Daily, Except Sundays and Legal Holidays**

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local news-dealer, one month, 80 cents.

## The Christian Science Journal

**Published Monthly**

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

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

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

Bound Volumes: Current and past year, cloth, $4.00; half calf or half morocco, $4.75. On earlier volumes write for prices.

## Der Herold der Christian Science

**Published Monthly**

A Magazine printed in German, which publishes original and translated articles bearing upon Christian Science, also testimonials of healing.

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Bound volumes in cloth, $3.75 each; half calf or half morocco, $4.50 each. Write for list of volumes in stock.

## The Christian Science Quarterly

**Published January, April, July, and October**

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

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $1.00; single copy, 25 cents.

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

## Miscellaneous

**BIBLES.** 01483 x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01140 x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683 x. Large type Bible, 10¾ x 8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

**Reprints** (not printed in English). Two-page leaflets, 14 subjects in French and Swedish; 18 subjects in German. Ten copies to one address, 10 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $1.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** 132 pages with index. Paper covered, 15 cents; cloth binding, $1.00.

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. 424 pages. Cloth, $2.50. Edition de luxe, $5.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet. Paper cover, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated, 107 pages. Cloth. $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. 128 pages, paper covered, 15 cents.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12 x 16), $1; 12-inch (mount 15 x 20), $2; 16-inch (mount 21x29), $3.50.

**Picture of the First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18 x 24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11 x 14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**Aluminum Lesson Markers.** Set of thirty, with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60.

---

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Remittances should always accompany orders, and be made by check, money order, or exchange on Boston or New York. Currency or coin should not be sent by mail unless registered. Please send no money or business letters to the Editor or Editorial Department.

Send all orders for the works of Mrs. Eddy, with remittance by New York or Boston draft or money order, direct to ALLISON V. STEWART.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science vs. Finite Sense**—By Francis J. Fluno, M.D.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Religion of Divine Law**—By Jacob S. Shield.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Upward Footsteps.** Also printed in Dutch.

**Fulfilling the Law.** Also printed in Danish.

**Prayer and Healing.** Also printed in French and German.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**Environment and Opportunity.** Also printed in French.

**The Father's Business.** Also printed in German and Swedish.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**The Law of Kindness. "What Went Ye Out For to See?" "Then the Full Grain in the Ear." "Awake Thou That Sleepest." Law and Work. Confidence and Supply. Birthright and Dominion.**

OTHER TRANSLATED PAMPHLETS

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in English-French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

FOR LITERATURE LISTED ABOVE ADDRESS ORDERS AND MAKE REMITTANCES PAYABLE TO

**The Christian Science Publishing Society, Boston, Massachusetts, U. S. A.**

Digitized by Google

# Christian Science Sentinel

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

Vol. XX September 1, 1917 No. 1

## Mortal Mind and Human Mind

FREDERICK DIXON

IN the effort to grasp the full significance of Christian Science, there is nothing more necessary to keep steadfastly in view than the unreality of mortal mind and all its accompanying phenomena. What exactly Mrs. Eddy meant by mortal mind she has explained, with her usual unrivaled terseness and clarity, in a single line on page 25 of "Retrospection and Introspection," in the words, "That which sins, suffers, and dies, I named *mortal mind*," while on page 9 of "Unity of Good" she makes equally clear the absolute necessity for never being betrayed into any admission, mental or verbal, of the reality of mortal mind, when she asks, "What is the cardinal point of the difference in my metaphysical system?" and immediately answers her own question as follows: "This: that *by knowing the unreality of disease, sin, and death*, you demonstrate the allness of God. This difference wholly separates my system from all others."

Mortal mind, then, and human mind are equally and absolutely unreal. They are the illusion which counterfeits God, or Principle, and they possess not one single particle of good, for they are the negation of good. The idea that the human mind is a sort of mortal mind and water, cannot find one line of support in Mrs. Eddy's writings. Human mind is simply mortal mind expressed humanly. The struggle of the human being for salvation is, consequently, the effort to put off the illusion of the carnal mind,—that is, the mortal mind incarnated or expressed in the flesh, for the word carnal is derived simply from the Latin *carnis*, meaning flesh,—and to put on the Mind of Christ. Now this divine Mind, or Mind which was in Christ Jesus, is infinite, since God is infinite. Therefore, when the mortal or human mind is put off, and the Mind of Christ or divine Mind is put on, nothing has been changed and nothing has been created, for the divine Mind being infinite has been there all the time. What has seemed to happen is merely that the illusion of the human senses has passed away into its native nothingness. If the human mind had passed into divine Mind, as is sometimes erroneously imagined, evil in some mysterious way would have become good, and so actually eternal.

Precisely the same dilemma of course arises when the effort is made to explain human mind as a not quite so bad mortal mind. The attempt ends inevitably in an endeavor to whitewash mortal mind. Then this whitewashed mortal mind is gradually diluted until it becomes divine Mind. Thus, instead of the "scientific translation of mortal mind," described by Mrs. Eddy on pages 115 and 116 of Science and Health, in which the unreality of evil ceases to deceive, so that the reality of good becomes spiritually understood, a sort of crazy genealogical table is set us, to the effect that mortal mind begat human mind, and human mind begat divine Mind, who is called God.

What really occurs is very simple, and is again and again carefully explained by Mrs. Eddy in her writings. The only reality is God, or divine Mind, whose image is man made in the likeness of Mind, and whose reflection is divine idea. The fact that this is so constitutes the only supposititious origin of the lie about or counterfeit of divine Mind which was named by Mrs. Eddy mortal mind, and which, when expressed through the human race, she often termed human mind. But the only power a lie can ever even seem to exert is the temporary sense of power it may seem to possess while those who listen to it are sufficiently ignorant of the truth, the knowledge of which would free them from the bondage of the lie. As, then, a man comes to know more about the truth, the liar or human mind is destroyed, and in proportion to the destruction the truth becomes apparent.

Every atom, then, of human mind that appears to exist is unadulterated mortal mind, and human beings differ from the beasts just in this, that they claim to "be as gods, knowing good and evil." It is here, indeed, that the lie of mortal mind reaches in humanity the very arrogance of sin, for it claims evil as part of good, and ignorance as the complement of knowledge. It is the very confusion of Babel, a "house divided against itself." Every phase of sin, from the blood-guiltiness of David to the drunkenness of Noah, is exposed in it; every consciousness of limitation, from the riches of Dives to the hunger of Lazarus, is manifested by it; the misery of Rachel, the leprosy of Naaman, and the treachery of Judas,—all these are physical expressions of it. But the moment you find instead the wisdom of Solomon, the strength of Samson, and the dutifulness of Shem, the self-surrender of Abraham, the confidence of Daniel, or the insight of Isaiah, you are witnessing what Mrs. Eddy terms, on page 115 of Science and Health, "evil beliefs disappearing," and the appearance of those transitional qualities which in the ratio of their appearance lead toward the realm of that perfect spiritual understanding of Jesus which constituted his true humanhood, or man appearing. For the putting off of the old man and the putting on of the new means simply the gradual dissolution of the lies of human sense, and the gradual comprehension of the eternal likeness of Principle. This is man appearing.

If there were any truth in the suggestion that the human mind is less evil than the mortal mind, it would logically follow that the human mind could be purged of evil and become divine. Such a theory, however, would make the human mind eternal, and it would prove that the divine Mind was not infinite, since somewhere in infinity room would have to be found for this human mind. As a matter of fact, Mrs. Eddy makes the matter perfectly clear by dismissing the human mind as a myth. "The hosts of Æsculapius," she writes on page 150 of Science and Health, "are flooding the world with diseases, because they are ignorant that the human mind and body are myths." This proves, finally, that there is no good in human mind, for good is Principle, and it is impossible to destroy one iota of Principle.



## Consecration

ELIZABETH PINCKNEY SKINNER

WEBSTER defines consecration as the "state of being consecrated; dedication." In the epistle to the Hebrews we are told of "a new and living way, which he [Jesus] hath consecrated for us, through the veil, that is to say, his flesh." Consecration means a conquest over material sense, which lifts one out of the belief in death, also the belief of mind in matter. As our Leader says, "We should

Copyright, 1917, by The Christian Science Publishing Society.

Digitized by Google

consecrate existence . . . to the Life which mortal sense cannot impair nor mortal belief destroy" (Science and Health, p. 428). The qualities needed to accomplish this victory over fleshly beliefs, and which prepare consciousness to realize the omnipotence of good, are obedience, consecration, and unity. In order to overcome the sense of evil in the world, the belief in a power apart from God, we must learn to obey; that is, to comply with the demands of Truth, submit to its authority, and yield to the impulse, power, or operation of divine Principle, Love. We must learn what it means to consecrate our lives to the service of God; and we must gain a spiritual sense of unity with good—God and His ideas.

On page 177 of "Miscellaneous Writings" Mrs. Eddy asks: "Will you . . . become real and consecrated warriors? Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death?" We should ponder this request. Consecration to the Christ-idea makes one equal to the destruction of any and all error, for evil is but the expression of the subjective state of mortal mind, and though it has built itself to reach high heaven, it was thought before it appeared as matter.

The objectified thought, therefore, is as unreal as its supposed origin,—the evil mind, which is unable to formulate itself into any expression of power that the unity of good and the understanding of the law of Love cannot lay low. As we obediently strive to gain an understanding of the unity and allness of good, we are able to prove by degrees the nothingness of matter, the demonstration of which can be made only in a stern conflict of the denial of mortal selfhood and of the material body, and through the recognition of the idea of divine Mind, the image of Principle. This inspires us to pledge ourselves to a deeper consecration to the cause of Christian Science, to "a more sincere and Christly love of God and our brother, and a more implicit obedience to the sacred teachings of the Bible and our text-book, as well as to the all-inclusive instructions and admonitions of our Church Manual in its spiritual import, that we may indeed reach 'unto the city of the living God'" (Miscellany, p. 46).

Joshua and his band went seven times around the walls of Jericho. In this demonstration we see that the struggle to know more of divine Principle must be carried on persistently, until the walls of material sense are broken down, and the obstructing beliefs of the carnal mind can no longer hide the spiritual sense of God, man, law, and gospel, and God as expressed in reflection. In beholding this reflection there is instantaneous healing. To be like the Father, human consciousness must be purified, clarified, and strengthened, that the divine nature, character, or image may be seen in reflection.

Consecration is individual, unselfish; it is one with God, and therefore is unity; it is divine in quality and cannot be pierced by mortal thought, proving the truth of this Scripture: "And a man shall be as an hiding place from the wind, and a covert from the tempest; . . . as the shadow of a great rock in a weary land." This refuge in God is realized through spiritual perception, understanding, and application. Consecration to Christ, Truth, does not permit of a belief in the reality of good and evil, but calls for the administration of the law of God to meet every human need; it instructs us how to train each little tendril of aspiring hope to faith, and from faith to spiritual understanding, demonstrating fruition wherein divine Love becomes our closest friend and the source of spiritual happiness and joy.

Complete consecration means constant adherence to the truth; it witnesses to the omnipotence and omnipresence of good, denying either presence or power to evil. This course of steady, active obedience to God is prayer without ceasing; it is inspiration and aspiration, and is not only an inward devotedness of self to His service but an outward profession of allegiance,—a dedication. Complete consecration to God and humanity makes it possible to show our faith by our works, and to prove that "now are we the sons of God."

✧

## The Signature

PERCY M. HOLDSWORTH

INCIDENTS of daily experience ofttimes bring to the student of Christian Science cause for profitable study, as the following instance illustrates. A party of men were returning from a convention at which had been represented corporations and industries of great material wealth and power. In the party were several who had in their hands the control of large affairs, and a group of three men included one of these. During their conversation the man of affairs spoke modestly, in answer to inquiry, of his own work. As an executive officer of several closely associated corporations it was his duty to handle matters of great moment, and on occasion to sign for the head of these companies most important papers. He had also, through years of proven worth, become so conversant with the affairs of this man who was the dominant head, that the latter had given to him power of attorney to conduct his personal investments and sign his name when necessary.

The incidents related were of more than passing interest to one member of this group, for he was a student of Christian Science, using his growing understanding to distinguish between absolute truth and material belief, and seeking always to know the spiritual fact. Thus in the following days he turned over in thought two words, "sign" and "name," which had impressed him as they were spoken.

Among the definitions of the noun "sign" are the following: "That by which anything is made known or represented; that which furnishes evidence; a mark; a token; an indication; a proof." One dictionary also used this illustration: "The kings and earls themselves . . . could only make some mark or sign for the name, and it is from that custom that we have learned to speak of signing our names." Definitions of "name" were: "A descriptive or qualifying appellation given . . . on account of character or acts." "Reputed character; reputation, good or bad." Thus it was seen that to sign another's name was to indicate his character, and so through the years in which the man of affairs had acted as agent for his superior, the papers signed had been the agent's expression of his superior's desires, will, and character.

No one may sign another's name without authority to do so, and until one is sufficiently acquainted to understand the nature and desires of him whom he would represent, no such authority is given. Only after long association with his superior, and a constant endeavor to be found faithful and worthy, and so to understand his employer's character as to be able to express his desires to others, was this agent given the right to sign his name. No doubt as years of association passed, the agent in sincere admiration of his superior's ability and good qualities tried to make them his own, and in these ways to imitate and resemble the one whom he served.

To the Christian Scientist there is but one name worthy of honor, and the sign thereof is healing and pardon. In Science and Health we read, "Christian Science does honor God . . . by doing many wonderful works through the divine name and nature." Also, "The divine nature was best expressed in Christ Jesus" (pp. 483, 259). A study of the New Testament reveals to us that it was his likeness to God and constant communion with Him which enabled Jesus so to understand the divine name and na-



Digitized by Google

ture that he could express it "with signs following." At what was probably his earliest opportunity we find him in the temple, inquiring of the doctors, who were "astonished at his understanding and answers." Just preceding his public ministry he was "led by the Spirit into the wilderness," where through forty days of resistance to evil and communion with good he proved that he could never be induced to use the divine name and authority to further evil's suggestions, however enticing and subtle they might be. Near the close of his ministry we find him, after looking to God in prayer, signing the divine and spiritual decree of life eternal with the command, "Lazarus, come forth."

In considering the life of our Leader we perceive this same earnest search for God, and that clear understanding of His nature which enabled her to signify His character by works of healing. In "Retrospection and Introspection" she tells of her admission to the Congregational church after her insistent expression of her knowledge of divine Love had broken down the barriers of theological dogma, and of the cases of healing which resulted from her preaching and teaching in later years. It is clear to all who read Mrs. Eddy's writings that study of the Scriptures, and the constant desire to know God through reason and revelation, were the means by which she came so to understand the divine nature that her works were the sign thereof, and these means she repeatedly commends to all Christians who desire to awake in the divine likeness.

Guided by the teaching and example of their Leader, Christian Scientists are working to prove this promise given in substance by Christ Jesus, as we read in Mark's gospel: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This signing of the Father's name is not presumption; it involves no assumption of personal power. It is but the visible declaration of the Father's will, for we are told in the gospel of St. John that the Son of man came to do "the will of the Father."

What gratitude we owe to Mrs. Eddy for revealing to us the nature of our Father-Mother God, and how gladly we study the Bible and the authorized Christian Science literature to know Him, and so to understand and express His true image and likeness that our acts may continually prove our understanding of the divine name and nature. No temporal power can begin to compare with this privilege. No earthly potentate exists who can offer such sure reward for faithful service, for, as we are told in the book of Acts, "there is none other name under heaven given among men, whereby we must be saved."

✧

## Prayer of Absorbing Desire

FRANK BUNKER

To many persons the reading of that wonderful first chapter of Science and Health, and particularly Mrs. Eddy's statement that "desire is prayer" (p. 1), has given the first inkling that prayer means something more than an attempt to communicate with God in a more or less formal way. The verses which the little child repeats at its mother's knee; the invocation pronounced by the preacher early in the church service; the sonorous, dignified, and majestic prayers of ritualistic religion; and the beautifully worded outpourings of the human heart, which have come down to us as a part of the world's great literature,—these are the types of prayer with which in varying degree all are familiar, and it is these which are commonly connoted when the term is used.

With that illuminating spiritual insight which earnest students of Mrs. Eddy's writings increasingly recognize to be characteristic of her, she perceived that prayer in its fuller and more complete meaning comprehends as well that craving of the human heart which lies too deep for the spoken word; that innermost and absorbing desire which is the basis of character, the mainspring of conduct, the driving power of men's lives.

The words which we utter may spring from our lips only. Expediency may dictate them, or the desire to do what is expected of us, or the thought of what others may think or say. Words may be used to disguise and obscure our thought as well as to project it and make it transparent. Words in and of themselves are an airy, nimble, and often irresponsible troop, quickly adapting themselves to every change in our mood and purpose. Our desires, on the other hand, are not so completely the servants of our wills, for they spring unbidden from our deepest emotions. They admit of no easy disguise, of no quick shift to meet a changing situation, of no lightning play of feint and guard and thrust as in a fencing contest. Since our conduct is so much more closely related to our desires than to our words, it has come about that the world in taking its measure of a man has learned to examine his deeds rather than his speech. It has found out that a man's determining and directing desire can be better come at through the channel of his actions than through that of his utterance.

It is however true that many times the prayer of our lips and the prayer of our desires are not in accord; for the one may express what we think we ought to pray for, or what we think God would wish us to pray for, while the other embodies what we actually do pray for. Many a man lifts his voice in public prayer, asking for more humility and for a greater measure of spirituality, whose prayer of absorbing desire is expressed in a mad struggle for riches, for fame, for power, for the world's applause. Many a woman joins in songs and hymns of praise whose innermost craving is for a life of selfish ease—a life filled to satiety with creature comforts. For such as these, whose dominant desires give the lie to their words, the world has a well defined contempt and a very ugly name. It was upon this class that there fell the most scathing denunciation of all time, that pronounced upon the Pharisees, whom Jesus likened to "whited sepulchers," outwardly beautiful, but inwardly filled with all uncleanness.

Though the yearnings of the hearts of men when viewed in the aggregate appear to be endless in their diversity and dissimilarity, yet in each consciousness the innermost craving in essence is either chiefly material or predominantly spiritual. Environment, early training and education, and most of all the sea of human belief in which apparently we are immersed and whose waves are ceaselessly beating upon human consciousness, are the seeming influences which shape for us our material desires and impel us to strive with all our might for their realization.

Men never become so completely enthralled in materiality, however, but that some ray of spiritual light penetrates their consciousness and is reflected by them. Every noble and unselfish impulse, every act of unstudied and spontaneous kindness, every sincere and heartfelt wish for greater spirituality, comes through the activity of the Christ-spirit. While this spirit is everywhere present, always has been and always will be, and while it is ceaselessly operative, yet one's consciousness may be so filled with materiality that the "still small voice" will not be heard. There will come a time, however, when the defenses which materiality builds against the Christ-idea will weaken; when the struggle for supremacy will become a conscious one; and when human consciousness will be so cleared of false standards and beliefs that the desire to be wholly possessed of the Christ-mind will prevail.



Digitized by Google

Before this point is reached, however, the high sounding words of materiality must be recognized for what they are, namely, assumptions which are false and presumptuous. Materiality has a thousand specious proposals which it urges upon him who seeks good fortune—and good fortune is sought by all. It offers the possibility of acquiring great possessions; it tempts with the bubble of fame; it dazzles with the prospect of power; it would silence doubts with fanciful pictures of ease and pleasure. So audacious and plausible are its pretensions, moreover, that oftentimes the hollowness of it all is recognized only after great suffering has been endured, after bitter disappointments have been met, after the human heart has been broken with its burden of grief and sorrow. "In some way, sooner or later," Mrs. Eddy writes, "all must rise superior to materiality, and suffering is oft the divine agent in this elevation" (Science and Health, p. 444).

Even after the wish for a life of pure submission to divine Truth has become uppermost in human consciousness—has become the prayer of absorbing desire—the conflict is by no means ended. The one who seeks to be rid of material self in order that God may take possession, has still to prove his sincerity. Doubts assail his faith, perplexing questions challenge his understanding, the flood of sense-testimony at times seems to cloud spiritual sense, the pressure of earthly affairs confuses and distracts him; while from within, the perversities of his own heart impede his progress. With Paul one can regretfully say, "The good that I would I do not: but the evil which I would not, that I do."

Mrs. Eddy tells us that "man's enslavement to the most relentless masters—passion, selfishness, envy, hatred, and revenge—is conquered only by a mighty struggle" (Science and Health, p. 407). But he who perseveres, who fights "the good fight" against the illusions of materiality, whose prayer of absorbing desire is for union with Christ in God, will enter finally into that state of peace and joy and harmony which is heaven; for on the authority of no less a person than Paul it surely will come to pass that "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

✧

## Responding to the Divine Demand

ETHYLE B. NESBIT

As one contemplates the spiritual realities which are unfolded through the study of the Lesson-Sermon, thought rises in gratitude for the table that divine Love has so bountifully spread for us during this awakening process which is revealing the truths of spiritual existence. A recent experience proved the Lesson-Sermon to be the word of God, guarding and guiding thought into a fuller understanding of God and man as His idea.

A testimony of the perfect healing of a baby's finger, the tip of which had been cut off just above the nail, had been lovingly offered at the mid-week testimony meeting; and while one was glorifying God for this wonderful manifestation of His power and presence, the thoughts of another were unconsciously expressing doubt. She was, however, suddenly awakened to the error by a recollection of the demand of Truth as expressed by Paul, "Why should it be thought a thing incredible with you, that God should raise the dead?" But instead of admitting gratitude for this healing truth, and rebuking the error, thoughts of condemnation were admitted. To think that one who had proved in Christian Science the healing power of God, should doubt! This greater enemy was not, however, discovered until the next morning, when the Lesson-Sermon was taken up, and obedience in respect to the daily study uncovered the intruder; though it again presented itself and sought to darken the true sense of the Bible reading. When, however, the following reference from Science and Health was taken up, the enemy received its death-blow: "Human ignorance of Mind and of the recuperative energies of Truth occasions the only skepticism regarding the pathology and theology of Christian Science" (p. 252).

This spiritually awakened faith is healing all mankind. Many times in our striving to rise higher we ask, "What lack I yet?" We may feel that we have accepted Christian Science as the truth, that we study the Lesson-Sermon, and all the books by Mrs. Eddy, read the articles and experiences in our periodicals, and yet we do not get out of our study what others apparently do. Possibly we lack a vital faith that Christian Science is the word of God; perhaps we have not realized the importance of guarding its divine mission by knowing that it is under the same protection as was the church of which Isaiah declared, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn."

As our spiritual armor is put on and the sword of Spirit is wielded, not only do we silence the lie which would hinder individual progress, but we behold Science lifting humanity above all the discords of sense into divine harmony, and through the lens of spiritual understanding we discern that Christian Science will ultimately bring perfect freedom to all mankind. This daily effort to "continue" in the truth, as Christ Jesus admonished, will break the selfish mesmerism which would prevent us from being alert to detect and destroy the intruding thoughts that hinder us from doing faithful service in that loving obedience which alone enables us to demonstrate Truth.

✧

## The Lions

HELEN C. HALDANE

MANY have gained help from a study of Daniel's life, and especially his experience when cast into the lions' den. All such stories in the Bible are very useful to Christian Scientists in working out their individual problems.

One lesson gained in this instance is from the way Daniel showed what the seeming error was that had to be destroyed. It was not the lions in the den: they had nothing to do with Daniel, and his realization of this doubtless overcame his fear, so that to his consciousness they were harmless. On page 514 of Science and Health we find the definition of lion as an idea of divine Mind. It reads as follows: "Moral courage is 'the lion of the tribe of Juda,' the king of the mental realm. Free and fearless it roams in the forest. Undisturbed it lies in the open field, or rests in 'green pastures, . . . beside the still waters.'" Daniel's work was to know that the counterfeit lions of mortal belief were envy, jealousy, malice, and criticism, the belief of place and power,—manifested as ravenous beasts,—and that all the false accusations of mortal mind, even under the laws of the Medes and Persians, could not harm God's idea, expressing purity, innocency, and justice.

Daniel started his work by giving thanks to God, his King. He neither feared nor gave power to any law but the divine, or to any government but that of justice and Truth. He recognized that his position did not depend on human personality, but upon divine Principle. By this understanding of Truth, and this consciousness of the ever-presence and protecting power of infinite Love, the mouths of evil were shut, and the malicious thought had no power but to uncover and destroy itself.

Thus in our daily work as Christian Scientists, when called upon to overcome some belief of evil, let us begin as did Daniel, and as Mrs. Eddy tells us to do when she says, "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them" (Miscellany,



Digitized by Google

p. 210). Then, no matter how loudly mortal mind may try to tell us that, because we like Daniel have broken the laws of the Medes and Persians, we must be cast into the lions' den, we need not fear. If condemned to suffer from any form of evil, whether sin, sickness, limitation, or the world's hatred of Truth, let us remember to look away from the so-called manifestation of error, and know that only our acceptance of the lie that there is another law or power can separate us from the love of God, which, as Paul says, "is in Christ Jesus our Lord."

Like Daniel we should realize that life is eternal and indestructible; that every idea of God is pure and harmless in His kingdom. With this realization "the accuser of our brethren is cast down, which accused them before our God day and night." Then shall the truth be declared to all the world, and men be brought to serve the living God, whose kingdom is everlasting and His dominion "an everlasting dominion."

✧

## Shutting the Door

ETHEL S. EVANS

Two little children were playing one day, when the older, aged seven, began to describe her aches and ills. "I have an awful cold," she said, "and my tooth hurts, and I'm just sick." The five year old, who had been listening gravely, replied: "Why don't you shut the door in its face?" This voicing of the truth was of course effectual, and the error so scientifically rebuked soon vanished into nothingness.

We are told in one of Faber's hymns that—

> If our love were but more simple,
> We should take Him at His word,

and this was what the trusting little one had done; his thought, so pure and unfettered by theories of disease, has dispelled many a cloud of error from his home. The Master's declaration, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven," is easily understood by the Christian Scientist who is closely associated with little ones. Their ready acceptance of truth, when it is presented to them, gives children the ability to shut the door in the face of error's din—and really that is all we are ever required to do. The breath of truth sweeps away each vestige of evil, and thus destroys its asserted power.

There is nothing to dread when fear, that busy and subtle instrument of evil, is met with the divine declaration, "I am God, and there is none else." When we see God's allness we can unfailingly see the falseness of error's arguments. On page 252 of Miscellany Mrs. Eddy affirms this truth: "Have one God and you will have no devil;" and we can do this when we constantly realize the omnipotence of God, all-conquering good.

Each right thought can displace a thousand evil ones, thus shutting the door on error's attempted entrance and forestalling an evil deed. Like a stone cast into a lake, which produces ripples that go far and wide until they gradually pass beyond our sight, so an act (which was first a thought, either good or bad) may reach not only beyond our vision, but go down the ages to bless or harm mankind.

It is only when the door of our consciousness is opened to mortal mind, that cruel impostor designated by Christ Jesus as "a liar," who "abode not in the truth, because there is no truth in him," that we are affected by false beliefs or thoughts which would separate us from the one Mind. When admitted into our mental dwelling how often are these beliefs of evil externalized as sickness, self-righteousness, resentment, and their attendant brood of evils, which are ever ready to enter, unless our thought rests upon the rock of spiritual understanding.

# Selected Articles

[News dispatch in *Boston* (Mass.) *Transcript*]

Bibles for American soldiers and sailors, to be given by the Scripture Gift Mission of Philadelphia, will carry a foreword by President Wilson urging the troops to read diligently the Scriptures. The President has written this inscription:—

"The Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it.

"You will find it full of real men and women not only, but also of things you have wondered about and been troubled about all your life, as men have been always: and the more you read the more it will become plain to you what things are worth while and what are not; what things make men happy—loyalty, right dealings, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of the Christ, who gave everything for them—and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is low and mean.

"When you have read the Bible you will know that it is the word of God, because you will have found it the key to your own heart, your own happiness, and your own duty.

(Signed) "WOODROW WILSON."

✧

[From "Church Editor Confessions" in *McKeesport* (Pa.) *News*]

The value of newspapers and magazines in spreading religious beliefs is a fact that is thoroughly recognized by the Christian Science church, and in practically every public library you will find copies of the official publications of this church. This is true at the local Carnegie Library, for Christian Science publications are to be found there in two languages. But you will search in vain for official publications of other churches. Now and then a stray religious paper will be found on the tables, but the Christian Science papers are always on hand. The followers of Mrs. Eddy show their faith in printer's ink, and use magazines and newspapers to spread their beliefs. This may account for the fact that the Christian Scientists are often of the educated classes, who perhaps have come in contact with Mrs. Eddy's teachings at the public library.

In passing it might be remarked that the Christian Science church publishes one of the best dailies of the country, namely, *The Christian Science Monitor*. Ask any newspaper man to name the five leading papers of the country and he will be sure to include the *Monitor*. It is not devoted to religious propaganda; there is one article in each issue—and only one—dealing with the Christian Science faith. The other columns are filled with news matter, well written and edited. The *Monitor* prints much news that the other papers do not have space for; and when there is any uplift movement going on, no matter what the denomination, plenty of space is given to the cause. Where other papers print excerpts of speeches, the *Monitor* prints them complete. Scandals, murders, divorce,—all such stuff is conspicuous by its absence. There is one complete page of editorials, dealing with present-day topics in a scholarly, thoughtful, and practical way. The newspaper has been called the poor man's college; if this be true, *The Christian Science Monitor* is the university, where a postgraduate course can be pursued. The Christian Science ideal of looking on the bright side is lived up to in the columns of the *Monitor*.

The circulation is not limited to members of the Christian Science faith. Thousands who hold tenets exactly



Digitized by Google

opposed to Mrs. Eddy, read the *Monitor* because of its clear presentation of public problems and the great amount of correct information to be found in its columns. At Harvard University a quotation from the *Monitor* is accepted as true without further confirmation. The writer of this column, although not a Christian Scientist, reads the *Monitor* daily, and is glad to acknowledge that he is always broadened and informed by doing so. As far as I know there is no other sect that publishes a daily paper.

✧

[W. Stuart Booth in *Arvada* (Col.) *Enterprise*]

Many members of the clergy are apparently stirred by the acceptance by Christian Science of the dual, and yet single, command of the Master to preach the gospel and heal the sick. Strangely enough, however, instead of first casting the beam out of their own eye, so that they might see clearly how to render full obedience to this command of Jesus, which he never divided or abrogated, they spend their time carping at those Christians who are humbly endeavoring to follow the Wayshower in both word and deed.

Although Christ Jesus said, "By their fruits ye shall know them," the so-called orthodox churches of today measure a man's Christianity by his creed rather than by his deeds. When one's idea of religion is expressed as a creed, it is but natural that he should attempt to measure everything by his own particular yardstick. This is a rather dangerous procedure, as one's mental vision is liable to have become so narrowed and perverted thereby that the true sense and appreciation of other teachings are not gained; and misapprehension inevitably leads to misrepresentation.

This seems to have been the case in Arvada recently, and for the benefit of those who desire the facts it is appropriate to quote Mrs. Eddy's words as found on page 497 of "Science and Health with Key to the Scriptures," the Christian text-book: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness. . . . We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Wayshower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death."

It is sad that any preacher of the gospel of Christ should so forget the Master's teachings as to traduce the name and character of one who has done so much for humanity as has Mary Baker Eddy. Through her spiritual devotion, consecration, and unselfishness, great numbers of people have been redeemed from suffering and sin, and are showing in their lives that "God is not the God of the dead, but of the living."

✧

[Judge Clifford P. Smith in *Ridgewood* (N. J.) *Herald*]

It is well known that the growth of the Christian Science movement has been attended by a clamor of opposition, and particularly by a din of clergy. Also, that the utmost efforts of those who have tried to stay the progress of Christian Science have been notable for their futility. For this lack of the desired effect there are at least two evident reasons. In the first place, Christian Science has always deserved whatever it has gained in the estimation of men. The vast majority of those who have sought its benefits according to its own rules have been convinced that Christian Science is all that it purports to be; and other people in a fair proportion to their opportunities for observation have recognized Christian Science as a wholesome influence in the lives of its adherents. In the second place, the opposition to Christian Science by the most of its adversaries has been of a character that does not deserve to succeed. This observation is illustrated in a typical manner by the letter from a clergyman which was published in the *Herald*.

One of his statements was as follows: "Christian Science says that marriage may be 'relinquished by mutual consent or legally dissolved.'" There were quotation marks around the last seven of these words, as though Mrs. Eddy had used them. The fact is, however, that Mrs. Eddy never said that marriage may be relinquished by mutual consent. What she did say is to be found on page 297 of "Miscellaneous Writings," and is as follows: "A man or woman, having voluntarily entered into wedlock, and accepted the claims of the marriage covenant, is held in Christian Science as morally bound to fulfil all the claims growing out of this contract, unless such claims are relinquished by mutual consent of both parties, or this contract is legally dissolved." In law and in morals there are certain claims or obligations incident to the marriage relation which may be relinquished by mutual consent. Any fair-minded reader can see that Mrs. Eddy referred to them, not to the contract of marriage, as the subject of relinquishment by mutual consent.

Another statement by the same minister of the gospel was as follows: "Christianity believes that the Bible was given to us by the inspiration of God, the Holy Spirit, and is profitable: Christian Science denies this." There is not the slightest basis or pretext for this reproach. Immediately following it there was a quotation from page 170 of Mrs. Eddy's "Miscellaneous Writings," inserted as though it supported the foregoing statement. The words quoted were these: "The material record of the Bible is no more important to our well-being than the history of Europe and America." The rest of the same sentence was not quoted, and is as follows: "But the spiritual application bears upon our eternal life. In short, Mrs. Eddy was simply speaking in favor of a spiritual rather than a material interpretation of the Scriptures. The sentence thus garbled was a part of a sermon by Mrs. Eddy in which she used the words "inspired pages" with reference to the Bible, and said that she found all that she preached within its pages.

✧

[Charles W. J. Tennant in *Middlesex County Times*, Ealing, England]

In the report of a discourse in the Ealing Congregational Church, entitled "The Abolition of Death," the preacher is reported to have said: "Escape from death, pronounced possible by Mrs. Eddy through belief in the unreality of death, has been proved impossible, for she has died and her death contradicted what she taught in life. Had her teaching proved true, it would have been the greatest calamity that could have happened to the world."

The teaching of Christian Science with regard to death is in no way disproved by the passing away of Mrs. Eddy. The fact remains that eternal Life is God, who knows no death; a false sense of life may seem to die, but this does not in any way interfere with the immortal Life which is revealed through spiritual understanding. Death is the result of the belief of life in matter.

Mrs. Eddy writes on page 426 of Science and Health, "Sin brought death, and death will disappear with the disappearance of sin." For one so to gain in spirituality as to be able to overcome death would be of the greatest benefit to humanity, for such a demonstration would be the fulfilment of the words of our Master: "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." There are many examples given in the Bible of those who were spiritually minded enough to overcome death and lay off the flesh, as Jesus did at the ascension. These wit-



Digitized by Google

nesses are a comfort and an incentive to others to strive to let that Mind be in them "which was also in Christ Jesus," and which alone can enable them to emulate his works. Christian Science is the Comforter which leadeth into all truth.

✧

[John M. Tutt in *Trenton* (Mo.) *Republican*]

The report of a sermon delivered in Trenton by a revivalist contained certain allusions to Christian Science and to Mrs. Eddy which, to put it mildly, were as untrue as improper. The following statement is accredited to this preacher: "I am against anything that denies the divinity of Christ. Universalism and Christian Science are the product of the devil." It is of course out of keeping to align any other religious teaching with Christian Science, since it is fundamentally different from all others and is synonymous only with itself, that is, scientific Christianity, or exact knowledge of the laws of God in their application to humanity.

If Christian Science is the product of evil, Christianity is, for the teaching of Christian Science accords in every respect with Christ Jesus' claims concerning himself and his designation of what should constitute discipleship. With regard to what should mark a Christian, these statements of Jesus are conclusive: "By this shall all men know that ye are my disciples, if ye have love one to another." "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." "Heal the sick, cleanse the lepers, raise the dead, cast out devils." "If ye love me, keep my commandments." Ecclesiastical critics of Christian Science who have not taken the trouble to understand, would do well to consider Jesus' parable of the traveler who fell among thieves, and being left helpless was ministered to not by the professional theologian, not by the dogmatist, who seeing the victim's plight refused the needed succor, but by the despised Samaritan, whose compassion was real and whose Christianity was practically expressed in deeds.

The implied charge that Christian Science denies the divinity of Christ, calls for a more explicit statement, since the truth or untruth of the charge wholly depends upon what is understood thereby. Christian Science teaches that Christ Jesus was the Son of God, and hence truly divine. On page 583 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we find this definition of Christ: "The divine manifestation of God, which comes to the flesh to destroy incarnate error."

Christian Science does not, however, agree at all with the teaching that Jesus was God. Aside from the evident illogicalness of such a dogma, there stand the insuperable facts that the Scriptures do not teach it, and that the words or acts of Jesus himself fail to confirm it. He consistently claimed for himself sonship with God, and vehemently disclaimed all attempts to deify him. "Why callest thou me good?" he remonstrated, "there is none good but one, that is, God."

✧

[Lloyd B. Coate in *Kenton* (Ohio) *Democrat*]

Our critic states: "The Bible says, 'It is appointed unto men once to die'; but Mrs. Eddy says, 'There is no death.'" (Science and Health, p. 331.) If this man understood Mrs. Eddy's writings he would know her statement refers to God's perfect, spiritual idea, even His own image and likeness, and not to mortal man. Those who ridicule the teaching of eternal life oppose the teaching of Jesus the Christ, for he was the greatest teacher and demonstrator of eternal life the world has ever known. Christian Scientists are striving to follow in his footsteps. The healing of hundreds of thousands of people of all manner of sickness and sin through Christian Science is proof that Christian Scientists are in a measure grasping the truth taught by Christ Jesus. Mrs. Eddy never boasted that she would not pass through "the valley of the shadow of death." She urged Christians to have faith in God. On page 43 of "Unity of Good" she says that it will require "time and immense spiritual growth" to triumph over death in the way Jesus taught and commanded.

The old hackneyed statement that Christian Science is neither Christian nor scientific avails nothing, for Christian Scientists are daily proving that it is Christian because it is Christlike, and that it is Science because its teachings are based upon demonstrable truth and are in full accord with the definitions of science given by lexicographers.

Our critic refers to a statement by Mrs. Eddy that "man is incapable of sin, sickness, and death" (Science and Health, p. 475), while the Bible says, "Christ died for our sins." The man referred to by Mrs. Eddy in this sentence is God's image and likeness, and not a sinful mortal. For a full explanation of Jesus and the Christ we would refer your readers to pages 332 to 334 of Science and Health. In speaking of "the Son's duality," Mrs. Eddy writes on page 334: "This dual personality of the unseen and the seen, the spiritual and material, the eternal Christ and the corporeal Jesus manifest in flesh, continued until the Master's ascension, when the human, material concept, or Jesus, disappeared, while the spiritual self, or Christ, continues to exist in the eternal order of divine Science, taking away the sins of the world, as the Christ has always done, even before the human Jesus was incarnate to mortal eyes."

Christian Science teaches that nothing but Christ, Truth, can destroy the awful illusion of sin, sickness, and death, and enable mankind to put off the mortal, or the old man, and put on the immortal,—the spiritual, real sense of existence.

✧

[Editorial in *Ottawa* (Ontario) *Citizen*]

The *Citizen* prints a contribution by an official representative—the committee on publication for Ontario—of the Christian Science church, the world's youngest Christian denomination. As the circumstances in connection with our acceptance of this statement are exceptional, an explanation here may not be considered inappropriate. It seems that earlier in the year the editor of *The Christian Guardian*, the periodical organ of one of the strongest Christian denominations in Canada, felt impelled or justified, in accordance with his interpretation of Christian practice, to print two articles grossly misrepresenting the sincere religious convictions of a comparatively small though growing body of his Christian fellow citizens. The attack, it is pointed out, was entirely unprovoked, unless the practice of attending quietly to one's own business while permitting others to exercise the same right can be properly construed as a provocation.

When a reply, written by an authorized representative of the Christian church attacked, was offered to *The Christian Guardian* and publication requested, the editor, no doubt still in accordance with his understanding of the Sermon on the Mount, declined to print the defense. Most professed Christians, it is to be presumed, regardless of their church affiliations, will find it difficult to approve of the action of the editor of *The Christian Guardian*. Having been unable to resist the temptation to print an attack on his misconception of Christian Science, ordinary British fair play, not to mention the Christian ethics the *Guardian* professes to demonstrate, would seem to demand the publication of the reply of the defendant. When these circumstances were presented to the *Citizen* and a request was made that the defense referred to be given space in this paper in order that at least some of those who had read the *Guardian's* attack might be given the opportunity, denied them by the editor of the *Guardian*, of reading "the other side," the *Citizen* gladly agreed to do so.



Digitized by Google

# Christian Science Sentinel

FOUNDED SEPTEMBER, 1898, BY
MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

PUBLISHED EVERY SATURDAY BY
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.
*Entered at Boston, Mass., post-office as second-class matter*
WILLIAM P. McKENZIE ANNIE M. KNOTT, WILLIAM D. McCRACKAN
*Editor and Associate Editors*


# Editorial

[This article was written by Mrs. Eddy in 1910. Its message is of vital importance to every Christian Scientist today.]

## Principle and Practice

MARY BAKER EDDY

THE nature and position of mortal mind are the opposite of immortal Mind. The so-called mortal mind is belief and not understanding. Christian Science requires understanding instead of belief; it is based on a fixed eternal and divine Principle, wholly apart from mortal conjecture; and it must be understood, otherwise it cannot be correctly accepted and demonstrated.

The inclination of mortal mind is to receive Christian Science through a belief instead of the understanding, and this inclination prevails like an epidemic on the body; it inflames mortal mind and weakens the intellect, but this so-called mortal mind is wholly ignorant of this fact, and so cherishes its mere faith in Christian Science.

The sick, like drowning men, catch at whatever drifts toward them. The sick are told by a faith-Scientist, "I can heal you, for God is all, and you are well, since God creates neither sin, sickness, nor death." Such statements result in the sick either being healed by their faith in what you tell them—which heals only as a drug would heal, through belief—or in no effect whatever. If the faith-healer succeeds in *securing* (kindling) the belief of the patient in his own recovery, the practitioner will have performed a faith-cure which he mistakenly pronounces Christian Science.

In this very manner some students of Christian Science have accepted, through faith, a divine Principle, God, as their savior, but they have not understood this Principle sufficiently well to fulfill the Scriptural command, "Go ye into all the world, and preach the gospel." "Heal the sick." It is the healer's understanding of the operation of the divine Principle, and his application thereof, which heals the sick, just as it is one's understanding of the principle of mathematics which enables him to demonstrate its rules.

Christian Science is not a faith-cure, and unless human faith be distinguished from scientific healing, Christian Science will again be lost from the practice of religion as it was soon after the period of our great Master's scientific teaching and practice. Preaching without practice of the divine Principle of man's being has not, in nineteen hundred years, resulted in demonstrating this Principle. Preaching without the truthful and consistent practice of your statements will destroy the success of Christian Science.

Copyright, 1917, by The Christian Science Publishing Society.

## The Alert Sentinel

A SOLDIER on guard at a particular place has the definite responsibility of challenging with his "Who goes there?" every person who comes,—allowing to pass those who have the right of way, evidenced by their giving the password, and checking or resisting those who have no right to pass, or giving the alarm to the whole garrison in case of an attack. Two words used by the apostle Peter are peculiarly applicable to one on "sentry go." He says, "Be sober, be vigilant." Vigilance is forbearance from sleep at ordinary hours for rest, and sobriety is forbearance from drunkenness at all hours. The reliable sentinel maintains an alert mind. He is vigilantly attentive to duty, his faculties unimpaired by drunkenness or drowsiness. Upon his faithfulness rests the safety of the trusting camp.

The Manual (Art. VIII, Sect. 6) indicates that each one of us must be a sentinel on guard to defend consciousness from intoxication and sloth. It is entitled "Alertness to Duty," and proclaims the necessity for daily defense against the aggressive mental suggestion which would poison and intoxicate the mentality till unreason and perversity prevail; or bring on self-pleased stupor, wherein the victim can both forget and neglect "his duty to God, to his Leader, and to mankind." Any one who intends to be a Christian Scientist must understand these things. If he were joining any other religious denomination, it would be sufficient to express agreement with certain formulated beliefs or doctrines, or agree to take part in certain recurring ceremonies; but becoming a Christian Scientist means more than a mental concession. It means the whole life consecrated: it means enlistment on the side of Principle; and from the moment of enlistment the new soldier of Christ must fight all that expresses enmity to Principle,—in other words, the carnal mind which "is enmity against God." Where is the battle ground? It is within, because the battle of error is against the coming of the kingdom. "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

Is victory assured? It is assured, because already won by "the firstborn among many brethren." Speaking of the struggle preceding the victory, Mrs. Eddy says of Christ Jesus: "Forsaken by all whom he had blessed, this faithful sentinel of God at the highest post of power, charged with the grandest trust of heaven, was ready to be transformed by the renewing of the infinite Spirit. He was to prove that the Christ is not subject to material conditions, but is above the reach of human wrath, and is able, through Truth, Life, and Love, to triumph over sin, sickness, death, and the grave" (Science and Health, p. 49).

Now, to guard a mentality and keep it pure, so that it is sincere and stainless, a transparency for Truth to shine through, is far better than St. Anthony's wrestlings, or Luther's contests with the devil, which depend upon the fact that the tempter has been admitted. Better far the scientific way, which admits only good as reality, and, resting in Truth, finds therein defense from every aggressive lie and liar. The more the worker is a man of truth, the more vigor he has. He prays, "Lead us not into temptation," and expects to walk the upward way devoid of any necessity for giving place to the devil. The tentative Christian Scientist opens a door to temptation, and dallies with mental suggestion. Curiosity makes him think he will miss something if he does not listen to the story of error and learn the ins and outs of a material method. Then when the need for prompt action comes, he is drowsy and heavy with the mesmerism, and becomes the victim, not the victor, unless he vigorously protests, and as a protestant wins his freedom.



Digitized by Google

This periodical was established by Mary Baker Eddy in 1898, and "entitled *Sentinel*, intended to hold guard over Truth, Life, and Love" (Miscellany, p. 353). Fulfilling its mission, it will help each earnest-minded reader to sentinel his own life.

WILLIAM P. MCKENZIE.

## The Ark

THE subject of the ark as it appears in Scripture and as it is explained in our Leader's writings, is of deep interest to students of Christian Science. In their earlier religious experiences most of them were accustomed to think of the ark in a very literal way; but in the light of Truth it is seen to be a spiritual idea, in which we may find refuge from all the storms of error. In the Bible the first mention of the ark is made in Genesis, where the account of Noah's protection during the flood is set forth. We also read in Exodus that when Moses was an infant his mother made an ark of bulrushes in which the child was placed, and committed to the unceasing protection of divine Love, so that no harm could befall him. There were cruel human foes on the shore and fierce crocodiles in the waters; but this mother in Israel, even at that early day, trusted her child to divine Truth and Love, and God did not fail her. If we glance briefly into the record, we shall find that the child was claimed by Pharaoh's daughter and brought up by her, and that his education in all the learning of that time was apparently necessary in order to fit him for meeting its representatives at a later day, when he sought to free his people from Egyptian bondage.

The idea is again presented to us as the "ark of the covenant," which is described in several of the books of the Bible, the ark which accompanied the children of Israel on their wanderings and at length found a permanent resting place in the temple at Jerusalem. The fact that it was regarded with superstitious awe by many of the people, need not prevent us from seeing its deep significance as a symbol of the divine idea; and when this is once apprehended in Christian Science, it makes luminous all that we read about the ark in the Bible, and also shows us how we may find safety in the spiritual idea, which was symbolized in the varied experiences of the Hebrew people. On page 581 of Science and Health our revered Leader thus defines ark: "Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter." She goes on, "The ark indicates temptation overcome and followed by exaltation."

It is well for us to remember that the symbolic form of the ark, as expressed materially, is of little consequence, although this met the varying needs of humanity at different times. When, however, we apply our understanding of divine Truth, we shall discover that every presentation of the subject shows us how we may find refuge and safety in time of need. In the ninth chapter of the epistle to the Hebrews we are told about the tabernacle which is "the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." All of these symbols relate themselves without difficulty to the working out of our human problems, and we rejoice in knowing that our manna comes to us fresh every day from the rich provision of divine Love, and that it means for us, in the proportion of our assimilation of it, eternal life.

After the deluge Noah was assured by ever present wisdom that a flood of waters would never again cover the earth; but as the history of the human race unfolds we find distinct reference to another sort of deluge, that of fire, which has undoubtedly come upon mankind at this very hour. Some of the Scripture writers saw this as meaning the entire destruction of everything on the human plane; but Isaiah, whose clear spiritual vision never lost sight of the divine idea, wrote: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." In his second epistle St. Peter tells us of the coming of this second deluge, that of fire; but with calm confidence he also tells of the protection of those who love and obey God, declaring that "the Lord is not slack concerning his promise." He does say that there will be a great consuming of all materiality, when even "the elements shall melt with fervent heat;" but he hastens to add that in spite of this we should "look for new heavens and a new earth, wherein dwelleth righteousness." In an old hymn we find these deeply significant lines:—

> And when the waves of ire
> Again the earth shall fill,
> The ark shall ride the sea of fire
> And rest on Zion's hill.

In this second deluge those who understand the divine Principle of Jesus' teachings will read with calm assurance his words respecting this latter-day experience. He bids us watch and pray always that we may escape the things that shall come to pass on the mortal plane, and that we may lift thought above the "surfeiting, and drunkenness, and cares of this life," but he at the same time says, "There shall not an hair of your head perish." On page 188 of Miscellany our revered Leader says, "Your ark of the covenant will not be brought out of the city of David, but out of 'the secret place of the most High,' whereof the Psalmist sang, even the omniscience of omnipotence." Be this forever our ark of the covenant, our place of refuge!

ANNIE M. KNOTT.

## Labor

THE habit of using the term labor to mean merely manual work springs from the materialism of the age. Therefore the troubles which have grown up around what is termed labor can be corrected only by spiritual understanding. All work is originally mental because it requires thought at the source. There can be no absolute line of separation between the man who plans the city and him who digs the trench. They are both thinking beings, and if they stopped thinking the spade would drop from the hand of the one as surely as the pen from the hand of the other. Antagonism between the workshop and the office, wherever it exists, is based upon the supposition that the work done in the first is manual and in the second mental. The truth is that as the world moves today all work is becoming more mental. Machinery performs what seems to require intelligence, but the intelligence is not in the machine, it is expressed by man.

From the supposition that some kinds of work can be merely manual, there has arisen a certain disdain of labor on the one hand and a natural resentment on the part of the laborer. The workshop has even been pushed to overvalue its services in order, as it supposed, to safeguard its rights against the office. Hence the labor troubles which the unscrupulous mental manipulator has sought to use to his advantage in creating internal difficulties in order that external duties might be neglected. All men are really workers to some extent, and should be coworkers; the lines between them should not be those of separation but of coordination, and as their work becomes increasingly mental, as it inevitably must, they should find their unity in Mind, not in matter, and thus establish the brotherhood of man.

All honest work has its place and should have its re-



Digitized by Google

ward, for "the laborer is worthy of his hire," but the increase comes only with the understanding that God is Mind and Spirit and man mental and spiritual. Looking to matter for wages fills the hand with the wages of sin, which is death; looking to Spirit for supply keeps the water of life ever flowing and fresh day by day. Jesus warned his generation against laboring for matter when he said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." What can endure unto everlasting life except that which is by nature eternal? Christian Science reveals Truth, Life, and Love as substance and "incapable of discord and decay" (Science and Health, p. 468).

Surprising as it may seem to the average man in factory or counting room, when he receives his pay at the end of the week or month he is really receiving in kind. If he has been conscious of mental or spiritual activity, he receives in return of that substance which is "the evidence of things not seen," and so is imperishable; if he reaches out for mere matter, his wages will be expressed in decay and destruction. In proportion as all workers become metaphysicians, who labor not for the meat which perisheth, will the so-called labor troubles cease and Mind displace matter.

Moreover, with peculiar perversity the rights and status of woman have been continually overlooked in apportioning the rewards for work well done. As the free woman of inspiration is the greatest producer of true substance on earth today, her reward should be the greatest. Until her share is rightly settled the world's division of profit and loss will continue futile and its reckoning will have to be done over and over again. The right woman is today the supreme metaphysician, rewarding the race with riches untold. Christian Science as revealed by Mary Baker Eddy is ready to pay the wages of eternal life to receptive men and women, to fill every hand with the word of Truth and every heart with the spontaneity of Love, thus settling all labor disputes and inaugurating the dawn of a new era in which work will not be labor but play.

WILLIAM D. MCCRACKAN.

✧✧✧

# Among the Churches

## Current Notes

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

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

WASHINGTON.—The outstanding feature of the year's work was the session of the state legislature, lasting from Jan. 8 to March 8, 1917. The cordial reception given our literature by members of that body, and the advanced stand taken by it in maintaining the religious liberties of the people, unimpaired by medical encroachments, are noted. During the year there was an average number of articles in newspapers requiring correction. There has been a definite lessening of active hostility to Christian Science in these published references to it, many of them being intended to be somewhat friendly, and being chiefly erroneous in that they confuse Christian Science with other teachings that have little if anything in common with it. The newspapers published thirty articles written by this committee during the year as a means of correcting such misstatements.

ALTON, ILL.—The Christian Scientists, who have been holding meetings in the Chapter House on Beacon Street for five or more years, have negotiated the purchase of the building on Tenth Street back of the Randall homestead at Tenth and Henry Streets, and will use it as their church home. It was stated today [July 14] that the organization has the money to pay cash for the property. It plans to do some remodeling, and within ninety days, at the most, to occupy the building.—*Alton Telegraph.*

NEW ROCHELLE, N. Y.—On the site of the old structure it is proposed to erect a new edifice to meet the needs of the rapidly growing congregation of First Church of Christ, Scientist. The auditorium will have a seating capacity of five hundred, and the Sunday school room is designed to accommodate some five hundred children.

*New Rochelle Standard.*

LEXINGTON, MASS.—First Church of Christ, Scientist, on Forest Street, Lexington, which is attended by large numbers from that town, Arlington, and Waltham, is to be enlarged and improved, work having started yesterday [July 7]. The plans call for enlarging the auditorium of the church by building an addition at the rear.—*The Boston Post.*

QUINCY, ILL.—Members of First Church of Christ, Scientist, were pleased yesterday [July 8], when officials of the congregation announced that all of the debt on the church edifice had been paid off. The building cost twenty-five thousand dollars and was erected about four years ago. On Sept. 2 it will be dedicated with appropriate services.—*Quincy Herald.*

GLENWOOD SPRINGS, COL.—First Church of Christ, Scientist, and the Christian Science Society have united, and in future will be known as First Church of Christ, Scientist. All services will be held at the new edifice on the corner of Tenth Street and Cooper Avenue.

*The Glenwood Post.*

WAUKEGAN, ILL.—First Church of Christ, Scientist, has received permission to hold services Sunday afternoons at the Naval Station, Great Lakes, Ill. The first service was held July 29.

SUPERIOR, WIS.—The edifice of First Church of Christ, Scientist, was dedicated yesterday [July 15].—*Superior Telegram.*

✧

## Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 2, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 10, 1917.

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

Those who have made application for membership prior to June 1, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
236 Huntington Avenue, Back Bay, Boston, Mass.



Digitized by Google

# The Lectures

SHEFFIELD, ENGLAND (First Church).—John Sidney Braithwaite, lecturer; introduced by the Rev. Charles M. Shaw, who said in part:—

As an introduction to the lecture this evening it may be of interest if I tell something of my own experience in Christian Science. I have been identified with the Christian Science cause for about seven and one half years. I had no leaning toward this teaching, but on the contrary had strong antagonism toward what I believed it to be, and on more than one occasion publicly denounced it. During the later years of my ministerial life I had much uneasiness about the creeds and practices of my church; in brief, they did not justify themselves in face of the necessities of men. About this time Christian Science was brought to my notice, and chiefly on account of the friend who mentioned it to me, who had by this means been healed of long standing insomnia, I was induced to read the literature. At once I was surprised and interested; it was so different from what I had expected.

For about two years I was drawn on, step by step, most reluctantly, for I was unwilling to break away from the church in which I had been brought up; but finally I was convinced that Christian Science is the only possible interpretation of the teaching of Jesus. I therefore left my church, not because it was easy or pleasant to do so, but because I could not do otherwise. Christian Science has quickened my spiritual life to a degree I had not before experienced; it has settled all my intellectual difficulties about the Bible and faith; it has given me much saner, broader views of life, and has delivered me from many minor physical troubles which had long hampered me.

SCRANTON, PA. (First Church).—Bliss Knapp, lecturer; introduced by Mrs. Cole B. Price, who said in part:—

These times are times of testing and of trial for the whole world. The old order is changing, yielding to the new. Forms of government, policies, philosophies, are being tried by the refiner's fire, and purged of everything which cannot stand the test of truth and goodness. Every man feels more than ever before the need of something to cling to in the midst of all this turmoil, the need of a religion which in theory and in practice is synonymous with truth and love. This religion must be modern, meeting present-day, every-day needs, satisfying the modern spirit of keen, scientific questioning. It must be as ancient as "the Ancient of days," because it must be true; and there is no new truth, only new expression of truth.

Christian Scientists know that they have found such a religion—a religion which is potent, immediate, available, which offers logical answers to their questions, which is natural and clear, true, loving, and good.

*Scranton Times.*

PASADENA, CAL. (First Church).—Charles I. Ohrenstein, lecturer; introduced by Vestina Scobey Doolittle, who said in part:—

Those who heard the message of Jesus the Christ and followed in the way he pointed out, had the joy of proving that his word was true. Because for a few hundred years only this trust was faithfully guarded, the availability of the vital teaching that meets every need seemed to be lost sight of for centuries. But it was not really lost. Through prayerful study of the Bible Mrs. Eddy, the Discoverer and Founder of Christian Science, found the practicality of the teachings of Jesus and restored it to the world in Christian Science. She was humbly grateful for the revelation, and we are deeply grateful to her. She found Christian Science in the Bible, and her great desire was that all the world should find it there, too. For humanity's help she wrote "Science and Health with Key to the Scriptures," and established the various activities of the Christian Science church, including a board of lectureship, that all who hungered for peace, joy, health, the fruits of the Spirit, might learn how to bring them forth.—*Pasadena Star News.*

MUSKEGON, MICH. (First Church).—Frank Bell, lecturer; introduced by William E. Pew, who said in part:—

There are so many ologies, creeds, and religions presented to the seeker for truth that one scarcely knows which to follow; but the Scriptures tell us to "prove all things; hold fast that which is good." Christian Science stands this test. The proofs are manifest not only in the healing of sickness and disease but in the healing of lack, discouragement, ingratitude, of hate, malice, and envy; bringing joy and peace to the human consciousness, as countless thousands in all walks of life are willing to testify.

HAMILTON, OHIO (First Church).—Virgil O. Strickler, lecturer; introduced by Robert M. Sohngen, president of the Board of Education, who said in part:—

I am not a member of the Christian Science church, and I am only acquainted with its doctrines in a general way. It has been my observation, however, that its membership is made up from a very large part of the forward looking, good citizenship of the state and nation. I know that its doctrines inculcate cheerfulness and helpfulness; I feel certain that fear has no place in its teachings. Simple faith, a world-wide charity, and the betterment of the conditions of men and women everywhere is a part of its religion. It must be a wonderful experience to be enlisted in such a service.—*Hamilton Republican-News.*

✧

## Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, the First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

CALIFORNIA—Los Angeles (First Church): Church Edifice, 1366 South Alvarado Street, 8 p.m., Sept. 13 and 14.
Los Angeles (Fifth Church): Church Edifice, 7107 Hollywood Boulevard, 8 p.m., Sept. 11.
Oakland (Second Church): Church Edifice, Thirty-fourth and Elm Streets, 3 p.m., Sept. 2, and 8 p.m., Sept. 3.
COLORADO—Colorado Springs: Church Edifice, Boulder and North Cascade Avenues, 8 p.m., Sept. 10 and 11.
Denver (First Church): Church Edifice, Fourteenth Avenue and Logan Street, 8 p.m., Sept. 6 and 7.
CANADA—Toronto, Ontario: Massey Music Hall, 3 p.m., Sept. 9.
ENGLAND—London (First Church): Church Edifice, Sloane Terrace, S.W., 3:30 p.m., Sept. 30.
ILLINOIS—Chicago (Third Church): Church Edifice, Washington Boulevard and Leavitt Street, 8 p.m., Sept. 6 and 7.
Chicago (Seventh Church): Church Edifice, 5318 Kenmore Avenue, 8 p.m., Sept. 6 and 7.
Chicago (Fifteenth Church): Masonic Temple of Austin, Central Avenue and Fulton Street, 2:30 and 4:30 p.m., Sept. 9.
Evanston: Church Edifice, Chicago Avenue and Grove Street, 8 p.m., Sept. 10.
INDIANA—Portland (auspices Muncie): Auditorium, 3 p.m., Sept. 9.
IOWA—Clarinda: Armory, Washington Street, 8 p.m., Sept. 10.
Creston: Court House, 8 p.m., Sept. 7.
Humboldt: Church Edifice, 8:15 p.m., Sept. 7.
MICHIGAN—Ludington: Church Edifice, 402 Filer Street, 8 p.m., Sept. 4.
Petoskey: High School Auditorium, 8 p.m., Sept. 6.
MONTANA—Glendive: Congregational Church, 8 p.m., Sept. 7.
SOUTH DAKOTA—Hurley: Church Edifice, Center Avenue, 8 p.m., Sept. 10.
Lead: Homestake Opera House, 3 p.m., Sept. 9.
Mitchell: City Hall, 8 p.m., Sept. 11.
Redfield: Guild Hall, 8:30 p.m., Sept. 13.
VERMONT—Randolph: Bethany Parish House, 8:15 p.m., Sept. 4.
WEST VIRGINIA—Charleston: Plaza Theater, 3:30 p.m., Sept. 2.



Digitized by Google

# Testimonies of Healing

I wish to bear testimony to what Christian Science has done for me in the last year. I was captain of a British man-of-war, which was torpedoed by a German submarine in the southeastern Mediterranean. When the ship gave her last plunge, I dived overboard, but was immediately sucked back again under the foc'sle awning, some twenty feet under water. I had no sense of fear whatever: my heart seemed full of love, and the knowledge that God was with me even in the depths of the sea. This kept all my faculties clear, and I was able to dive deeper still, so as to clear the awning and regain the surface practically none the worse. The submarine came up and made us all prisoners, took us in to the coast of Cyrenaica, and turned us over to the Senussi—a bloodthirsty and ultrafanatical Muhammadan sect, to whom human life is of no more account than that of a sheep.

For nineteen weeks we were prisoners in the Libyan Desert, exposed to every privation,—naked, hungry, barefooted, sick, burnt by the sun, and chilled by the rain and the bitter cold of desert nights,—our lives always in great peril. After four months I escaped, and covered half the hundred miles of waterless desert which separated us from our friends. I was recaptured, and was in extreme peril of being instantly murdered; but I was preserved from death, although I was flogged with an elephant hide whip, stoned, and spat upon; but remembering him who suffered without a cause, I was hardly conscious of pain.

At the end of five months, the country being blockaded, the last of the provisions ran out: for some time we had been on a quarter of a pound of food a day and were in a state of great weakness and reduced to skin and bone. Apparently only a few days more of life remained, as nothing human could help us. We realized that God was our only help, and the inevitable answer came. The British forces, burning an Arab camp, discovered a letter of mine written to the Senussi commandante two months previously. It stated our condition and the name of the Wells where we were. The British captured a prisoner who had been there thirty years before, and with him as a guide they covered with armored cars and ambulances one hundred and twenty miles of trackless desert in the enemy's country; found, rescued, fed, and clothed us, and returned another one hundred and twenty miles—all within twenty hours. During our captivity there were no medical comforts of any kind, and I believe I am correct in saying I was the only one who never had dysentery or any kind of illness: five died of starvation. My Christian Science friends were working for me all the time I was a captive, and the wife of another prisoner was also a Scientist.

I have been interested in Christian Science for some six years now, though I have swerved many times from the straight and narrow way and have much error still to overcome. But this I know, that it appeals equally to my head and my heart; that though I fall, I am never utterly cast down; that I am happier than almost any one I know; that when I humble myself under the hand of almighty God, and cast out my human sense of personal ability, physique, and so forth, and realize the real source of all good—then and then only do I get my answer.

I have never known sickness since I was a child, but I have been rather deaf for fifteen years: recently I have been able to hear my wrist-watch easily, a thing I had not done for years. This is the result of Christian Science treatment: an aural specialist told me years ago it could never get better but would gradually get worse. I thank God that up to the present I have not been the means of taking any human life, but that I have been able to serve my country equally by saving lives.

RUPERT S. GUNTLIN-WILLIAMS, Captain R. N.

I thought it was just curiosity which made me look into Christian Science, as I had heard some very absurd statements made by those who were not acquainted with the teachings, but now I know that divine Love was leading me. I was at that time practising as medical nurse, and had been doing so for two years, which was probably why anything connected with healing work attracted my attention.

I will not attempt to describe the mixed feelings with which I read Science and Health,—how often I was sure that it was quite wrong, yet reading on was as often compelled by its very logic to see that it was true, and consequently to know that it was my own belief which was wrong. It was very hard to grow out of those beliefs, and I wish to express my gratitude for the testimonies, which helped me very much. They seemed to say, "By their fruits ye shall know them," when doubt as to the truth of this religion tried to creep in.

I shall always remember with deep gratitude the loving-kindness I met at the Christian Science reading room in the weeks that followed. I felt I could not continue my chosen profession, so explained matters to my patient's wife and returned home. Four months later I was married; but serious trouble seemed to have arisen previously, and it was due to Christian Science that the solution was so happily worked out.

Then after two months my husband went to France with his regiment, and again and again have I had cause to thank God for His goodness and that Christian Science taught me how to banish worry. I can truly say I have not worried about him, because I have been able to realize his absolute safety as a child of God. Christian Science has taken away all sense of separation, which I know from experience would have been very great had this teaching not changed my thought about it.

When our little girl was born I asked for Christian Science treatment, with excellent results. I really felt too well to stay in bed, but the rest of the family were not Scientists, so I went gently. Although to mortal sense it seemed necessary for me to have stitches taken, I refused to submit to it, saying that Christian Science was equal to even that occasion—and I was right, for the healing is perfect. The baby is a healthy, happy child, and was helped over vaccination beautifully. A bowel difficulty has also been entirely overcome for her through Science. Last summer I was compelled to ask for treatment for hemorrhoids, and my gratitude for relief from that painful condition can better be imagined than described.

Every day I have cause for rejoicing and gratitude for the freedom which Christian Science brings, and I do thank God that this truth is given to us through the faithful work and life of our dear Leader, Mrs. Eddy, who so truly followed our Master, Christ Jesus.

EDITH HILL, Hanwell, London, W., England.

✧

From my earliest recollection I wondered why those who were supposed to know God were not able to turn to Him in times of sickness, want, or distress, and find their prayers answered as did Jesus' disciples and the early Christians. The Bible was read in our home every Sunday, though with no explanation of the saving power of divine Love; but the hope that God would at some time and in some way be revealed to us was never quite lost.

Arriving at womanhood I found myself many thousand miles from home and loved ones, in poor health and with other problems so great that there seemed scarcely a ray of light. In this seeming extremity thought was constantly reaching out for God. I had been treated by several physicians for stomach disorder, nervous trouble, headaches, and other diseases, but with only temporary relief. I had also followed rigid systems of dieting, so that I was constantly longing for food, but dared not eat



Digitized by Google

it. At this point a friend, seeing my fear of food and of almost everything else, placed in my hands a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. As soon as I began to read this book it was very clear to me that here was the truth for which I had so longed.

I read until late in the night, forgetting the law made by the doctors that I must not read in the evening. This was repeated daily for some time, but from the first day there was no return of headaches. Fear of food also vanished; I began to eat everything and experienced no bad results. Nervousness likewise disappeared, and the nights were passed in restful sleep. The truth seemed so wonderful that for days I scarcely laid Science and Health down, and with Jacob of old I said, "Surely the Lord is in this place," as one error after another disappeared before the light of spiritual understanding.

After a little time a painful internal trouble made its appearance and I was obliged to ask help of a practitioner; but the healing was quickly effected, and the spiritual uplift that followed will always be remembered. The faithful practitioner pointed out clearly why it had been necessary for me to ask help at that time. When Science and Health was returned to my friend I had allowed a sense of limitation to prevent me from purchasing a copy for myself, so was left for several days without this necessary spiritual food and unprepared to meet the error when it made its appearance.

Since my first healing in Science seventeen years ago it has never been necessary to absent myself from my duties on account of ill health. During these years I have found that our Leader's writings, together with the Bible, are the most precious possessions on earth, for in them we find that which "feeds thought with the bread of Life" (Science and Health, p. 222). Daily my heart goes out in gratitude to our revered Leader for her life of devotion to the uplift of humanity, and I know that this gratitude can only be expressed in an earnest effort to show the world that Christian Science is indeed the religion which Christ Jesus lived and practiced.

ELSIE E. EDWARDS, Somerville, Mass.

✧

I have been a student of Christian Science nearly four years, and although I have not made the progress or had the marvelous results expressed by many others, and feel that I lack much of having come to the full requirements of a true Christian Scientist, yet I have been marvelously blessed, physically, morally, socially, and in the business affairs of daily life.

When Christian Science first came to me I felt myself one of the most wretched of men, being in the midst of several years of business failures, separated from home ties and friends by seemingly hopeless discord and with no ray of hopeful outlook ahead. I was broken in health and courage, with but little faith left in the goodness of God or man. Life seemed so hopeless that I longed for the end of it all.

Under these conditions I first had Christian Science brought to my attention in a way to create some interest in the study of it. One of the good friends who had kept me supplied with Christian Science literature persuaded me to attend a Sunday service, and soon afterward I went to a Wednesday evening meeting. Then I began to study more earnestly, and before long became a regular attendant at all the services. My thoughts were gradually led into new channels, the world and daily life began to look brighter, business improved, and new friends came into my life. I began to feel a new faith in and a warmer feeling of loving nearness to my creator. With these spiritual and material advancements my health greatly improved. I had constantly resorted to medical treatment for various physical ills, but soon relied wholly on the healing power of Truth.

For nearly four years now I have not taken any medicine, and though I have not been wholly free from physical ills, I have enjoyed better health than in over twenty years. Best of all, I have never enjoyed such peace of mind and love toward an ever present Saviour, and good will to my fellow man. I have been wonderfully blessed in many ways through Christian Science, and have fully demonstrated to my own satisfaction that in no other way can that complete peace, health, and happiness in all that makes life worth living, be found more perfectly than in its teachings. I truly and sincerely thank God, and am grateful to Mrs. Eddy for Christian Science.

G. WILLARD SHEAR, Delta, Ohio.

✧

I send this testimony in gratitude for my healing in Christian Science. This teaching is helping me in my daily problems, and is showing me how to uncover error and destroy it with the truth. It has taught me that God is a very present help in time of need. I used to think it was not right to trouble God with our small problems, as He had enough to do to attend to the larger ones; but Christian Science has taught me that God is with us all the time, and that He is not a person sitting on a throne judging our every act, but is divine Love, Life, Truth, and intelligence, and we only have to know the truth of His creation to be free.

I have had many demonstrations of the power of Truth. Glasses that had been worn for sixteen years were quickly laid aside as a result of reading Science and Health. I did not begin the study of Christian Science for physical healing, but to get a better understanding of God and the Bible. I was raised in a so-called orthodox church, my father being a minister, but could not get the right understanding of God until I began the study of Science and Health in connection with the Bible. This has brought me the peace that passeth understanding, the "pearl of great price," and I am indeed thankful to God, and grateful to His faithful follower, Mrs. Eddy, for showing us the way to Him. She does not ask us to believe, but to prove the truth in our daily lives.

Christian Science teaches us to rely upon God in every need, and helps us to bear our sorrows. I have been studying Science for several years, and feel that I am gaining in understanding each day.

ETHEL MCARTHUR, Sacramento, Cal.

✧

[Translated from the German]

I was in a hopeless condition and on the verge of despair when Christian Science was recommended to me. This subject was entirely new to me at that time, but when through a few testimonies of healing I obtained knowledge of the fact that the divine power is an ever present help, I at once clung to this new hope and with the help of a kind practitioner was speedily healed. I did not seem to be run down physically, but was mentally; indeed I was very sick in mind. I suffered with sleeplessness, with a sense of uneasiness, of continuous fear, with a dull pain in the back, and was subject to crying fits. My work at the store was given up, as I seemed unable to devote to it the necessary attention, patience, and energy of purpose. A trip lasting several months, and various "cures," followed by sojourns of longer duration in the country, brought no relief from this dreadful condition.

At a hospital for nervous diseases, where I had presented myself for examination, the physicians recommended a two weeks cure at the same institution and then a prolonged stay at a sanitarium somewhere in the country. Although they did not tell me so, I gathered from their conversation that they feared a serious development of my mental condition. Not having had the slightest idea as to such an eventuality I was now greatly alarmed. The thought of such a terrifying prospect resulted in a



Digitized by Google

decided change for the worse, when in my great need another physician recommended to me Christian Science as the best means of recovering my health.

After the first treatment from a kind practitioner I went home, and for the first time in a long while slept from five to six hours without interruption. On the following day I was able to attend to my duties at the store. Whenever it seemed as if I could not perform work of one kind or another, I would think along the lines indicated by the practitioner—that with God's help all things are possible; and so it proved to be. All this meant a hard struggle, but after a few weeks I felt strong and firm enough to continue on the way of truth without further direct treatment from the practitioner. The dull pain in the back disappeared, regular sleep and appetite returned, and instead of fear and worry, contentment and happiness prevailed.

Over a year has elapsed since that time, and I am striving upward, higher and higher toward the light, in the firm resolve to continue to the best of my ability upon the road on which I have started. I am most deeply grateful to God for the many proofs of His love which have been revealed to me through Christian Science, and am indeed thankful to Mrs. Eddy, the Discoverer and Founder of Christian Science, as well as to all who, laboring in the service of Christian Science, are benefiting mankind in so large a measure.

RUDOLF SEYKOTA, New York, N. Y.

✧

With deep gratitude I send this testimony of my healing through Christian Science. All my life I had been bound by the belief of having inherited a weak constitution, and in August, 1915, I came home from normal school to mortal sense suffering from a nervous breakdown. Christian Science was brought to my notice for the second time, and this time I was ready to relinquish the binding beliefs and become receptive to the healing power of Truth. After having treatment for a few weeks I was healed, and on returning to college in the fall was able not only to take the regular schedule but to do extra work besides. I realize now that our only true inheritance is from God, and that this understanding releases us from mortal bondage. At the close of the year's term good health, a high record, and many beautiful demonstrations of Truth gave proof of what had been done for me through Christian Science.

One experience by which I profited I hope will reach others struggling with the same problem. As the close of school drew near, the rush and worry of final examinations seemed to be manifested by all the students. On the last day in which it was possible to finish the term theme I lost the old limited sense of time, and realized the here and now in loving service to my fellow students. The suggestion that time was too limited to spend in helping others was met by the peaceful assurance that in God's kingdom time is unlimited and life eternal. Late in the afternoon I sat down to write my theme, and never had the thoughts and the proper language come so quickly and easily. I spent less than half the time ordinarily devoted to this task, yet my paper was returned to me with few mistakes and the highest grade I had ever received. My desire to be governed in all things by the Mind "which was also in Christ Jesus," was strengthened by this demonstration.

A fear of mathematical examinations was overcome with one treatment. Even from a mortal viewpoint this fear had no foundation, for I had kept up thoroughly with the work, but as a result of the treatment peace and calmness came over me, for I was made to know that the one divine Mind reflected through me did the work. I did not have to make a single correction in working out the solutions, and when the paper was finished I knew that the problems were perfectly solved, so I was not surprised later to learn of the perfect grade. My heart is filled with gratitude to our beloved Leader, Mrs. Eddy, as the Discoverer of this glorious truth.

FRANCES FOURAKER, Dallas, Texas.

✧

Ten years ago I became a victim of nerve trouble which later terminated in neuritis. I took treatment from medical men, bathed in and drank medicated waters, but still the trouble continued, and finally I was forced to give up business entirely.

When my attention was called to Christian Science I was a wreck, suffering from a severe attack of herpes as well as acute neuritis. I asked for help in Christian Science, and after the first treatment the craving for alcohol and chloroform was gone. In three days the skin trouble and neuritis were overcome, in eight days all desire for tobacco had left me, and on the twelfth day I ran upstairs two steps at a time, something I had not done since the early days of my trouble. All this was a revelation. I had been a druggist for twenty years, and here was a cure brought about by Christian Science where drugs and medical science had failed.

Sixteen months have passed since my healing. Domestic happiness has entered what was formerly a home of discord, financial entanglements have been straightened out, and spiritual enlightenment and understanding now fill the thought that was formerly turbulent and cloudy. Words cannot express my deep gratitude to the revered Founder of Christian Science, for this Science has done all for me. It has taught me how to discern the real from the unreal, the true from the false,—the incompatibility of good and evil, love and hate, light and darkness.

Today a joint study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy gives peace to both mind and body, whereas my former study of the sciences and philosophies gave me nothing but discord and misery.

A. F. GLEDHILL, Captain C. E. F., Winnipeg, Manitoba, Canada.

✧

Four years ago I accepted Christian Science earnestly. Up to that time I was a source of misery to myself and every one around me. The doctor said he could do nothing more for me, unless I would agree to undergo an operation. This I would not consent to, knowing that to mortal sense I was too weak to survive such an ordeal. I had eaten only three meals in sixty-five days, and during this period had not been able to sleep more than ten minutes at a time.

Previous to this I had tried Christian Science treatment and it had helped me, but I was not ready to leave all for God. Man's extremity was, however, God's opportunity, and again a practitioner was called. After treatment was given me I went to sleep, and awakened only twice that night. The next morning I ate a little soup, and from the third day was able to take a quart each day. I was permanently healed of asthma, of nervous headaches from which I had suffered since six years of age, of chronic sore throat, and of many other diseases. Besides all these afflictions there was a deep sorrow in my home that seemed to me unbearable,—the passing on of a loved one.

I had been brought up by a loving Christian mother, and was also a church member myself, but I had prayed for her recovery all in vain, and this led me to believe there was no God. I remarked that I never would attempt to pray again; but thank God I am learning each day how to pray aright. I have also been healed of hatred, and for this healing I am indeed more grateful than words can express, for this is what I call putting off the old man with his deeds and putting on the new.

Our baby, four years old, has known only Christian Science. He was healed of a severe attack of croup in one



Digitized by Google

treatment; also of whooping-cough and measles at the same time, when three weeks old, in just a few days. One day he had a very hard fall, which seemingly paralyzed him from the waist down, so that he had no use whatever of his legs, but he was healed by the third day. Both he and his eight year old brother have the privilege of attending a Christian Science Sunday school, for which we are sincerely grateful.

Much gratitude is felt toward all the Christian Scientists who have helped me along the journey from sense to Soul. Each day my greatest desire is to know more of God, who heals all sickness, sorrow, and sin, and to live so as to be worthy of being called a Christian Scientist.

MARY E. BARNETT, Los Angeles, Cal.

✧

Christian Science was taken up to meet the need of an unsettled, poverty stricken existence, which had followed in the wake of a long illness. I had lost all confidence in religion as expounded from the pulpits and went to church only to hear the music. Having been a nurse for a long time, I was familiar with the use of drugs and other modes of treatment for the sick, and for years would not think of being without a case of drugs and appliances for personal use.

Then belief in drugs changed to belief in manipulation, and I took a special course in one of the large schools where healing without drugs was taught. After graduating, however, I was the victim of the long illness mentioned and was pronounced very nervous by the doctor. I was secluded in a quiet room at a private hospital where I had gone to take a position in the new methods I had just learned. After many weeks I refused further treatment and left the hospital amid the protests of friends and physicians.

Soon after this a lady told me of a friend who had been healed in Christian Science and asked me to go with her to the Christian Science church, but for some reason she did not mention it again and we did not go. A short time afterward I went to southern California to take up my work again, and a position was secured in a sanitarium. There I met two nurses who were Christian Scientists and from whom I learned of the truth.

One of these nurses let me read in her copy of Science and Health, and though I read only a few lines and then had to rush on duty, it was with a new outlook on existence. I borrowed the book that night and read, beginning at the first page. I felt like a new person. Every week I had Friday off, but hearing of the Wednesday evening meetings I asked another nurse to exchange days with me, and went into Los Angeles to tell my husband the "good news" I had heard. We attended church that evening, and my husband was relieved of pain in his shoulders which had been constant for two years, caused by a dislocation. His healing followed, and many difficulties were adjusted. We were almost without funds, but took what we had to buy Science and Health, which we have studied daily ever since.

During the past two years we have overcome many phases of error by the application of the truth as taught in Christian Science. I was healed of intense facial neuralgia instantaneously after writing to a practitioner for treatment. A severe attack of throat trouble was overcome in one treatment, and many times financial aid has been received when it seemed impossible to get work. Many opportunities have come to prove the value of Christian Science. While to material sense I was in good health when I turned to Science, there have disappeared numerous minor troubles, such as a tendency to catch cold, a throat affection, weak eyes and the need of glasses, besides irritability, anger, and criticism. Christian Science has made me a better nurse, a better wife, a better friend; it has set me on the way that Jesus showed long ago and for which I long sought in vain among the false shadows of materiality from which this truth has lifted me.

Words seem futile indeed to express my gratitude for Mrs. Eddy's loving and patient work, that enables us to know "the only true God." I am truly grateful for the freedom this understanding has given me, and as the false beliefs recede the glorious realities light the way to a still greater freedom and understanding.

MRS. WALTER S. LINSLEY, Du Pont, Wash.

✧

About three years ago I had an attack of blood-poisoning. My hand and arm swelled up considerably and great suffering was experienced. There was no strength left in the hand. In my trouble I went to a Christian Science practitioner and asked for help, with the result that I was completely healed in five treatments. This healing seemed so beautiful to me that my heart was filled with meekness and gratitude.—OLE ARNESEN SANDVEN, Minneapolis, Minn.

✧

Some three years ago the aid of a Christian Science practitioner was sought for relief from mental trouble. Almost at once sleeplessness vanished, and acting on the advice of the practitioner I made a determined effort to grasp something of the meaning of Christian Science. I had been studying Science and Health and the Bible Lessons daily for about four months with apparently no enlightenment, when acute lung trouble developed in a member of the family. After a severe struggle with fear the practitioner was called upon for absent treatment, and the result was an instantaneous healing.

Following this beautiful demonstration of God's protecting care, the sense of working in the dark for something beyond human attainment vanished, and a feeling of peace, rest, and hopefulness appeared. Through the patient, loving work of the practitioner invalidism has been overcome and health has been restored. I am deeply grateful for Christian Science, and for the understanding of the Bible, which previously had seemed a sealed book.

MRS. CHARLES H. GILL, Chicago, Ill.

✧ ✧ ✧

[Written for the *Sentinel*]

## The Prince of Peace

CAROLINE A. BALY

WHEN thou in lowliness of heart dost wait
On Love, for answer to thy plea
Art list'ning for my voice, my will to know,—
My peace I give.

When lusting thought is hushed in silent prayer
To Love, for meat and drink sublime,
When bowed in pure desire my will to do,—
My peace I give.

When Gabriel's presence mortal contests quells,
The great red dragon quails in fear:
With him that overcomes his will for mine,
My peace I leave.

When life triumphant soars above the grave
And death lies vanquished at thy feet,
When love is seen as perfect prayer and praise,
My peace I bring.

When mortal will is conquered, self is dumb,
And in thyself mine image I behold,
In confidence serene thy light then shines,—
Thy Prince hath come!



Digitized by Google

# From Our Exchanges

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

By the mind of Christ we mean more than his capacity for thinking, albeit the depth of his mind, its vitality, its sanity, its white beauty, not less than the sweep and grandeur of its conceptions, are worthy of long study. No, what we mean is his insight, his outlook, his motive, his thought, his knowledge,—the truth which his mind revealed. If in one way his mind seemed limited by what it omitted, in another it was limitless. Sure as a line of light it sought first the supreme Truth, and all other things were added to it, each falling into its place and disclosing its meaning. To the mind of Christ the first truth and the last, the central and sovereign reality, was God, who is Love. From that fountain all his life flowed; from that light all his truth was kindled. No wonder the universe, now dark, now terrible, was transfigured in his mind beyond all power of poet-words to tell, lighted by an eternal sunrise and touched with ineffable beauty.

[*The Advance*]

The duty of the ministry and the church today is to uphold spiritual ideals in a time when the world is tending to express its faith in terms of dynamite and powder; to keep before the eyes of men the sure truths of the gospel and the ideals of peace; to comfort men and women in the midst of the sorrows and the uncertainties of a period of stress and anxiety; and to believe in that righteousness which is to emerge out of the war and to be the hope and inspiration in the future. The minister who does this is the true prophet of God. This was what the Bible prophets did in their day, and they did it so well that much of what they wrote is just as good for our uses as it was for the people to whom it was first uttered. But there is no way to make it really available for our present need without first finding out what the prophets meant in their application of it to the needs of their own life and time.

[*The Universalist Leader*]

The Christian religion is a religion of love; if all those who claim to be Christian were to believe in their love with all it involved, the kingdom of heaven would soon be a fact here in this world. Then all our relations would be governed by the desire to serve, and to do justly. Then we should have social, and economic, and international peace. The religion of love means nothing else.



## Christian Science Sentinel

Subscription price for the *Christian Science Sentinel*, payable in advance:

Postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Subscriptions to the SENTINEL will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

Bound Volumes: Current year or two years previous, cloth, $4.25; half calf or half morocco, $5.00. On earlier volumes write for prices.

MONEY EQUIVALENTS

| £ | s. | d. | Francs | Marks | Guilders | Kroner |
|---|---|---|---|---|---|---|
| $9.00 = 1 | 17 | 0 | 47.25 | 38.07 | 22.22 | 33.46 |
| 3.00 = 0 | 12 | 4 | 15.75 | 12.70 | 7.41 | 11.15 |
| 2.00 = 0 | 8 | 3 | 10.50 | 8.45 | 4.94 | 7.43 |
| 1.00 = 0 | 4 | 2 | 5.23 | 4.23 | 2.47 | 3.72 |

Make remittances payable to The Christian Science Publishing Society.

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of binding and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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



## From the Editor

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



## From the Publishing Society

The pamphlet "Prayer and Confidence" is now published in Swedish as well as in Dutch. Both of these pamphlets are printed with the English version opposite each page of translation.

"God is Good," a lecture by George Shaw Cook, C.S.B., has been published in pamphlet form and is now ready for distribution. Price for pamphlets is given on second cover.



## From the Clerk of The Mother Church

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

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



## From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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



Digitized by Google

# What Is a Subscriber?

Christian Scientists are told by Mrs. Eddy in the By-laws of The Mother Church, Article VIII, Section 14, that it is both their privilege and duty to subscribe for the Christian Science periodicals.

In the world of law and commerce, one who subscribes to an agreement or document of any kind, assents and agrees to its provisions, affirms his mental support of it, and then formally signs his name to it as evidence of his at-one-ment in thought with its aims and purposes. As the literal definition puts it, he "underwrites" his portion of the responsibility entailed by the document.

The Christian Science periodicals record the progressive unfoldment in human consciousness of the truth about God, man and the universe. The Christian Science Journal, the Christian Science Sentinel, and Der Herold der Christian Science each have their own field of usefulness in the line of spiritual activity which is clearly seen and understood by every thoughtful Christian Scientist. The Christian Science Monitor links in a common bond the progressive element in human affairs with the scientific right thinkers upon whose shoulders rest the vital issues of the hour, thus becoming an impersonal ambassador to the "Millions of unprejudiced minds" (Science and Health, page 570) who are waiting and watching for that which will prove their deliverer.

The true sense of being a subscriber to these periodicals includes much more than the mere payment of the subscription fee for a designated period of time, with perhaps only a casual or perfunctory inspection of the contents.

Subscribing to the Christian Science periodicals is having a share in "underwriting" the future peace of the world. Each of these periodicals will produce the maximum result when every one to whom a subscription goes becomes truly a subscriber.

ARE WE TRUE SUBSCRIBERS?

Digitized by Google

# Works on Christian Science

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Text-book

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only text-book on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include both English and German editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1,103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each, $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

**Quantity prices are on shipments to one address only.** but quantity lots at quantity prices cannot be made up of different books or of different styles of binding. *Attention is called, however, to the exception to this rule which is made in the cases of Science and Health, and of Miscellaneous Writings, as given under these titles in this price list.*

*Address all orders for above works, and make remittance by New York or Boston draft or money order, to*

ALLISON V. STEWART, FALMOUTH AND ST. PAUL STS., BOSTON, MASS.

Digitized by Google

SEP 8 1917
UNIV. OF MICH. LIBRARY

# CHRISTIAN SCIENCE SENTINEL

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

Vol. XX No. 2

Boston, September 8, 1917

Contents of This Number

Simplicity of the Word — Clarence W. Chadwick 23
Eternity versus Time — Katharine Merrill 24
A Day of Service . . — Paul Draude 25
Appreciation of the Lectures — Grace N. I. Cummings 25
Life Eternal . . . — J. Allen Barris 26
Love's Reward . — Anna J. Hudson Smith 27
Selected Articles . . . . . 27
Editorial
God Governs . . . . . 30
The Changing and the Changeless 30
Profit and Loss . . . . . 31
Christian Science Benevolent Association Fund . . . . . 31
Among the Churches (Current Notes)
Louisville, Ky. . . . . 32
Lowell, Mass. . . . . 32
Omaha, Neb. . . . . 32
Sydney, N. S. W., Australia . . 32
The Lectures
Waukegan, Ill. . . . . 32
Richmond, Ind. . . . . 32
Massillon, Ohio . . . . . 32
Colorado Springs, Col. . . . 32
Testimonies of Healing . . . . 34
Darkness Dispelled (Poem) Edith F. Munroe 37
From Our Exchanges . . . . . 38







THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS BOSTON MASS U.S.A.

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

**Published Daily, Except Sundays and Legal Holidays**

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local news-dealer, one month, 80 cents.

## The Christian Science Journal

**Published Monthly**

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

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

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

Bound Volume 34 (April, 1916, to April, 1917): Cloth, $4.00; half calf or half morocco, $4.75. On earlier volumes write for prices.

## Der Herold der Christian Science

**Published Monthly**

A Magazine printed in German, which publishes original and translated articles bearing upon Christian Science, also testimonials of healing.

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Bound Volume 14 (April, 1916, to April, 1917): Cloth, $3.75; half calf or half morocco, $4.50. On earlier volumes write for prices.

## The Christian Science Quarterly

**Published January, April, July, and October**

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

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $1.00; single copy, 25 cents.

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

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. 424 pages. Cloth, $2.50. Edition de luxe, $5.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** 132 pages with index. Paper covered, 15 cents; cloth binding, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet. Paper cover, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 14 subjects in French and Swedish; 18 subjects in German. Ten copies to one address, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated, 107 pages. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. 128 pages, paper covered, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $1.50; levant, $5.50; pocket edition, size 4⅞x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12 x 16), $1; 12-inch (mount 15 x 20), $2; 16-inch (mount 21x29), $3.50.

---

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

**Picture of the First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18 x 24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11 x 14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483 x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440 x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683 x. Large type Bible, 10¾ x 8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The Improved Index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

**Aluminum Lesson Markers.** Set of thirty, with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60.

---

Remittances should always accompany orders, and be made by check, money order, or exchange on Boston or New York. Currency or coin should not be sent by mail unless registered. Please send no money or business letters to the Editor or Editorial Department.

Send all orders for the works of Mrs. Eddy, with remittance by New York or Boston draft or money order, direct to ALLISON V. STEWART.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Upward Footsteps.** Also printed in Dutch.

**Fulfilling the Law.** Also printed in Danish.

**Prayer and Healing.** Also printed in French and German.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**Environment and Opportunity.** Also printed in French.

**The Father's Business.** Also printed in German and Swedish.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Providence of Good.** Also printed in French Spanish, and Swedish.

**The Law of Kindness. "What Went Ye Out For to See?" "Then the Full Grain in the Ear." "Awake Thou That Sleepest." Law and Work. Confidence and Supply. Birthright and Dominion.**

OTHER TRANSLATED PAMPHLETS

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in English-French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

FOR LITERATURE LISTED ABOVE ADDRESS ORDERS AND MAKE REMITTANCES PAYABLE TO

**The Christian Science Publishing Society, Boston, Massachusetts, U. S. A.**

Digitized by Google

# Christian Science Sentinel

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

Vol. XX | September 8, 1917 | No. 2

## Simplicity of the Word

CLARENCE W. CHADWICK

WOULD-BE critics of Bible teaching must not overlook the fact that spiritual things can only be spiritually discerned. If this basic fact is ignored, one is as incapable of intelligently commenting upon the teaching of the Scriptures as he would be of talking about something of which he knows absolutely nothing. We are told in I Corinthians that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." This statement of Holy Writ should and does make its appeal to the humble and sincere seeker after Truth. With such a one it immediately puts a stop to any unwitting attempt to interpret spiritual truth through the medium of mortal mind or material sense. What an atmosphere of Christian charity, consideration, and kindly feeling would prevail in the world if all would allow themselves to be instructed by this simple but profound statement of Scripture!

If "holy men of God spake as they were moved by the Holy Ghost," is it at all unreasonable to assume that these same men wrote from the same standpoint of inspiration? People who think deeply upon spiritual things do not question this assumption, even though they may not fully grasp the inspired or metaphysical meaning of the Bible. They have experienced enough of the peace and joy of the Spirit so that to doubt for one moment its inspired origin would be impossible; nor would they hastily yield to the temptation to place a material or sense construction upon its spiritual teaching. In the same manner must seekers for Truth approach the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, if they would arrive at an intelligent understanding of its teachings and be able to impart them to others. It is the simplicity of spiritual teaching which confounds the worldly-wise, and even many professing Christians seem not to grasp the thought that material sense testimony is in open conflict with spiritual testimony, and that the exercise of faith in an unseen higher power demands the subjugation of the so-called physical senses.

To say that one has faith in God, while claiming the right to think and to act in accord with the evidence before the material senses, would mean that one can serve two masters. This is the very thing which millions of people are vainly endeavoring to do. They seem to think that faith is something which can operate without their questioning material sense testimony, but such thinking on their part leaves them slaves to a false sense which has no intelligent estimate of spiritual things and knows not how to discern them. Without knowing it they are trying to have faith in Spirit without questioning the validity of that which denies the presence and reality of Spirit, that is, belief in matter. Here Christian Science comes to the rescue of benighted mortals and awakens thought to the opposite natures of Spirit and matter. It tells them that to have faith in Spirit is to deny the power, presence, and reality of matter or material sense. The moment this point is grasped understandingly the simplicity and practicability of Christian Science become self-evident.

God is good. No Christian could question the simplicity and directness of this proposition; but immediately comes the thought, Where did the evil all around us come from? This question betrays at once an ignorance of the meaning of two of the simplest yet most inclusive words in the human vocabulary,—"God" and "all." Science says that God is good and God is All, hence good is All; and since God is Spirit, Spirit is good and All. The intelligent acceptance of these simple propositions means the complete forsaking of all belief in any other being or existence than God, or good. In other words, to accept or to have faith in God, good, is to deny the existence of matter and evil. Until this point is scientifically discerned, the simplicity of the word will not be appreciated even by professing Christians. Instead, the proposition that good is All will seem to them abstract, unreasonable, and impossible.

Does one stop to realize the meaning of omnipresence when admitting that he believes God to be everywhere present? This very individual may express contempt for Christian Science because it does not reason from a personal sense standpoint, little realizing that the admission of God's omnipresence is absolute denial or contradiction of sense-testimony. The admission that Spirit is everywhere present precludes the presence of that which is unlike Spirit, else such admission is without faith in God's allness. In other words, it is blind belief without understanding, and this is not faith. Paul must have been reasoning upon this very subject when he stated that "without faith it is impossible to please him [God]." The individual who says, "I believe what the senses tell me," is disqualified to say or to prove anything that is scientifically true about God. He can theorize, nothing more. The very simplicity of the word of God will be "a stone of stumbling, and a rock of offense" to him. He will say that he believes God to be everywhere present, but that evil or matter is also present. This admission leaves him at the mercy of a false material sense which Jesus defined as "a liar, and the father of it," and while under its sway he will think that he is doing God service when ridiculing and condemning his own mistaken concept of Christian Science.

The meek and humble servitor of Truth accepts with childlike faith the proposition that God is the only real presence, and with this as a sure foundation he goes forth with the calm assurance of a David to slay the Goliath of sense-testimony which would boast of a power and presence opposed to God. He succeeds in proving that good is all power and presence, because he has no faith in outward appearances but all faith in the unseen fact that God, good, is All-in-all. Instead of thinking that Christian Science is an unreasonable belief, he is honest enough to apply the rules of this teaching to his own immediate needs, and thereby opens for himself the door to the kingdom of heaven on earth. He is amazed at truth's simplicity and naturalness. "God is All" has a new meaning for him when he becomes conscious of freedom from pain and disease. The absurdity and unnaturalness of a material interpretation of the Bible disappears,—he has

Copyright, 1917, by The Christian Science Publishing Society.

Digitized by Google

caught his first glimpse of practical Christianity, which can come in no other way.

The time will come when every one who professes to love the great Wayshower will be able to prove the power of God to heal disease and sin in precisely the same manner that Jesus did, and he will reach this point of spiritual understanding through childlike, humble acceptance of that most simple yet profound statement of Christian Science, "God is All," which has ever confounded and ever will confound the worldly-wise. Those who prefer to judge by what they see and hear will continue in blissful ignorance of the simplicity, directness, and naturalness of the word of God as presented to the world in the Bible and in Science and Health. On page 339 of the last named book we read, "Since God is All, there is no room for His unlikeness." Could this basic truth of Christianity be more simply stated?

## Eternity versus Time

KATHARINE MERRILL

ON the door of a shop that many people enter hung a card with the brightly colored words, "Time is just a little precious bit of eternity." To a Scientist who passed the door came instantly the opposite truth, "Time is no part of eternity" (Science and Health, p. 468). The one who phrased and prepared the card intended to check the waste of time by making the reader pause to consider the value of his time: but the motive nevertheless was only a partial thought after all, a truth half perverted.

For what is time valuable? For nothing, men admit, except the measure of life it includes and the opportunities it affords. Men think of these opportunities mostly in terms of pleasure getting and money making, in terms of the play and the business of the world, the "going to and fro in the earth." The measure of life and the opportunities supposedly given by time are thought wasted unless there is definite visible gain to represent them; or, as some one has said, "unless there is something to show for it all." This thought too is usually a perversion, because gains visible and tangible are too often in their nature merely material. They are mostly based on the belief in the value of matter and material objects as true essence, substance, things to be prized in and for themselves, apart from the thought which created them or which is represented or expressed in them. Men indeed are not always blind to underlying thought, as for instance in the case of a gift from a friend,—a gift whose smallness may be apologized for and excused because of the love that goes with it. Yet many are tempted to feel that they could prize the love more if the object could be rated higher.

The opportunities men seek are as a rule opportunities to acquire,—to acquire friends, home, property, ease, learning, position, fame, and the multiplicity of objects upon which humanity dotes. But from the standpoint of absolute truth the real value of any object, whether a friendship, a flower, or a business, becomes clear only as we spiritualize our sense of it, as we see and properly estimate the value of the thought that produced it and the purpose for which it exists,—to express to human sense truthfulness and beauty and utility. It thus becomes a manifestation of these spiritual qualities, one of the diversified forms in which these qualities shine through the mist of mortal thinking.

These qualities are not dependent on time or influenced by time. In fact, it is seen that they have a real existence in thought even though the object or manifestation of them may not appear to the senses, may not "materialize." We recognize these qualities as above time and free from its domination; time is therefore clearly not what produces the objects, and should not be thanked for them or valued for them. It is only perverted mortal thinking which names, uses, and estimates objects without much if any regard for the spiritual reality which they typify. And it is only dull materialism that allows this mortal name, use, and estimation to constitute the whole of the object and the value and purpose of its pursuit.

Since the spiritual reality of anything is its true value, manifestly this spiritual reality, this true idea as God knows it, is what men should strive after. Hence it is not time that is wasted by the careless person whose notice the card on the door was intended to catch. What is wasted is opportunity to direct thought, to direct it not toward the objects of sense, as mortal will demands, but toward those God-ideas which mortal sense perverts. The opportunity to do this is ceaseless, independent of time. Thought so directed toward reality brings its own manifestations of inner peace, sufficient means, and visible health. These may appear to be the very same objects for which all the world is striving, but this appearance is deceptive. Later, as fuller spiritual understanding is attained, these manifestations themselves will be more spiritual.

Yet even now, while the degree of understanding generally reached is still small, these manifestations of happiness and health and prosperity are different from what the world thinks them to be. They are different because they are the result of conscious effort to recognize and obey God in everything. They do not spring, as many of like appearance do, from self-will, mortal opinions, and human inconsistencies. The individual who has thus consciously and with effort fixed his thought on supersensible realities, and who finds himself receiving along with his spiritual experiences some measure of those blessings which the world calls material,—that individual may be trusted to know and to testify honestly whence those blessings came and what he intends them to mean in his own future growth. He is surely a better judge of what has happened than one who has never cared to investigate even the possibility of spiritual blessings taking form in the things that are "added."

Just as mortal thought blunders in striving for the sense-objects supposed to be offered by time, so it blunders in attempting to lengthen and beatify that span of life which time is supposed to include. Time is a notion agreed on by mortals for their own convenience and to measure their own concept of eternity. Eternity being a thing that the finite senses cannot grasp, those senses form a concept of time; they have to work in something of their own make-up, something limited like themselves. But Life is not limited, for Life is ceaseless being. Even mortals do not think of life in the abstract as ending, but only of certain forms (or separate entities) as ending and changing into other forms, yet still forms of life.

This unending life in the abstract that mortals cling to is only the mist-shrouded spiritual fact of man's eternal life. To that life, time can add neither length nor happiness. Man finds eternal life elsewhere than in and through time, which by its very nature of limitation is the opposite of eternality. He finds it in God, who is Life in its fullness and completeness, its divine richness beyond all human understanding. Time can measure no span of this Life. Compared with it, time is but "a sensual thought, like an atom of dust thrown into the face of spiritual immensity" (Science and Health, p. 263).

An individual struggling to understand the wonder of this and to make it practical for himself, may get his comfort in knowing that he is now in his eternal life; and that the meaning of this fact will be more and more opened to his perception as he clings to it with faith and gratitude. A new year will thus truly become another period for spiritual unfoldment, and he will see that these



Digitized by Google

changes and unfoldments are God's measurements, the only true measurements. As a final achievement, he will prove, as Mrs. Eddy says on page 266 of Science and Health, that man "does not cross the barriers of time into the vast forever of Life, but he coexists with God and the universe."



## A Day of Service

PAUL DRAUDE

As a member of the literature distribution committee and an usher in one of our branch churches, the writer has had many opportunities to see what is being done by Christian Science. Being very young in Science when I commenced this distribution work, the privilege of serving the cause has meant the working out of many problems according to Principle.

During the stay of some battleships in the Hudson River not long ago, two of the sailors attended several of our services. The chairman of the steamship distribution committee had a talk with them, and learned that there formerly had been a copy of Science and Health in their ship's library, but that it had disappeared. They were promised another copy, also a copy of "Miscellaneous Writings," and I was asked to take these books over to the ship on Sunday, as the battleships were to sail the next morning. We did not have the names of these men and did not know if we would be allowed on board, so it was at once realized that we must look to divine Mind for guidance.

Sunday afternoon I reached the dock just as the three o'clock boat came in, but the crowd was so great that I could not get on, and so waited for the next boat, which was to come at four o'clock. At half past three a boat came from one of the other battleships with word that the secretary of the navy was inspecting the ships and that no more visitors would be allowed on board. Most of the crowd left the dock, but the thought came to me that as it was my duty to place the books in the library, the way would be opened.

Realizing that divine Mind would lead me, I waited until a little before four, and then approached a group of sailors from the battleship which I wished to visit. On nearing them I heard some degrading talk, and continued on a little farther, to where an officer was signaling out to the ships. When he had completed his message I told him I had some books for the library of one of the ships, and asked him if he thought I had a chance to get over. He said that perhaps I could, and so I waited until the four o'clock boat came, when word was passed around that no visitors would be taken back. This signal officer was in charge of the gangplank leading to the float, and he was admitting some sailors whose shore leave had expired. I was standing at the outside of the crowd, and as soon as the sailors were aboard he waved for me to come through, and I was the only visitor taken along. As I sat in that little boat I was filled with a sense of the allness and nearness of God and with thankfulness that He was guiding my footsteps.

When we boarded the battleship I started for the back of the ship, passing several groups of sailors on the way. Suddenly a sailor came up to me, saying, "I think you are looking for me," and I immediately recognized him as one of the two men who had attended our meetings, so that the books were placed in the proper hands. This man who was cook for the petty officers, took me to his little messroom, where on the floor stood a large hand-bag wide open. He showed me what it contained,—a Bible, a complete set of Mrs. Eddy's writings, two concordances, a *Quarterly*, and many pamphlets, making as it were a complete Christian Science outfit. He said that he left this open all the time, and the other men came and helped themselves, returning the books when they were through, the number then interested being eight.

I then met the other man who had attended the services. He had charge of the ice-making machine, and he also had a complete Christian Science outfit, which he kept in a large box alongside of his work. He said he sometimes had opportunity to read while the machine was running, and had the books at hand so that any one else desiring to read them could do so. I could but think what a splendid chance there was for these men by their purified living and thinking to act as mighty beacons, letting their light so shine that their mates would be attracted to this saving and uplifting truth.

These two sailors returned to shore with me at five o'clock, when all visitors have to leave the ships, and when I left them they were on the way to the evening service at our church, after which a few more words were had with them. Thus ended an entire day spent in Christian Science service, and it was truly the happiest day I have ever experienced.



## Appreciation of the Lectures

GRACE N. I. CUMMINGS

To one living in a small town the Christian Science lectures are a great blessing, awakening students to more earnest efforts in applying the truth gained in studying our literature. When a lecturer's heart goes out to the audience with so much of the Christ-love that he is impelled to give in closing a special message to each one, how that message is treasured and thought over afterward! At the close of one lecture we were told that we would never again be so much afraid as we were before listening to the words which had been spoken. I for one needed that message, and realized that I was healed of discouragement.

At another lecture the story was told of a poor woman who lived inland, and whose friends decided to take her to the ocean, knowing of her great desire to see it. As she stood on the shore, looking out over the water, she was heard to say, "Thank God, here at last is something of which there is enough." From this time on I began to see that there was enough of many things; and were they not all mine,—the beautiful sky, the mountains, sunrise and sunset, trees, water, air, and more than all else, as the lecturer said, enough of Christian Science? Then there was the story of a man who seemed to be in need yet did not know what he needed. He thought it was material things,—money, coal, potatoes,—until it was at last proven to him that what he was really looking for was happiness, and he saw that he needed spiritual things instead of material.

In still another lecture we were told much of the sacred Scriptures, from Genesis on through Revelation, and the different kinds of literature the Bible contains were also pointed out. This was very instructive, and taught us more reverence and appreciation for that wonderful Book of books. Two other lectures to which I have listened brought to mind this passage from Revelation: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." These words were, to me at least, descriptive of the lectures. They were as poems set to music, and whenever I read them the rhythm is there just as when I heard them spoken.

I was greatly uplifted by these lectures and much mental debris was swept away. A year after hearing one of them, when a severe ailment had been attacking me for two days and I seemed unable to throw it off, I spent a day thinking upon some statements of truth made in the lecture, and all symptoms of the illness vanished. If any one should think I was using these words as a formula,



Digitized by Google

let me say that such was not the case, as when I was beginning in Christian Science I found that the particular thought which solved a problem in one instance would not do the work in a different experience. I had to find a new expression of the truth for the solution of each problem. A recent lecture has inspired me with a greater desire than ever to study more earnestly Mrs. Eddy's writings and all of our authorized literature.

Once there was told the story of a man who, when asked how the long evenings in the country where he lived were passed, replied, "Well, sometimes we set and think; and sometimes we only set." Perhaps we may smile at this apparently humorous reply, but in reality it is not pleasant to remember that one has often "only set," when God has so many beautiful ideas for us to think upon if we are willing to do so, and particularly when we know that, as Mrs. Eddy tells us (Science and Health, p. 286), "God's thoughts are . . . substance and Life."



## Life Eternal

J. ALLEN BARRIS

IT has ever been the hope of mankind to escape from the beliefs of the flesh and their attendant evils and disappointments. Mortal man, believing or hoping that the present material existence will have an end, and longing for a surcease from his trials and disappointments, looks forward to the time when he will enter upon what he is pleased to call eternal life, forgetting that whatever is eternal is without beginning and without end. He does not stop to consider that from the very nature of eternality, if we are to have eternal life at any time we must have it all the time, even at the present moment. Existence to be eternal at any particular time must be eternal at all times. There is no period at which we can begin such a state; it always has been. This being the case, one is just as near eternal life at the present time as he ever will be. It is ignorance which hides this fact from him, and the great task of mankind is to acquire the truth which will dispel this ignorance.

The Adam or fallen man came into existence, according to the allegory in Genesis, as the result of eating "the fruit of the tree of the knowledge of good and evil," for the sentence was, "In the day that thou eatest thereof thou shalt surely die." It is therefore this knowledge of good and evil, this belief of life and intelligence in matter, which constitutes the state of death in which the Adam-man still dwells. This state must have had its inception at the moment of disobedience, for does not the warning say "in the day" that they should eat (not at some time thereafter) was the punishment to follow the act, so that this state of belief in death was coincident with the act of acquiring the knowledge of good and evil, and is recognized as mortal or material existence,—a state which is dead to the consciousness of Life as the only reality. It is the working out from this mortal sense of existence which constitutes the resurrection.

That which makes life eternal is the spiritual fact that God is man's Life. As God is the only permanent Being there is, it follows that everything which is eternal must be included in Him. "All is infinite Mind and its infinite manifestation, for God is All-in-all," declares the "scientific statement of being" as given on page 468 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The Master said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." If the knowledge of God, who is Spirit, is life eternal, then the belief that we can know matter, the opposite of Spirit or God, must be the opposite of eternal life. The more thoroughly our thought is fixed on matter and the more thoroughly we believe in the reality and power of matter, in that proportion are we separating ourselves from God, from life eternal.

When do we know God, or when do we really know anything? It is perfectly evident that the truth is the only thing which is knowable, and truth is demonstrable. We know God only in so far as we have proved His power to heal and to save us. The attainment of a full knowledge of God is one of progression, as is all knowledge; therefore the attainment of eternal life is not something that can be accomplished merely by exchanging one state of existence for another,—by passing from one sphere of action to another sphere of action through the experience called death. The *modus operandi* is a mental one.

The transition called death is simply an event in this mortal material sense of life, and does not necessarily mark either the beginning or the end of any period of existence. As with any other event, however, there may be a measure of growth as the result of the experience which will lift thought to a higher plane of consciousness; but as far as human consciousness is concerned, it will flow along its material channel until all materiality disappears through spiritualization of thought. Then will death, or the material sense of things, be overcome, and we shall find ourselves in that state of consciousness called the kingdom of heaven, from which in reality we are never absent.

If human effort is to be devoted to the attainment of eternal life, which is the fulfillment of the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," then every experience which increases our knowledge of God is bringing us just that much nearer our goal, and every experience which deducts from or obscures our knowledge of God is preventing our approach to the goal, if not leading us away from it. The working out of our physical problems in Christian Science takes us farther than would at first appear. It includes much more than the healing of physical conditions. Every case of sin or sickness which is overcome through our knowledge of God, is to that extent acquainting us with eternal life, for the working out of the problem has produced in us a larger realization or knowledge of God. To the same extent has death been overcome, for consciousness has, in a degree, lost some of its materiality.

If this is true concerning the healing of sickness through a knowledge of God as taught in Christian Science, what must be the result of the so-called cures that are made through material means? Does not any seeming benefit from the physician's dose only serve to increase, at least for a time, our faith in the efficacy of matter to heal? Can we not reasonably say that such a result would increase our faith in something apart from God, and to that extent take us farther away from Him? Would it not fix more firmly in consciousness the belief in the power of death by shutting out from us the knowledge which is life eternal?

We are told that the time will come when all shall know God. Every departure from the straight path means that we must retrace our steps, and we read on page 407 of Science and Health that "every hour of delay makes the struggle more severe," for thought becomes more firmly fixed in the belief of the reality and power of matter. Much of our so-called knowledge is merely belief. Just as the world at one period said it knew that the earth was flat, or that the sun rose in the east and moved across the heavens to sink to rest in the west, with just as much authority does it say today that it "knows" the sick are healed by material means. It will learn that this so-called knowledge concerning healing is but an erroneous belief, and will also learn that its beliefs are taking it backward instead of forward, and so will hasten to change its methods.

Christ Jesus said, "I am come that they might have



Digitized by Google

life, and that they might have it more abundantly." He also said that he came to fulfill the law, to satisfy the demands for man's redemption, so that this saying of his must have had its incentive in a desire of mortal man for something he did not have. As the supply is equal to the demand, the way for the demonstration of this saying must have been provided. The way of salvation is the true method of working out our problems.

When a problem of sickness comes to the truth to be healed, we mentally survey it from every point, and then through Science and reason we become convinced of the spiritual fact concerning it. With this conviction as our armor, we take our stand to resist mentally all that is suggested by the physical senses, which claim that there is a sick man to heal. Then, "undisturbed amid the jarring testimony of the material senses" (Science and Health, p. 306), and having our "loins girt about with truth," also "taking the shield of faith," we fearlessly maintain our position until we see the evidence of the physical senses melt away, because spiritual sense has prevailed.

## Love's Reward

ANNA J. HUDSON SMITH

On page 454 of Science and Health we read, "Love inspires, illumines, designates, and leads the way." This wonderful truth was sweetly and simply proven to me over two years ago, when I called to see one who was apparently a very sick man. I found him trying to sit up a few minutes on a hard, wooden chair, and when leaving I thought there surely must be some way to provide a more comfortable chair for him.

It was a very hot day, but I decided to go on down town and price canvas chairs. Upon inquiry, I found they were five dollars, which was quite beyond me at that time. I then recalled a practitioner who had an office close by, and on going there I found that he had the frame of just the kind of chair I wanted, but it needed a new canvas. Returning to the furniture store to ask the price of a new canvas, I was told it would be a dollar and seventy-five cents; but on the way home I passed a tent and awning shop, and stepping in to ask what they would charge to put a new canvas in the chair, was told it would be a dollar. When I gave the order, strong in the assurance that Love would provide the needed sum, the clerk said: "Oh, yes, we know the man who lives in that tent. I do not think he will need any kind of chair very long."

The chair was to be finished in a few days. In the meantime a lady came to see me who said she would like to give me a dollar, because I had given her such a helpful thought one day in regard to her glasses that she had been able to lay them aside permanently. I told her I did not desire to take a dollar for that. Then she said, "Will you take it for a little love offering?" I hesitated a moment, then said, "Yes; and I will tell you what this dollar will pay for." I told her of the sick man and the chair I was having repaired for him. It was the afternoon of the day that the chair was to be finished, so I took the dollar and went to the shop. The clerk said, "You know, we found a bit of canvas that just covered the chair, and it will cost you only fifty cents." For a moment I was quite overpowered, then I silently thanked God for the loving thought which had come to me to help a suffering man that hot summer day.

I am happy to say that the chair was not in use very long, because the man who then seemed to need it is now working in a garage and is as grateful for the teachings of Christian Science as I am. This is only one of the many proofs which I have had of Love's sure reward, and that, as Mrs. Eddy tells us on page 17 of Science and Health, "Love is reflected in love."

# Selected Articles

[From a news dispatch in *The Christian Science Monitor*, Boston, Mass.]

The New York Court of Appeals, the highest court of the state, has again construed and applied the New York statute which forbids the practice of medicine without a license, but provides that it shall not affect "the practice of the religious tenets of any church." [This case is entitled People v. Vogelgesang, and it will appear in Vol. 221 of the New York Reports.] The same statute was before the same court in the now well-known case of People v. Cole, 219 New York Reports 98, when it was held to fully protect practitioners of Christian Science. In that case, however, the court said, "The religious tenets of a church must be practiced in good faith to come within the exception." In the present case the facts presented an instance of fraud or pretense, and it was decided accordingly.

At the same time, the Court of Appeals held that the trial court erred by charging the jury that the defendant had not the right to practice his religion for pay. The Court of Appeals also construed, in a clear and accurate manner, the clause in the New York statute designed to protect practitioners of Christian Science, and, after referring to like provisions in other states, summed them up as follows: "Through all this legislation runs a common purpose. The law exacts no license for ministration by prayer or by the power of religion. But one who heals by other agencies must have the training of the expert."

The seven judges who sat in this case were agreed, except that Judge Cuddebach held that the defendant should have been granted a new trial by reason of certain errors of the trial court. The opinion of the majority, written by Judge Cardozo, follows in part:—

Cardozo, J.—The defendant had been convicted of the illegal practice of medicine. He says he is a spiritualist and that he has practiced the religious tenets of his church. If that is all that he has done, he has acted within his rights. We think he has done more.

The statute prohibits the practice of medicine without a license, but excepts from its prohibition "the practice of the religious tenets of any church" (Public Health Law, sec. 173; Consol. Laws, chap. 45). We held in People v. Cole (219 N. Y., 98) that the exception protected the practitioners of Christian Science, who taught as part of their religion the healing power of Mind. Even then we said that there were times when the question of their good faith must be submitted to a jury. But things were done by this defendant which no good faith could justify. He combined faith with patent medicine. If he invoked the power of Spirit he did not forget to prescribe his drugs. "It is beyond all question or dispute," said Voltaire, "that magic words and ceremonies are quite capable of most effectually destroying a whole flock of sheep, if the words be accompanied by a sufficient quantity of arsenic" (Morley's Critical Miscellanies, III, p. 17).

The law, in its protection of believers, has other cures in mind. The tenets to which it accords freedom alike of practice and of profession are not merely the tenets, but the religious tenets, of a church. The profession and the practice of the religion must be itself the cure. The sufferer's mind must be brought into submission to the infinite Mind, and in this must be the healing. The operation of the power of Spirit must be not direct and remote, but direct and immediate. If that were not so, a body of men who claimed divine inspiration might prescribe drugs and perform surgical operations under cover of the law. While the healer inculcates the faith of the church as a method of healing he is immune. When he



Digitized by Google

goes beyond that, puts his spiritual agencies aside and takes up the agencies of the flesh, his immunity ceases. He is then competing with physicians on their own ground, using the same instrumentalities and arrogating to himself the right to pursue the same methods without the same training.

The meaning of the act is made plain when we consider kindred legislation elsewhere. In varying phrases immunity is granted to those who practice their religious tenets, but always in such a form as to confine the exemption to spiritual ministrations. The statutes are collated in the briefs in People v. Cole (supra). Thus, in Maine (Rev. Sts., 1903, chap. 17, sec. 16, 1895, chap. 170), Massachusetts (R. L., chap. 76, sec. 9) and Connecticut (Gen. St. 1902, sec. 4514) the exemption is specifically declared to extend to those who practice Christian Science. In New Hampshire (L. 1915, chap. 167, sec. 17) it is declared to extend to "those who endeavor to prevent or cure disease or suffering by spiritual means or prayer." In Illinois (Hurd Rev. St., 1909, chap. 91, sec. 11, p. 1474) the act does not apply to "any person who ministers to or treats the sick or suffering by mental or spiritual means without the use of any drug or material remedy." Nearly the same language is used in the statutes of New Jersey (L. 1915, chap. 271, sec. 9), North Carolina (L. 1905, chap. 697), Colorado (Rev. Sts., 1908, sec. 6069), Virginia (L. 1912, chap. 237, sec. 11), and Michigan (L. 1913, chap. 368, sec. 8). There are like provisions in other states. Through all this legislation there runs a common purpose. The law exacts no license for ministration by prayer or by the power of religion. But one who heals by other agencies must have the training of the expert.

If that is the true view of the meaning of this statute the defendant on his own confession has violated the law. Errors which otherwise might be important are thereby rendered harmless. The court charged the jury that the defendant had not the right to practice his religion for pay. There was doubtless error in the ruling (People v. Cole, supra). It is impossible, however, that the error should have affected the result, and we disregard it as immaterial (Code Crim. Pr., sec. 542; People v. Swersky, 216 N. Y., 471, 481).

The defendant was justly convicted and the judgment should be affirmed.

✧

[From *The Christian Science Monitor*, Boston, U.S.A., Aug. 16, 1917]

From the speeches and writings of statesmen and others in all parts of the world it is becoming more and more evident that the conflict through which humanity is passing is being generally recognized to be the Armageddon of ideas. This statement has, in fact, already become trite. That, however, which is not so generally perceived, is that this is not an entirely novel state of things, for sometime toward the end of the first century of the Christian era, Paul of Tarsus wrote to the Christians in Ephesus, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" and to the Corinthians he said, "The weapons of our warfare are not carnal."

In "Miscellaneous Writings" (p. 12) Mrs. Eddy writes: "Mortal mind at this period mutely works in the interest of both good and evil in a manner least understood; hence the need of watching, and the danger of yielding to temptation from causes that at former periods in human history were not existent. The action and effects of this so-called human mind in its silent arguments, are yet to be uncovered and summarily dealt with by divine justice." Taking these two statements together, and comparing them with the article called "Ways that are Vain" in "The First Church of Christ, Scientist, and Miscellany" (p. 210), it is impossible to avoid the conclusion that we are faced today with conditions similar in a degree to those which confronted the apostle, and that we must use his weapons if we are to emerge victorious from the battle.

Paul was nothing if not practical, and to have some little knowledge of the state of the world in which he lived is also, probably, to have some idea of how to deal with present day problems, which do not seem to be so very different, for though human experience changes greatly on the surface, fundamentally it remains much the same.

Paul wrote his great series of letters at a time when the Roman civilization had spread the meshes of its net all over Greece and the greater part of Asia Minor, and, by its contact with the ideas it found there had lost much of its old uprightness and purity, thus declining to the level of the older civilizations. In the first place, the Romans had become extraordinarily rapacious and their immense accumulations of wealth had brought with them the usual accompaniments of luxury, idleness, and superstition. The Greeks, again, with their vivid love of beauty and their philosophic turn of mind, had developed a materialism more refined in its sensuality than any the world has ever seen, and blended with these two main streams of thought, Greek and Roman, was a cult of demonology and magic, common no doubt to all primitive races, but in this case accentuated not only by the physical perfection of the cultivation, but also by the association, through trade and commerce, with the East.

Comparing, on a very broad scale, those conditions with some prevailing today, we find many points of similarity,—the immense wealth, the materiality engendered by a philosophy and science based on the evidence of the physical senses, and a religion consisting largely of rites and ceremonies "received by tradition from your fathers." It is not an exaggeration to say that the trinity of modern worship consists of money, the human intellect, and the material body.

The passage in the letter to the Ephesians referred to above, throws a light upon modern conditions which makes it peculiarly applicable to our present needs. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." Compare also with this the third and fourth verses of the second chapter of II Thessalonians, where Paul is referring to "the day of Christ," saying: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

Do not these passages, taken in conjunction with Mrs. Eddy's writings, make it abundantly clear that the rulers of the darkness are not and never have been mere flesh and blood, but that they are hidden mental forces, exercising what is now known as hypnotic influence through the jealousies, hatreds, and lusts of men and of nations?

Not long ago a famous surgeon stated in conversation with a student of Christian Science that in lecturing to his pupils he always instructed them to impart hopeful suggestion to their patients. When it was pointed out to him that if he once admitted the power of suggestion he could not limit its operations to good, but must allow that it would be just as easy to suggest evil to the patient, his attention was arrested and he acknowledged that this must be so, and that an appalling vista of baneful possibilities was thereby opened.

To return to Paul's advice to the Ephesians, he enum-



Digitized by Google

erates quite categorically the weapons of our warfare which will be found mighty through God to the abasement of every kind of spiritual wickedness in high places. Truth, righteousness, glad tidings, faith, and the "sword of the Spirit, which is the word of God," comprised his arsenal, and will be found one day to be the only weapons which have ever done anything permanent toward the peace of mankind. They are really all contained in the last, the word of God, for that word is Truth, that which actually is. This word, demonstrated by Christ Jesus, and scientifically explained by the Discoverer of Christian Science, is the great fact that "there is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). The recognition that this is so, necessitates righteousness if the truth is to be made practical; it brings the glad tidings of liberation from sin and sickness, for it is the belief in matter only that originates those evils, and it bases faith on demonstrable understanding.

There are many signs of the times which prove to those with the seeing eye that this word of God is already fulfilling Isaiah's prophetic utterance: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

✧

[From an editorial in *The Akron* (Ohio) *Beacon Journal*]

Many, with blind faith in the teachings of their fathers, turn to the old-time prophecy: "And I saw a new heaven and a new earth: . . . for the former things are passed away." Such look and wait for the time when there shall be no more "wailing and gnashing of teeth," no more sorrow and no more pain; a time when swords shall be beaten into pruning-hooks, and the lion and the lamb shall lie down together, and the lion shall eat grass like the ox. And perhaps, after all, it is to such childlike faith the world must now turn in its darkest hour for inspiration and light. Perhaps—who can say?—there is the essence of truth in the prophecies of old.

There is one thing that almost all will concede, from the materialistic scientist to the religious neurasthenic, and that is that if mankind were wise enough they could eliminate the possibility of disaster, especially disaster caused by human inventions. Already there seems to be wisdom enough in the world to desire that war shall cease. It really seems that the problems of war, accident, sickness, and sin will be solved in proportion to the amount of genuine truth humanity is willing to receive, and along with truth, love, the spirit of service and cooperation. "And ye shall know the truth, and the truth shall make you free."

✧

[Judge Clifford P. Smith in *Ft. Pierce* (Fla.) *News*]

An item in a sequence of aspersions furnishes an apt illustration of the methods by which professional antagonists gather materials for fomenting hostility to Christian Science. It is only fair, however, to say that the bit of evil now to be mentioned is not a recent device, hence the assailant who has just made use of it may have gotten it from one of his fellows. Indeed the evil spoken against Mrs. Eddy gains what currency it has, mainly because some opponents are disposed to repeat anything detrimental to her which they hear one another say.

The matter now in question was started as follows: "Mrs. Eddy said in a letter to Judge Hanna: 'I have marveled at the press and pulpit's patience with me, when I have taken away their Lord.' " What she actually wrote to Judge Hanna is to be found on page 15 of a pamphlet entitled "Christian Science History" which was issued by The Christian Science Publishing Society and widely distributed some years ago. The complete quotation was this: "Mrs. Eddy has recently said in a letter to me: 'A new discovery of science always has awakened the world to fierce combat, and Christian Science is no exception to this rule. I have marveled at the press and pulpit's patience with me, when I "have taken away their Lord" to present the risen Saviour, more spiritual appearing of God's power,—and I thank God, and the *vox populi* for these signs of the times.' "

The reader is invited to notice that both and all of these sentences need to be read as a whole, also that one of them was omitted, with an essential part of the other, and that the quotation marks around certain words in the remaining fragment were taken off. In such a process of garbling, the golden rule was trampled under foot. Mrs. Eddy's letter to Judge Hanna plainly alluded to John xx. 1-18, where Mary Magdalene feared she had lost her Lord, only to find him nearer and more helpful than before.

Finally, Christian Science does not deny that Jesus Christ came in the flesh. On the contrary, this religion accepts the entire Scriptural account of his advent and career. Indeed, the purpose of The First Church of Christ, Scientist, in Boston, and its branches throughout the world, is to "commemorate the words and works of our Master," and to "reinstate primitive Christianity and its lost element of healing." This is stated in our Church Manual (p. 17). Doubtless there are important differences between Christian Science and the religious views sincerely held by the minister who has made these attacks; but Christian Scientists are no less sincere, no less earnest, than he is.

Such issues are not likely to be resolved by controversy nor disposed of by willful obloquy. If our brother chooses to look for salvation to the death of Jesus, as he has with unnecessary vehemence insisted, Christian Scientists cheerfully concede his right to do so and to preach his faith to as many as may be willing to listen. On the other hand, since we choose to look for salvation to the Master's life, and feel assured by such words as, "Because I live, ye shall live also," and by such proofs as are furnished by better health and morals and a more satisfying knowledge of God, we claim an equal measure of religious liberty, and we confidently believe this will be granted by all fair-minded persons.

✧

[S. T. Downs in *Ft. Wayne* (Ind.) *Journal-Gazette*]

It is true that a number of clergymen and others in the older denominations who cling tenaciously to what is called old theology and its dogmas, have refused to believe that Mrs. Eddy was under divine guidance in the discovery of Christian Science and in the writing of its textbook, "Science and Health with Key to the Scriptures." However, the statement of our critic that the Christian world has repudiated Christian Science is incorrect. There are hosts of active Christians who are students of Christian Science, and who employ its healing ministry, although they are not actively identified with the Christian Science organization.

At any rate the statement that Christian Science is of aught but God cannot be proved or disproved by mere belief or argument. Christian Science is demonstrable, and there are thousands of people in all walks of life who are proving that it is from the Father. It brings better morals, better health, better manhood, and better womanhood. Those who test its teachings impartially will find that these statements are very modest, since Christian Science is in reality the reestablishment of primitive Christianity.

✧ ✧ ✧

There is only one real failure possible; and that is, not to be true to the best one knows.—CANON FARRAR.



Digitized by Google

# Christian Science Sentinel

FOUNDED SEPTEMBER, 1898, BY
MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

PUBLISHED EVERY SATURDAY BY
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

*Entered at Boston, Mass., post-office as second-class matter*

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
*Editor and Associate Editors*


# Editorial

## God Governs

THE thoughtless will admit that God governs, but even the thoughtful sometimes fail to see the corollary that it is not then man's business to govern. Much of the sorrow of men on the earth is due to their endeavor to work out a fulfillment of the promise of the serpent, "Ye shall be as gods," in the attempt of some to govern others. It is clear, however, that if God governs, man as the likeness of God is the expression of government. The kingdom of heaven is not an assembly of dignitaries and common folk, of subjects and princes, wherein some are subdued by others and obey the will of others. The kingdom of God is the reign of righteousness, and when that which governs is obeyed, "as in heaven so on earth" (Science and Health, p. 17), then the kingdom is come.

Jesus especially desired to keep his followers free from the temptation to govern. He knew that, because of the wisdom and insight they had gained, other human minds would try to make lords of them. Therefore he said, "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." When Christ is recognized as the one Master, or Immanuel, God is being presented for man to know. The practical apostle James says: "My brethren, be not many masters, knowing that we shall receive the greater condemnation [or judgment]. For in many things we offend all." Just the acceptance of the fact that that which governs must be perfect, makes it clear that it is not man's place to govern. Indeed, when each individual is governed by God there is manifestly no need for one to think of governing another.

It is wise to come back always to the fact that God governs. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." One wishes that all burdened business men could know this and recognize that they are not called upon to be responsible for the government of employees as persons, but for bringing about metaphysical directing—setting business in the right way—so that all may unite in demonstration. It goes without saying that God's way is the right way. When any one says that God governs, he means that upon goodness is laid the burden of governing man, and upon nothing else. In order to establish a young prince in what his Oriental teachers believed to be the right sense of authority and power, the child was taught every day to slay a kid, and was excited into a frenzy of bloody cruelty, in the belief that thus he would become so inured to frightfulness that he would be able to control his millions of subjects through fear. How entirely different is the Christian conception of life, which in declaring where the government shall rest, says of him upon whose shoulders it shall be, that "his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Looking at it metaphysically, man expresses dominion through being a dominion wherein good dominates; or to put it another way, he represents a condition in which Mind is Dominus, or Master. Mind, when we use it as a synonym for Deity, means perfection. Therefore, when God governs, the expression of this in man is unsullied goodness, perfect intelligence, and spiritual love.

WILLIAM P. MCKENZIE.

## The Changing and the Changeless

CHURCHGOING people are all familiar with the hymn which says, "Chance and change are busy ever," and are apt to accept its implication quite unquestioningly; yet in the prophecy of Malachi we read, "I am the Lord, I change not." On page 522 of Science and Health Mrs. Eddy asks: "Does the unerring Principle of divine law change or repent? It cannot be so." The student of Christian Science early learns that he must hold to the unchangeable goodness of God, infinite Mind, and at the same time he must be clear that God's ideas, like their divine Principle, are unchangeable. To the human sense they may seem to unfold "from glory to glory," to use Paul's words; but in reality they do not change, because they express that which is changeless and eternal.

Just here we need to discriminate carefully between the human concept of man and the universe and the divine idea, because it would be most unfortunate if the human sense did not change from wrong to right and from evil to good until perfection is reached. It may be said, however, that unless we had for our guidance an unchanging and unerring Principle we should have no standard by which to work, and our efforts would at best be uncertain. Outside of Christian Science the human concept of life undergoes perpetual change. The child's sense of it is very different from that of the young man or woman, and again with advancing years the outlook upon existence appears to be so greatly changed that it is well-nigh impossible to think of life at all as one did in childhood.

Here Christian Science comes to the rescue and says that it is not enough to go back to the human child consciousness, if such a thing were possible, but it offers instead the enlarged outlook upon life which means nothing less than infinite good at all times and under all circumstances, and which says, in the words of Revelation, "Behold, I make all things new." It is hardly necessary to add that it is this changed outlook upon life which means healing in Christian Science. The erstwhile sick man suddenly finds himself well, and this because he has been brought to realize in some measure the eternal fact that God is changeless and that man as His idea reflects the divine nature.

The next forward step leads one to discover that Truth is changeless, although it would hardly be possible to find two persons outside of Christian Science in entire agreement as to what constitutes the truth of any circumstance or condition. From the standpoint of material sense it would be quite impossible to do so, because "chance" and "change" are indeed busy on the mortal plane, and so what appears to be true today may not seem so tomorrow. For example, mortal sense might say that one is drawing nigh the gates of death and insist that this is true because medical law has so declared, but by another day this mistaken belief as to the truth of being has disappeared, if these words of Christ Jesus have been grasped: "Ye shall know the truth, and the truth shall make you free."

A further step reveals the fact that the human sense of love changes so much from youth to age as to be practically unrecognizable, yet this change has nothing to do with reality. We find this declaration of infinite Love given through the prophet: "Yea, I have loved thee with



Digitized by Google

an everlasting love;" and it is this Love, illuminating human sense, which heals every phase of sin and sickness and removes the fear of death. The one who is so healed becomes aware for the first time what love really means, and so for such a one all things are changed, but only because he has learned that divine Love is changeless. He then begins to radiate its wondrous light upon all with whom he comes in contact, and if he finds that he is not doing this it is time to see what needs changing, to see what of self is shutting out the light. Mrs. Browning says:—

> The eternities avenge
> Affections light of range.
> There comes no change to justify that change,
> Whatever comes—Loved once!

On page 96 of Science and Health our revered Leader says, "Belief is changeable, but spiritual understanding is changeless." Well may we work, watch, and pray to reach this ultimate of true being.

ANNIE M. KNOTT.

## Profit and Loss

To be an unprofitable servant is to invite the experience of the man mentioned in the parable who was cast into outer darkness: "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." To be profitless is to be spiritually useless. Profits are not evil in and of themselves; metaphysically considered, they are a natural increment produced by the law of Life, and they deserve to be studied and to be garnered.

In the great world upheaval of today much attention is being given to commercial profits. The word "profiteering" has even been coined, under stress of circumstances, to describe the act of taking advantage of the war to make undue profits; but the wise man will ask, Are the conscientious objectors against profiteering moved by scientific alertness, or by fear, greed, or jealousy? If these latter qualities act on the jury which renders a verdict, there will be a miscarriage of justice, for evil cannot try evil successfully. If, however, spiritual perception delves down to the foundations of undue profits, it should bring to the surface the mental manipulations of animal magnetism, which is endeavoring to take the bread of life from the nations. A real understanding of profits held by people who think rightly would adjust the injustice of undue profits and arrest the profit leech with his parasite agents. Food destroyers would vanish as the result of the mental determination of a whole people that food profits must be honest and just.

The inspired strength and the youthful enthusiasm of the young army which is preparing in the Western Hemisphere to settle the question of the Eastern, will lead to much more than a military readjustment. This host is sweeping before it into the dustbin of the past the old practices of corruption. It is David over again, the shepherd lad pitted against Goliath and slaying the giant of material arrogance.

The whole political economy of the world will be on a new basis when that army has finished its task, and profiteering at the expense of one's neighbor will have been destroyed. When the new war plow shall have turned up the last lingering vestiges of secular and ecclesiastical autocracy, so that they may shrivel into dust under the light of day, then will also the new man be on hand who has learned to share his profits of love with the brotherhood of man. In this elemental overturning the pride of human efficiency will be exposed as materialism gone mad. The serpent lust will no longer charm its subjects, for the adroit idea of spiritual reality will have removed its fangs.

The so-called mental forces which expected to profit by inaugurating a world war are today easily recognized by the average observer of events. The men and women influenced by those forces, though unwittingly, may well ask themselves the searching question propounded by Jesus: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul." Out of this expected profit has come a colossal loss. The game of mental profiteering, with nations and hemispheres as mental concepts, has failed. The ammunition forged for the attack upon Principle has ricocheted upon person, and in the grand reckoning of the hour profit is altogether on the side of Christian Science and loss on that of the malpractitioner.

In an article entitled "Take Heed!" in "Miscellaneous Writings," Mrs. Eddy has written (p. 368): "But while the best, perverted, on the mortal plane may become the worst, let us not forget that the Lord reigns, and that this earth shall some time rejoice in His supreme rule,—that the tired watchmen on the walls of Zion, and the true Christian Scientist at the foot of the mount of revelation, shall look up with shouts and thanksgiving,—that God's law, as in divine Science, shall be finally understood; and the gospel of glad tidings bring 'on earth peace, good will toward men.'"

WILLIAM D. MCCRACKAN.

## Christian Science Benevolent Association Fund

"ON behalf of the Christian Science Society, Pretoria, S. Africa, I have much pleasure in forwarding the enclosed draft for £25. 15. 3., £25. 5. 3. of which is to be devoted to the Christian Science Benevolent Association fund. The sender of the additional ten shillings wishes the amount to go to the Real Estate fund. We esteem it a great privilege to be able to contribute to this grand project, the achievement of which will, we know, prove an inestimable blessing to humanity."

"In recognition and in grateful appreciation of the great benefits received daily from the teachings and through the application of Christian Science, as taught in the textbook, 'Science and Health with Key to the Scriptures' by Mary Baker Eddy, as well as through the other writings of this great gentlewoman, it is my earnest desire to join and to help to further the great cause of Christian Science, well knowing that it will be a blessing to suffering humanity, even as it has been to me ever since Christian Science was brought into my life. I have today remitted by 'Japanese Foreign Money Order' the sum of U. S. Dollars 50.00, and leave with you the decision as to whether the amount shall be applied to one of the purposes indicated in the article 'Looking Forward,' appearing in *Sentinel* Feb. 12, 1916, or to both. With sincere gratitude I testify of the great help I am receiving through the authorized literature. My reverence for Mrs. Eddy is unbounded, and thanking God for all that He has bestowed on me, my prayer is that I may give and love more."

"Several Christian Scientists here [Berne, Switzerland], members of this society and others, have contributed the sum of $80, for which I am today sending you a cheque. This amount is to be equally divided between the two funds, that for acquiring real estate, and that for the Benevolent Association. It is only 'a drop in the bucket' as it were, but it is sent with much love and gratitude."

"At the annual meeting of the Jacob S. Shield Association it was unanimously and lovingly endorsed that we participate in the privilege of contributing again to the



Digitized by Google

fund of the Christian Science Benevolent Association. Therefore, in accordance with this action, we enclose check for three hundred twenty dollars ($320) and wish to assure you that this activity, together with all others of The Mother Church and its Board of Directors, has our hearty and loving support and co-operation. With much gratitude to our beloved Leader, Mary Baker Eddy, for the many opportunities afforded us in Christian Science."

❖ ❖ ❖

# Among the Churches

## Current Notes

LOUISVILLE, KY.—The building committee of First Church of Christ, Scientist, has let the contract for the completion of the new church edifice at Third Street and Ormsby Avenue. When completed the building will represent an outlay of two hundred thousand dollars. The lot on which it will be erected fronts 150 feet on Third Street and 200 feet on Ormsby Avenue. The building will be 89½ feet wide and 176 feet long, outside measurements. Its foundation was laid late last year, and the congregation has been meeting under a temporary structure built on the permanent foundation. The seating capacity of the new church will be fourteen hundred.—*Louisville Post.*

LOWELL, MASS.—The work on the new edifice of First Church of Christ, Scientist, at the junction of Andover and Nesmith Streets, is being rushed along. The building, according to plans, will cost between fifty and sixty thousand dollars, but only a portion of it will be built this year. The structure will be 87 feet by 55 feet. The members of the church have decided to expend eighteen thousand dollars on it this year, and accordingly only the Sunday school department, which will take up about half of the building, one story high, will be erected for the present.—*Lowell Sun.*

OMAHA, NEB.—Plans are being made for Second Church of Christ, Scientist, to build on the site, 70 by 125 feet, that it bought some time ago on Forty-first Street, between Dodge and Davenport Streets, East Side. It proposes to have a building seating about eight hundred people and costing possibly sixty thousand dollars.—*Omaha World-Herald.*

SYDNEY, N. S. W., AUSTRALIA.—The Christian Scientists in Sydney now occupy a church home of their own, situated in Riley Street, close to Oxford Street. It seats about seven hundred and fifty persons. Adjoining the church is a Sunday school room for over one hundred scholars.—*The Sydney Herald.*

❖

## Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 2, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 10, 1917.

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

Those who have made application for membership prior to June 1, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
236 Huntington Avenue, Back Bay, Boston, Mass.

# The Lectures

WAUKEGAN, ILL. (First Church).—John Randall Dunn, lecturer; introduced by Mrs. Maud Bairstow Johnson, who said in part:—

For centuries sick, sinning, suffering, unhappy humanity have been praying in vain for deliverance from these joyless conditions. Some of us, in our dire need, have as a last resort turned to Christian Science, and have here found the way of communing with our heavenly Father that brings the asked for blessing; have here found the true concept of God, the God that does answer our every prayer; have here found a saving, healing Principle that can be successfully invoked in every condition, under any circumstance or emergency,—in fact have here found the way of salvation.

*Waukegan Gazette.*

RICHMOND, IND. (First Church).—Prof. Hermann S. Hering, lecturer; introduced by Clarence W. Bertsch, who said in part:—

In the eighth chapter of John it is recorded that Jesus made this statement: "Ye shall know the truth, and the truth shall make you free." It was this truth which freed Daniel from fear when placed in the lions' den; which freed the three Hebrew boys from harm when in the fiery furnace, and which freed Paul from fear of poison when the viper fastened itself on his hand. It is this same truth which is today freeing people all over the world from wrong thinking, from fear, sorrow, sickness, from doubt, worry, discord, from discomfort, pain, fear of need, and from many of the more insidious forms of sin, through a proper understanding and a practical application of the teachings of Christian Science.

MASSILLON, OHIO (First Church).—William R. Rathvon, lecturer; introduced by Mrs. Minnie C. Becker, who said in part:—

It is of supreme importance that we should know the truth about God, and where we may find Him. Christian Science is the revelation of the Christ, Truth, to this age. It is the Science of God, man, and the universe. "Perfect God and perfect man" is its "basis of thought and demonstration" (Science and Health, p. 259). Its Principle is Love. Christian Science teaches us to rely wholly on God, and how we may find Him a present help in every time of need. From it we learn that material existence is but a moving picture, passing before us each day, while spiritual existence, the spiritual man, is real and eternal. It teaches us to know God, "whom to know aright is Life eternal" (Science and Health, Pref., p. vii).

COLORADO SPRINGS, COL. (First Church).—Charles I. Ohrenstein, lecturer; introduced by Arthur A. Hubbard, who said in part:—

We hear a great deal about willingness and ability to serve and to help others, and this is well; but what about our own willingness and ability to receive, to be receptive of good and of good only, our readiness to learn and so progress out of old out-worn beliefs into new and better ones? If we ourselves are not rising to higher attainments and broader outlook, how can we help others to reach a higher level? This humble and open-minded attitude is surely what Jesus referred to when he said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven;" and again, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The need now, as then, would seem to be the recognition and humble admission that we are poor in spirit, and the reaching out for righteousness—right thinking and doing—that we may be filled and give of our plenty to others.



Digitized by Google

Recent world events would seem to prove that material methods and superficial philosophy and ethics have failed to advance permanently the common joy and harmony, and that other ways must be sought. The Bible teaches that this way is a spiritual way, and Christian Science emphasizes and explains this teaching, and what is more, demonstrates and proves for every one who is willing to investigate that this way—the Christ-way—is the only way to lasting peace for the individual, and so for nations.—*Colorado Springs Gazette.*

LOS ANGELES, CAL. (Sixth Church).—Dr. Walton Hubbard, lecturer; introduced by Francis O. Cass, who said in part:—

In the beginning God said, "Let there be light: and there was light." In "Science and Health with Key to the Scriptures" its author, Mrs. Eddy, tells us that "light is a symbol of Mind" (p. 510), and that "the time for thinkers has come" (Pref., p. vii). Today, by right or scientific thinking, one can obey Paul's command, "Work out your own salvation," for in the full-orbed light of Christian Science God is revealed, and the prophecy of Isaiah, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined," is again being fulfilled. Christian Science is this light or enlightenment, dispelling the gloom of darkness, doubt, and fear, and lifting the burdens from the weary and heavy laden.

LEEDS, ENGLAND (First Church).—John W. Doorly, lecturer; introduced by Frederick R. Rhodes, who said in part:—

Practically all inquirers into the teachings of Christian Science admit that it gives its adherents a sense of joy and happiness, together with a feeling of absolute security. One of our eminent physicians has just issued a book to show that pessimism is really a disease, and so it will be difficult for anyone to say truthfully, if Christian Science has the power to make people happier or more optimistic, that even in the opinion of materialists it is not a valuable therapeutic agency. Christian Science has, through the unfolding of "the law of the Spirit of life in Christ Jesus," given back to mankind the ability to refuse to remain in bondage to the so-called law of sin and disease. Its teachings scientifically prove by "signs following" that the closing words of St. Matthew's gospel, "Lo, I am with you alway, even unto the end of the world," are indeed available for all who will trustingly accept them.

STILLWATER, MINN. (First Church).—Virgil O. Strickler, lecturer; introduced by Mayor J. R. Kolliner, who said in part:—

I am not a member of the Christian Science church, but I have known many Scientists, and I have attended their Sunday services and Wednesday evening testimony meetings in this city, in Minneapolis, and in New York City. I am safe in saying that I know of no one to whom this teaching has not brought an increased peace and happiness. In attending these meetings in the several cities I find that many of our successful, thinking men and women are interested in and joining this church; also that the churches are crowded, and that many—a large percentage—of those in attendance are substantial, thinking business men. Why is this? From testimonies given at the Wednesday evening meetings I make the following deductions: The business men referred to do not receive dividends from this religion that they can deposit in our national banks, but they receive dividends that are payable in peace, contentment, happiness, and health. They have a better understanding of God's laws and of man's relation to Him. On page 250 of Science and Health Mrs. Eddy says, "Man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God."

ROME, N. Y. (First Church).—Bliss Knapp, lecturer; introduced by Thomas N. Pudney, who said in part:—

The Christian Science religion is a practical religion, demonstrating by works the power of divine Truth and Love. It is applicable to every condition and every walk in life. It searches the highways, the lanes, and the byways of mortal consciousness and brings to man that peace and understanding which the world cannot give. This is being demonstrated throughout the world, and even on the battle fields thousands are testifying to the great blessings of physical, mental, and moral healing. Christian Science carries the message, "Come unto me, all ye that labor and are heavy laden."



## Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

ARKANSAS—Helena: Grand Opera House, 8 p.m., Oct. 12.
CALIFORNIA—Los Angeles (Second Church): Shrine Auditorium, 3 p.m., Sept. 16, and Church Edifice, 948 West Adams Street, 8 p.m., Sept. 17.
Los Angeles (Sixth Church): Church Edifice, East Forty-second and Wadsworth Streets, 8 p.m., Sept. 18.
CANADA—Westmount, Province of Quebec: Victoria Hall, 8:15 p.m., Sept. 17.
ENGLAND—Brighton, Sussex: The Hove Town Hall, 8 p.m., Sept. 28.
Bristol, Gloucestershire: Colston Hall, 8 p.m., Nov. 15.
Cheltenham, Gloucestershire: Town Hall, 3 p.m., Oct. 13.
Croydon, Surrey: Northend Hall, Northend and Brown Hill, 7:30 p.m., Oct. 16.
Huddersfield: Temperance Hall, Princess Street, 8 p.m., Oct. 25.
Kingston-on-Thames, Surrey: Surbiton Assembly Rooms, 8 p.m., Oct. 11.
HAWAII—Honolulu: Armory, 8 p.m., Sept. 14.
IOWA—Cedar Rapids: Church Edifice, 1242 Second Avenue East, 8 p.m., Sept. 14.
Webster City: New Orpheum Building, 8 p.m., Sept. 17.
KANSAS—Chanute: Christian Church, 8:15 p.m., Sept. 20.
MAINE—Auburn and Lewiston: Church Edifice, 93 College Street, Lewiston, 8 p.m., Sept. 11.
MICHIGAN—Bangor: Miller's Opera House, 8 p.m., Sept. 13.
Battle Creek: Post Opera House, McCamly Street, 8 p.m., Sept. 14.
Lansing: Prudden Auditorium, 8 p.m., Sept. 11.
MINNESOTA—Duluth: Church Edifice, Ninth Avenue East and First Street, 8 p.m., Sept. 11.
MISSOURI—St. Joseph (First Church): Church Edifice, Twelfth and Felix Streets, 8 p.m., Sept. 18.
NEBRASKA—McCook: Temple Theater, 8 p.m., Sept. 14.
Weeping Water: Church Edifice, 8 p.m., Sept. 18.
NEW YORK—Brooklyn (Third Church): Fourth Unitarian Church, Beverly Road and East Nineteenth Street, 8 p.m., Sept. 15.
NORTH DAKOTA—Devils Lake: Courthouse, 8:15 p.m., Sept. 17.
Fargo: Orpheum Theater, 3 p.m., Sept. 16.
OHIO—Greenville: Memorial Hall, 8 p.m., Sept. 20.
Lima: Lyric Theater, 8 p.m., Sept. 18.
Sandusky: High School Auditorium, 8 p.m., Sept. 17.
Toledo (Second Church): Keith's Theater, St. Clair Street, near Madison Avenue, 12:15 to 1 p.m., Sept. 15, and Coliseum Theater, Ashland Avenue, near Bancroft Street, 3:30 p.m., Sept. 16.
OREGON—Portland (joint lecture): Municipal Auditorium, 8 p.m., Sept. 18.
PENNSYLVANIA—Sharon: Morgan Grand Opera House, 8:15 p.m., Sept. 18.
SOUTH DAKOTA—Aberdeen: Orpheum Theater, 8 p.m., Sept. 14.
WASHINGTON—Seattle (First Church): Masonic Temple Hall, Harvard and Pine Streets, 8 p.m., Sept. 10 and 11.
WISCONSIN—Milwaukee (Second Church): Church Edifice, Highland Boulevard and Twenty-seventh Street, 8:15 p.m., Sept. 17 and 18.



Digitized by Google

# Testimonies of Healing

I should like to give this testimony to the healing power of Truth. I was appointed to a ship which commissioned and was attached to the grand fleet. We had a large number of officers in the ward room, but I was the only Christian Scientist. The fact that I did not smoke or drink seemed to leave me as one apart, and as time went on this gap between myself and others grew to such an extent that the time came when I had not a friend in the ship—no one even to join, in the rare opportunities we had, for walks on shore. This experience on board a ship was totally new, for I had always been "hail fellow, well met," with those above and below me. It seemed as though the whole question resolved itself into whether I would just concede one point, for if I did I could at once regain their friendship. If I would only accept the invitation to "come and shake for a drink," or join in the not altogether classical yarns around the smoke room fire,—or concede just any one point,—I should find the barrier immediately broken down.

Many and many a time have I quietly taken myself off to my cabin, and how I have striven and prayed for help and strength—week after week and month after month, till at last I became once again "one of the boys," but this time on God's terms. I can hardly trace the gradual answering to Truth, but slowly and surely the change was wrought, until three times I sent by request for a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which with my own made four copies of the textbook which were being read in the ship. My companions for walks and sails were only limited by the capacity of the boat. My only help through that trying time was the understanding of God as taught in the Bible and explained in the textbook of Christian Science.

My gratitude for this experience and for the understanding of God and man that has been placed within my reach by Mrs. Eddy's teachings is deep and sincere, for I was able to prove conclusively that "one on God's side is a majority."—LIEUT. C. H. LIGHTOLLER, London, England.

✧

As I was almost always sick, Christian Science had been presented to me many times; but it was not until I witnessed the instantaneous healing of a friend who had been sent South as a last resort, that I determined to see what it would do for me. I had been depending upon will-power alone for my help, having no use for medicine, and when I went for my first treatment I was completely exhausted from trying to keep at my work while constantly enduring severe pain. Three years before this I had undergone an operation for appendicitis, and since that time the pain had never left my side; while two years before my back had been injured in an accident, and medicine and other methods of relief had failed to help me. I also had rheumatism, hemorrhoids, and goiter, and wore glasses.

After a week's treatment in Christian Science, so much relief had been experienced that I began to realize that there was the same good here for me as others enjoyed. The pain in my side was overcome at once, and the use of glasses was given up. My rest was sweet at night and my days were harmonious, so I knew that Christian Science was true. For a year I studied a little each day and had a practitioner's help whenever I was ill. Then came my real trial. I was sick for a long time, and it was not until many wrong thoughts were replaced by loving ones that I was healed and learned to "look away from the body into Truth and Love" (Science and Health, p. 261). It was a real healing, for I received the understanding which is now a daily protection. The ills that come vanish quickly when the searchlight of Truth is turned on them.

My marriage nearly two years ago brought me much happiness, and my husband studies this beautiful truth with me. Our supply comes through God's law of good for all, and it is indeed a blessing to know this. I am grateful that my entire family are now studying Science. My prayer is that each day I may do some good, and thus give the best expression of my thankfulness to God and my gratitude to our beloved Leader, Mrs. Eddy, who has shown us how to understand the Christ which heals and purifies.—AILEEN ROGERS, Dallas, Texas.

✧

I would like to express my gratitude for what Christian Science has done for me. For about two years I was ill with what some of the best doctors in our city called a nervous breakdown. The last one said that if I would go to the hospital I would very likely get well; but after being there six months I came home worse than before I went.

Then a friend asked me to try Christian Science and at my request brought a practitioner to see me. The latter said that God would heal me, but after she had talked for a while I decided not to have anything to do with Science, for I had been a church member since childhood and could not give up my church. Man's extremity, however, proved to be God's opportunity, for in 1913, when the flood destroyed all I possessed in the home and in business, I wrote to the practitioner asking for help, and as a result was able to help with all the work. As there were many ills to be overcome, I went to her for treatment, and was given a copy of Science and Health, so that I could study and prove its teachings for myself.

My gratitude for Christian Science is more than I shall ever be able to express, for I am healthier and more contented than ever before, and I owe it all to this teaching. While grateful for my healing, I am more so for having found a God who is Life, Truth, and Love, and that I understand more of the Bible. I am striving daily to be a real Christian Scientist and to help others as I have been helped. I enjoy all the literature and love the church services. Every day I thank God that this truth has come into my life and has made me free, and I am grateful to our beloved Leader, Mrs. Eddy, who was so pure and stood so firm that she was able to show us the way.

LOUISE STREMMEL, Zanesville, Ohio.

✧

I am very grateful for the benefits received in Christian Science, and though not a Scientist I realize its uplifting power and healing influence, mentally, spiritually, and physically. My baby boy was healed in a few treatments of inactive bowels and a condition of almost incessant colic. Through the treatment given him I was healed of a kidney disease of long standing, and of a very painful spinal trouble which would attack me at intervals, when it seemed as if I would fall to the floor unless I could immediately find a place to sit down.

My eldest child was healed of an umbilical rupture from which he had suffered for nearly two years. The inflammation had grown so bad that he suffered greatly if his clothes touched him, and he cried a great part of the time. We consulted many doctors and had taken him to specialists, but nothing could be done for him. He was healed of all pain in one Christian Science treatment, and in ten days I removed a bandage which he had worn since the beginning of the trouble. In two weeks he was free from every trace of inflammation and conditions were normal. He is as well as any child now and has had no return of the trouble.

This was over a year ago. My husband was amazed and gratified when he saw the results, as I did not tell



Digitized by Google

him the child was having Christian Science treatment until the healing was completed. We are both grateful for this healing, and I hope to know more of this truth which has done so much for my dear babies and myself. My daily life has been happier and brighter since I took up the study of Christian Science.

MRS. HARRY WHITE, Bishop, Cal.

✧

[Translated from the German]

I thank God for the many blessings which have come to me through Christian Science. For thirty-two years I suffered with rheumatism in the right hand as a result of a birth, and no physician was able to help me; neither could the physicians heal or relieve me of pain in the back. Finally I was led to Christian Science through friends, and was healed by having treatment from a practitioner. I asked her for a copy of the textbook, "Science and Health with Key to the Scriptures," and through reading it gained a better understanding of these glorious teachings and of the nature of divine Love. As things were explained, it became clear to me that if I held my thought steadfastly on the true and enduring ideas which are an emanation of God and are expressed through man, I must needs experience health, happiness, love, and purity, and with the dawning of this understanding my life has changed for the better.

When errors present themselves or when tests come, I know that if I take my stand on God's side they must yield and I must come out victorious, for error has no power. I know God, Spirit, to be the Principle of being, and the law of Spirit makes me free from all evil. I am most deeply grateful to God, and lovingly remember Mrs. Eddy, who has shown us the road leading to true happiness and peace.—FRAU ROSINA PAULINI, Salem, Ohio.

✧

I am truly grateful for the many blessings which have come to me through Christian Science. Thirteen years ago I was a physical wreck, having suffered for ten years from chronic stomach trouble and many years from bowel disorder and anemia. These ailments were all destroyed in a few months through treatment in Christian Science. I have also been sustained through great sorrow and separation, and Christian Science has been a wonderful help in my business, proving to me that true substance is the understanding of God, which supplies all our daily needs.

I am also grateful for the Christian Science literature, which feeds and sustains me every day. I have not been a member of any church, but am glad to say I have found in Christian Science what I have been seeking for years. It is truly the Comforter, for it has helped me in every kind of trouble and is bringing me into more peace and harmony every day, as I am obedient to its teachings. I am thankful to God for His "wonderful works to the children of men," and for the life work of our revered Leader, Mrs. Eddy.—MAMIE J. SMITH, Chicago, Ill.

✧

Since Christian Science entered my life twelve years ago, a number of transformations have taken place in my inward and outward being, some of which are manifest to the world and some of which are the satisfying secrets of my own heart. Christian Science has healed me of disease; it has worked changes for the better in much of my habitual thought about pleasure; it has supplied me with work when I desired employment; and it has opened a new outlook upon life which robs the grave of its victory and substitutes hope and peace, even in the midst of stormy experiences here, for the despair and fatalism of my previous human thinking.

Glasses which I wore for nine years and which the specialist said would always be necessary, were removed through the inspiration of Christian Science. In the eight years since this step was taken I have been engaged constantly in newspaper and literary work which has exacted heavy toll from my eyes, yet without the deterioration predicted. With the help of a practitioner I recently went through a malignant attack of malaria successfully. Functional disorders have been righted many times, and in eight years I have not taken any medicine or resorted to any kind of material relief. The last ailment found me without a single desire to resort to former methods of treatment, and this definite faith in spiritual healing as presented in Christian Science I count a great gain.

There is much work yet to be done, there is still wide room for improvement in my life, but there is the reassuring thought that in Christian Science I am on the right road to attainment. Mrs. Eddy's true and imperishable monument lies in tributes such as this, in the great happiness she brought into isolated lives of which she had no knowledge, but which testify gratefully of their knowledge of her and of the knowledge they have gained of God through her.

WILLIAM R. SCOTT, Paducah, Ky.

✧

As one who has received untold blessings through the teachings of Christian Science, I desire to express my gratitude for the revelation of Truth, which has healed me of many ills. It has shed a light on the Scriptures that enables me to read the Bible understandingly, perusing it from a sense of pleasure instead of mere duty. It has increased my dependence on God, good, and established a greater desire to walk in the footsteps of Christ.

In December, 1915, I was stricken with paralysis. Next day I called in a Christian Science practitioner, and in three days was moving about the house again. In less than two weeks the healing was complete. I was also healed at this time of a bowel disorder which had troubled me for over forty years. My healing seemed more remarkable because to mortal sense I am past eighty-five years of age. At another time, while reading Science and Health I was healed of a very bad cold. In answer to a question by Jesus to the disciples, Peter replied, "Thou art the Christ, the Son of the living God." When reading those words I felt the healing so clearly that I spoke out loud and said, "I am healed."

I surely thank God for Christian Science. My health is very good for my age. I study Science and Health and the Bible every day. Christian Science is my delight, and I attend the services regularly. I read Science literature in preference to anything else, and love it, for it is so uplifting.—MARY COX, Sacramento, Cal.

✧

I did not come into Christian Science for healing, as I always had good health and heartily enjoyed all the good things and pleasures of life; but there came a time when these did not satisfy me, nor could I find what I sought in orthodox religion. I could not join any of the churches I had attended, for though there was much in them which was seen to be good, there was also a great deal which I could not believe to be the right interpretation of the Christianity taught by Christ Jesus. Then I heard of Christian Science, and asked a friend to get me a copy of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. After reading the copy loaned me, I lost no time in securing one of my own, for I was satisfied that this book made clear to the world the truth about God and His relation to man and the universe.

The logic of Christian Science impressed me forcibly, also the fact that it could be demonstrated in the healing of sin and sickness. My first proof of the healing power of Christian Science was in the case of a wasp sting. Several years before this I had a painful experience from



Digitized by Google

a similar sting, and it made me fearful of the results. Now in the first rush of fear a material remedy was used, but I then turned to Science and Health for help. For two days there was no apparent improvement, and my arm was much inflamed and very uncomfortable, so I asked help from a Christian Scientist. In a day all the bad effects disappeared, save a slight mark, which in its turn soon vanished.

At another time a sharp attack of rheumatism, which had caused me much pain during the day and had kept me awake practically all night, was also overcome in one day. Several small growths that disfigured my hands have vanished. Before I knew of Christian Science I had tried to remove them materially, only to have them return again in greater numbers than before. It is now over two years since the realization of the truth in Christian Science caused them to vanish into their native nothingness. Headaches, biliousness, colds, cuts, and bruises have all yielded to the power of Truth. I am very grateful for the way fear is being overcome, also self-will and self-consciousness, and I never cease to be thankful for the protecting power of Christian Science.

It is the spiritual uplift that one experiences through an understanding of Christian Science which is the real healing and for which I am most grateful. It has given me a different outlook on life and is showing me the true way of loving my neighbor as myself. I am very grateful to Christ Jesus for the wonderful love he expressed as the Wayshower, and to Mrs. Eddy for making clear to us again, in her life and writings, the truth that heals.

A. VERA HEWITT, Kirby Muxloe, Leicester, England.

✧

To say that I am thankful for what Christian Science has done for me but feebly expresses my gratitude and appreciation. It has helped me over many rough places, and was a great help in overcoming my grief at the passing on of a dear son. I was instantaneously healed of a wasp sting through the realization that divine Love is always present and an ever ready help. I had often been stung before, and at such times would suffer and be very uncomfortable, but this time there was no pain at all. On one occasion when my husband was going through a thick undergrowth he was struck in the eye by a branch which had been released by the man ahead. The eye was very painful, but I declared the allness of God, divine Mind, and have not heard another complaint from him.

I am thankful to God for the many blessings experienced, among them being the overcoming to a large extent of a high temper, and grateful to our Leader, Mrs. Eddy, for this saving truth that heals all mankind. I am striving to know more of God and His untiring love for His children, and hope to be a Christian Scientist not only in name but in works.—MINNIE M. SMITH, Sarah, Miss.

✧

For eighteen years Christian Science has been the means of bringing many blessings into my life. About five years prior to the time when my own active interest in the subject began, a relative had been healed of a chronic disease pronounced incurable by two physicians. Although I was grateful for her restored health, my interest in Christian Science was not deeply stirred. Later, however, when perplexities and troubles multiplied in my own experience, I commenced a careful study of the subject, with most gratifying results. Here indeed was the Science of being; here my questionings regarding God, man, substance, and force were satisfactorily answered, not merely theoretically, but practically, for demonstration followed spiritual enlightenment.

During eighteen years I have had but one serious illness. This was in the form of a mental and nervous breakdown, which occurred about ten years ago. Although the adverse conditions were severe and lasted several months, the healing through Christian Science was complete. More than this, I found myself freer and healthier after the healing than at any time before. During this time of stress so-called hereditary and temperamental tendencies were destroyed which material or human means could never have reached. God's power alone is able to produce such radical results.

The satisfaction which comes with the spiritual outlook that Christian Science brings, must be experienced in order to be appreciated. This Science illumines every human problem, bringing joy and healing when faithfully followed. A small appreciation of Mrs. Eddy's great work for humanity awakens sincere gratitude, which grows more profound as her wonderful life and love are more fully comprehended.

CHARLES F. HACKETT, Boston, Mass.

✧

With deep gratitude to God I acknowledge the benefit received through Christian Science. I was deaf in one ear and partially so in the other, followed by great pain for a year. I was very much discouraged, knowing that such an affliction would be detrimental to me in my work as a nurse. My doctor examined the ear and said I had taken cold in it, and that it would probably be better when the warm weather came; but the warm weather came and left again, and the ear was no better.

I then consulted an ear specialist, who said I had some catarrh, and that for some time I would have to go to him twice a week to have the ear treated. I had some treatments from him, but without any good results; so I decided to try Christian Science. I went to a practitioner, who treated me, and from that moment the pain was gone; but the deafness was still there. In three days I had another treatment, after which I did some shopping, a thing I very much disliked to do on account of my deafness, as I could not hear what the clerks said to me; but on this occasion I had such a sense of happiness that I forgot all about it. On leaving the store I met a friend, and while talking to her I discovered that my hearing was restored. I felt so full of joy and of thankfulness to God that my feet scarcely seemed to touch the street.

During the past year I have had two other almost instantaneous cures, and also have experienced a great spiritual uplift through the clear knowledge that divine Love is ever present to guide and sustain me. All these and many more blessings I owe to Christian Science, and I am thankful to God and grateful to Mrs. Eddy for the light which shines on my path.

MRS. A. D. VAUGHN, Los Angeles, Cal.

✧

For ten years Christian Science has been my only physician and has met my every need; but it was not until last summer, when I had the great privilege of class instruction, that my heart really went out in thankfulness to God and gratitude to Mrs. Eddy for this blessed truth. I attended the Christian Science Sunday school for nearly four years, and am very grateful that my teaching at that time was along the line of spiritual truths instead of the old material beliefs. We have in Christian Science such an abundant source of supply to meet our human needs that one cannot help expressing gratitude, in the hope that others will see the good work and glorify God.

ELISABETH L. MILLER, Pittsburgh, Pa.

✧

Now that ten years or more have passed since my first healing in Christian Science, I wish to express my deep gratitude and appreciation for all that has come to me through this blessed truth. I was healed instantaneously of a disease I had suffered from since birth, a malady the



Digitized by Google

medical profession was unable to cure, although many noted specialists had handled the case. My childhood was spent in a lifeless state, and at times I would lie for days as one dead. Such complications as kidney and heart trouble and an enlarged liver were overcome at that time. An enlargement of the neck disappeared as I continued the study of Science and Health, and a chronic throat affection vanished into nothingness.

I am especially grateful for the spiritual understanding gained, and rejoice in a religion which can be applied in daily affairs. The Christian Science literature has been a great joy to me, and I highly appreciate the work done by our board of lectureship, also the loving efforts of the faithful members of the Board of Directors of The Mother Church in Boston, and the untiring activities of the Publishing Society. My thoughts turn lovingly to our revered Leader, Mrs. Eddy, who through her understanding has given this great truth to the world.

LALLIE MASSIE BENDELL, Denver, Col.

✧

Over three years ago my attention was called to Christian Science at a time when I could not see any help ahead. I had just lost my little boy and felt as if I never could be comforted. I met a friend one evening and she asked me to try Christian Science. The next afternoon I called on a practitioner, and when she treated me I was completely lifted out of my troubles. That evening I went to the testimony meeting, and it was a great joy to me as I learned of the truth that makes men free. A short time after this I again called on the practitioner for relief from hemorrhage and was healed in one treatment. A year later we were blessed with a healthy, happy little girl, and I experienced no suffering at all. I have been healed of varicose veins after a doctor said there was no cure except by an operation, also of catarrh in its worst form, from which I had suffered since childhood, just by reading Science and Health.

For all these healings I am deeply grateful; and for the spiritual uplift which has accompanied them my gratitude is beyond expression. I cannot say too much for Christian Science, as it has always met my every need. When I first heard of this teaching I thought if it could only be true, why it was the same as if Christ were here again. At times my joy knew no expression,—I was so glad to know it was a practical truth, which we had with us all the time. It gives us a different outlook on life, which is larger and more full of meaning than ever before; a desire to be better, to achieve some good every day. When I read the Bible and Science and Health in the morning, everything goes well for the day.

In sickness and in health Christian Science has been our comfort and our stay. I can truthfully say I think anything is possible in Science if we are faithful. I praise God for giving Mrs. Eddy power to explain the truth to us so clearly that we all can avail ourselves of it today.—MRS. FRANK YOUNG, Sault Ste. Marie, Mich.

✧

I wish to add my testimony to the many helpful ones that have appeared in the *Sentinel* from time to time. Having been reared by Christian parents, I was from earliest childhood interested in the study of the Bible, and always took an active part in church and Sunday school work; but as the years passed I found that although I was faithful to the teachings of my church my efforts in the search for truth did not bring the desired results.

With the sincere desire to know the truth I began the study of Christian Science in the fall of 1914, and since then have had many demonstrations of the power of Truth over error. In the spring of 1916 a very bad abscess appeared on the side of my face. As this trouble had manifested itself on previous occasions, I asked for treatment from a Christian Science practitioner, and with her constant help and assurance that God's work is perfect, within ten days I realized a complete healing without the evidence of a scar which those about me feared would so disfigure the face. In July the practitioner was again asked to treat me, as I seemed to be overcome with the heat. With the ever ready help so kindly given in time of need I soon realized my privilege to know more of Truth and Love, and thereby experienced a healing and quietness which has enabled me to continue my work more harmoniously. Stomach disorder of many years' standing, creeping paralysis, and kidney trouble have also been overcome.

It has been my privilege to become a member of The Mother Church, and I am indeed thankful to have a part in the cause which is the means of uplift to suffering humanity. I am very grateful for the devoted life lived by Mrs. Eddy and for the priceless book, "Science and Health with Key to the Scriptures," which enables one to gain a clearer understanding of the Bible, and these lines are sent in the hope that others may be led into the satisfactory search for Truth which enables one to demonstrate the all-power of God.

CATHERINE DECKER, Zion City, Ill.

✧

We have had many proofs of the power of God as revealed through the teachings of Christian Science, for it has never failed to meet our needs when properly applied. Where discord, discontent, and sickness in various forms seemed to reign, now there is harmony and health and happiness. Chicken-pox, whooping-cough, appendicitis, the supposed effects of poison-oak, and many other ailments which seem to manifest themselves with a growing family, have been overcome. One of the recent blessings I have enjoyed was the demonstration made when our little boy arrived. There was no doctor in attendance, but with the help of a practitioner the experience was very beautiful. A sense of fear of several years' standing, the result of discordant conditions following a former experience, was overcome.

I am very grateful for an understanding of Christian Science, and am endeavoring to heed the admonition of Paul in his second epistle to Timothy, where he says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." I am indeed grateful for this wonderful truth as revealed by Mrs. Eddy.

JOSEPHINE MCKENNA, Portland, Ore.

✧ ✧ ✧

[Written for the *Sentinel*]

## Darkness Dispelled

EDITH F. MUNROE

'TIS said that God is good; yet men believe
He who is Love divine
Doth send them sorrow, pain, all things that grieve;
This gloomy creed's not mine.

'Tis said that God is Life. Why then declare
That death is God-ordained?
Our Master conquered death. Shall mortals dare
Question what he attained?

Yes, God is Truth, men say; yet they give heed
To grievous lies that bind
Them fast to sin and sickness. Sad indeed
The plight of mortals blind!

The light still shines in darkness; God hath sent
To earth Love's message sweet,
And now we know that Truth omnipotent
Doth reign, all is complete.



Digitized by Google

# From Our Exchanges

[Rev. Charles Graves in *The Christian Register*]

Jesus failed to reform the faith and lives and aims of his people just because they did not want to be reformed; but even that failure is not so complete as it seems at first sight. He failed to reform the people: he failed to get them to see the things he saw and as he saw them, failed to inspire them to seek the same goal he was after reaching, failed to win their love to the virtues he prized. There may be disappointment in that, but we shall all agree that he did not fail with himself. He succeeded in making himself a living daily exponent of the moral and spiritual truths he taught. While you and I would rejoice the more had there been thousands who were inspired to the same achievement, it is surely something better than failure for one man to succeed in making of himself a living example of the righteousness possible to all men. No man fails if he succeeds only in making himself a little better than he was and a little better than the people about him. That is the one and only beginning of the reform, the redemption of the world.

[W. B. Selbie, M.A., D.D., in *The Constructive Quarterly*]

It is beginning to be recognized that the religion of a nation is best represented, not by any organization or by any external means, but by the spirit and temper of the people. In the long run religion is mainly an individual thing. It may and should find for itself corporate expression, but if this is to be adequate it must spring from the individuals of which the body is made up. The religion of any society will not be higher than that of the members composing it, though it may easily be lower, as when it becomes a matter of striking the average or finding the least common denominator. In this connection, therefore, the interpretation of religion, whether for the individual or for society, becomes a matter of paramount importance.

[Miss A. Maude Royden in *The Christian Commonwealth*]

We today need not a prophet (though God may send us one), but a message. We need to know how our Christianity can conceivably be applied to the world in which we live. It is not enough for us to know that St. Francis of Assisi found out an answer or that John Wesley had a message. Our world is different from theirs, and we want to know how Christianity can be made to work here, in the twentieth century, in this war of continents.



## Christian Science Sentinel

**Subscription price for the *Christian Science Sentinel*, payable in advance:**

Postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Subscriptions to the SENTINEL will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

Bound Volume XVIII: (Sept. 1915 to Sept. 1916). Cloth, $4.25; half calf, $5.00. On earlier volumes write for prices.

MONEY EQUIVALENTS

| £ | s. | d. | Francs | Marks | Guilders | Kroner |
|---|---|---|---|---|---|---|
| $9.00 = 1 | 17 | 0 | 47.25 | 38.07 | 22.22 | 33.46 |
| 3.00 = 0 | 12 | 4 | 15.75 | 12.70 | 7.41 | 11.15 |
| 2.00 = 0 | 8 | 3 | 10.50 | 8.45 | 4.94 | 7.43 |
| 1.00 = 0 | 4 | 2 | 5.23 | 4.23 | 2.47 | 3.72 |

Make remittances payable to The Christian Science Publishing Society.

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of binding and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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



## From the Editor

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



## From the Publishing Society

The pamphlet "Prayer and Confidence" is now published in Swedish as well as in Dutch. Both of these pamphlets are printed with the English version opposite each page of translation.

"God is Good," a lecture by George Shaw Cook, C.S.B., has been published in pamphlet form and is now ready for distribution. **Price for pamphlets is given on second cover.**



## From the Clerk of The Mother Church

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

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



## From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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



Digitized by Google

# What Is in a Name?

The spiritual genius of Mrs. Eddy is revealed in no more definite way than in her exact and scientific use of words. Words are simply the symbols of ideas, and Christian Scientists may enlarge their concepts of motives, objects, and events by analyzing the significance of their Leader's use of language.

No better example could be given than Mrs. Eddy's choice of the name "THE CHRISTIAN SCIENCE MONITOR" for the great International Daily Newspaper which her spiritual vision conceived and which is being developed day by day toward that ideal which is the true substance of journalism.

Webster defines the meaning of the word MONITOR as "that which *warns, reminds, advises, or instructs.*"

Thus in the fulfillment of its mission, THE CHRISTIAN SCIENCE MONITOR is spreading "undivided the Science that operates unspent" (The First Church of Christ, Scientist, and Miscellany, p. 353) and its *warnings, reminders, advice,* and *instruction* should be read, understood, and heeded by all world-citizens if they would be active factors among the right-thinkers in this momentous period of human history.

Those Christian Scientists and others who have understood and followed Mrs. Eddy's request and advice to "subscribe for and read our daily newspaper" are thereby bringing into their experience, perhaps without fully realizing it, the blessings which must inevitably flow from obedience to a request based upon the understanding of PRINCIPLE.

Digitized by Google

# Works on Christian Science

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Text-book

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only text-book on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include both English and German editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1,103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each, $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

**Quantity prices are on shipments to one address only,** but quantity lots at quantity prices cannot be made up of different books or of different styles of binding. *Attention is called, however, to the exception to this rule which is made in the cases of Science and Health, and of Miscellaneous Writings, as given under these titles in this price list.*

***Address all orders for above works, and make remittance by New York or Boston draft or money order, to***

ALLISON V. STEWART, FALMOUTH AND ST. PAUL STS., BOSTON, MASS.

Digitized by Google

SEP 14 1917
UNIV. OF MICH. LIBRARY

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General.

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

Vol. XX No. 3

Boston, September 15, 1917

Contents of This Number

Christian Science Literature (List of publications) . . . . . 42
Man's God-given Dominion — Judge Clifford P. Smith 43
Praise and Thanksgiving — Joan Macdonald 44
Activity . . . . — John M. Dean 44
"Little foxes" . . — Frederick R. Rhodes 45
A Robin's Song . — Eleanor S. Sturtevant 46
The "Key to the Scriptures" — Edith Azalia Adams Bailey 46
Shadows (Poem) . . — Edith L. Perkins 47
Selected Articles . . . . . 47
Editorial
The Near Future . . . . . 50
The Trumpet Call . . . . . 50
Habits . . . . . 51
Pleasure and Pain . . . . . 51
Among the Churches (Current Notes) . 52
The Lectures . . . . . 52
Testimonies of Healing . . . . . 54
From Our Exchanges . . . . . 58
Special Announcements . . . . . 58
What Is News? . . . . . 59
Works on Christian Science, by Mary Baker Eddy . . . . . 60

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS BOSTON MASS U.S.A.

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

**Published Daily, Except Sundays and Legal Holidays**

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local news-dealer, one month, 80 cents.

## The Christian Science Journal

**Published Monthly**

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

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

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

Bound Volume 34 (April, 1916, to April, 1917): Cloth, $4.00; half calf or half morocco, $4.75. On earlier volumes write for prices.

## Der Herold der Christian Science

**Published Monthly**

A Magazine printed in German, which publishes original and translated articles bearing upon Christian Science, also testimonials of healing.

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Bound Volume 14 (April, 1916, to April, 1917): Cloth, $3.75; half calf or half morocco, $4.50. On earlier volumes write for prices.

## The Christian Science Quarterly

**Published January, April, July, and October**

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

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $1.00; single copy, 25 cents.

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

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. 424 pages. Cloth, $2.50. Edition de luxe, $5.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** 132 pages with index. Paper covered, 15 cents; cloth binding, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet. Paper cover, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 14 subjects in French and Swedish; 18 subjects in German. Ten copies to one address, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated, 107 pages. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. 128 pages, paper covered, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $1.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12 x 16), $1; 12-inch (mount 15 x 20), $2; 16-inch (mount 21x29), $3.50.

---

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

**Picture of the First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18 x 24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11 x 14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483 x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440 x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683 x. Large type Bible, 10¾ x 8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

**Aluminum Lesson Markers.** Set of thirty, with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60.

---

Remittances should always accompany orders, and be made by check, money order, or exchange on Boston or New York. Currency or coin should not be sent by mail unless registered. Please send no money or business letters to the Editor or Editorial Department.

Send all orders for the works of Mrs. Eddy, with remittance by New York or Boston draft or money order, direct to ALLISON V. STEWART.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Upward Footsteps.** Also printed in Dutch.

**Fulfilling the Law.** Also printed in Danish.

**Prayer and Healing.** Also printed in French and German.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**Environment and Opportunity.** Also printed in French.

**The Father's Business.** Also printed in German and Swedish.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Providence of Good.** Also printed in French Spanish, and Swedish.

**The Law of Kindness. "What Went Ye Out For to See?" "Then the Full Grain in the Ear." "Awake Thou That Sleepest." Law and Work. Confidence and Supply. Birthright and Dominion.**

OTHER TRANSLATED PAMPHLETS

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in English-French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

FOR LITERATURE LISTED ABOVE ADDRESS ORDERS AND MAKE REMITTANCES PAYABLE TO

**The Christian Science Publishing Society, Boston, Massachusetts, U. S. A.**

Digitized by Google

# Christian Science Sentinel

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

Vol. XX September 15, 1917 No. 3

## Man's God-given Dominion

JUDGE CLIFFORD P. SMITH

To practice Christian Science, or even to study it intelligently, every student needs continually to observe the distinction it makes between reality and illusion, and especially to notice this distinction in its application to man. Thus applied, it is the difference between the consistent man, whose sole Principle is divine, and the human personalities who seem to be made up of qualities that are neither consistent with each other nor with any consistent cause. Examining this incongruity, Christian Science finds that the line between reality and illusion must be drawn in the so-called human mind, and the separation it makes therein turns out to be of utmost value to humankind. By the same process this Science both restores and fulfills the religion of Christ.

In the light of Mrs. Eddy's explication it is to be observed that Christianity was originally based on the truth or reality of being. Its basic requirement was the knowledge of the truth concerning God and man; and we are informed by standard authors that the Greek word in the gospel according to John which is translated "the truth" denotes absolute reality as opposed to what is merely apparent, seeming, or false. Notice these sayings: "For this cause came I into the world, that I should bear witness unto the truth." "I came that they may have life, and may have it abundantly." "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "Ye shall know the truth, and the truth shall make you free." These sayings of the Master, the second of which is quoted from the Revised Version, imply that the human or mortal sense of life and man is false, and that abundant and eternal life and the freedom of real manhood are to be gained by finding and realizing the truth of being. According to the teaching of Christ Jesus, all the possibilities of being exist now and for us.

Our present situation was stated by John in these words: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." He did not mean that we shall ever be different from what we really are. He meant that we are the sons of God, though the reality of being doth not yet appear. He did not foresee a loss of identity; he discerned the realization of true identity. Mrs. Eddy applied the same discernment when she said, "Sin, sickness, and death must disappear to give place to the facts which belong to immortal man" (Science and Health, p. 476).

Salvation from evil, then, depends in the first place on observing the distinction between real being and its supposititious opposite. Freedom from disease, for example, follows the absolute knowing of the absolute truth concerning Life and man. To cope successfully with disease, it must be taken from our concept of Life and man and seen to be nothing but error. When so handled it is subjected to the divine law by which Truth destroys error. The same practice is equally applicable to any and all of error's secret or visible forms. Salvation from error depends in the second place on the exercise of man's God-given dominion.

According to the Bible the law of man's creation and being includes the decree, "Let them have dominion"—dominion "over all the earth." This is one of the natural rights of man, and it is one that exists now in all its fullness, as an idea to be apprehended and realized, even though the average man manifests more subjection than dominion. This ideal was instanced by him to whom St. Paul referred as "the man Christ Jesus;" and it was he who said, "My peace I give unto you." His peace was the result of dominion; it was the result of power over whatever would disturb the harmony of man; and for us to have his peace, we must gain that true sense of being and power which he possessed and exercised.

Now, what was the secret of Jesus' dominion? By virtue of what did he possess such unlimited power? He disclosed the basis of it by saying, "I can of mine own self do nothing." That is to say, he possessed power or dominion by virtue of man's relation to God—by reason of man's unity with infinite and omnipotent Mind. It was this unity, this at-one-ment, which he exemplified throughout his earthly career; and the main reason for the common lack of dominion is the common error that man is a material selfhood separated from God.

There is another aspect of dominion that is equally important. That is, dominion is not the power to interfere with the rightful and lawful order of the universe, nor is it the power of one person to impose his human will on another. It is the power to overcome disorder, to subdue discord, and to maintain the law of God. It is the power to demonstrate the truth of being. It is the power to overcome evil with good, whereby God's will is done on earth as it is in heaven.

Where and how, it may be asked, is our dominion to be exercised? Mrs. Eddy has furnished the answer to this question by saying, "Good must dominate in the thoughts of the healer" (Science and Health, p. 446). It is plain that one can deal particularly only with the errors which come to his attention. Hence in the practice of each student error should be handled at the entrance of his thought. Not only is this where error should be handled, but it is where it may be handled for any case, no matter how complicated the situation may be. For this purpose a case is a state of affairs, a set of circumstances, apparently including some error or erroneous action; and of course any one to whom an error appears must either believe or disbelieve it. Hence, as the Discoverer and Founder of Christian Science has said, without qualification, "We should subjugate it as Jesus did, by a dominant understanding of Spirit" (Unity of Good, p. 50).

Near the close of his earthly career Jesus said to his disciples: "Be of good cheer; I have overcome the world." If what he accomplished was inexplicable, or supernatural, or peculiar to himself, what reason had they to "be of good cheer" because of his overcoming? Is it not fairly evident that he thus spoke because he had shown the way for them and for us? Did not his overcoming of evil "bear witness unto the truth"? His acts of power were done in accordance with law—in accordance with the immutable law of good. His mighty works attested the presence, action, and power of divine Principle. The signs

Copyright, 1917, by The Christian Science Publishing Society.

Digitized by Google

which he furnished proved the true qualities of real being —of your being and mine—and proved it to be free from evil. So far from being supernatural, his healing works were supremely natural, for they evinced the true nature of God and man. They separated what is real and enduring from what is destructible and unreal. By words and deeds he taught and proved the true idea of God and man, thus declaring their entire separation from evil. This was his mission; this was the method by which he was and is "the light of the world."

Peter described the ministry of Jesus by saying that he "went about doing good, and healing all that were oppressed of the devil; for God was with him." His ministry consisted less of verbal instruction than it did of object lessons whereby he illustrated man's rightful and natural dominion over evil. Indeed his entire earthly career, in which he overcame one after another the errors incident to the human or mortal sense of life, until he rose completely above it—this was the supreme instance and example of man's God-given dominion and being. And "God was with him" just as God is with us.

✧

## Praise and Thanksgiving

JOAN MACDONALD

PRAYER constitutes a large part of our spiritual life, and a very important part of prayer is praise and thanksgiving, for these as understood in Christian Science include the answer to prayer, acknowledging the spiritual fact as a present reality. Those three great spiritual characters, David, Jesus, and Paul, made constant and practical use of praise. How often did the psalmist rise from the depths of darkness and despair to a joyful realization of God's ever-presence and all-power through the medium of praise; indeed the Psalms, which embody the highest expression of Israel's prayer and praise, are but a symbol of that nation's demonstration of the practical availability of God, divine Truth.

Christ Jesus, our supreme example, gave thanks before the manifestation of God's power and presence were made apparent to human sense, and his whole earthly life was a progressive demonstration of joy and rejoicing in the truth. Paul, who humanly speaking led a life of hardship, seems to have taken as his motto, "Prayer with thanksgiving," as the giving of thanks runs through all his letters. Not only does he unceasingly thank God for His "unspeakable gift," but he remembers what we all too often forget, namely, to be grateful for every least mark of kindness shown him by his fellow men.

We read in Isaiah, "They shall obtain gladness and joy; and sorrow and mourning shall flee away." Gladness and joy do not come by chance, but through obedience to Principle. Neither need we wait until the senses consent to our giving of thanks, but proceed if necessary in direct opposition to their testimony. Daily and hourly we consciously and unconsciously use the law of mathematics, not waiting until we feel compelled to do so; and we can as constantly utilize this spiritual idea of thanksgiving, that like a thread of gold it may be woven through the varied activities of our daily living.

Many of us have known at one time or another the power of praise to break the mesmerism of fear, thus preparing the way for the complete demonstration of Truth's power. One such experience stands out in the memory of the writer. Alone among strangers, she was suddenly stricken down with a severe illness. When she was able to make her wishes understood, a Christian Scientist was sent for. In the midst of the confusion the Scientist said to the patient: "You must stop that groaning. You must be quiet." When assured that this was impossible, she returned, "Well, then, we will turn it into praise." And it was not long before both practitioner and patient were quietly, though at first very brokenly, singing together. Human consciousness, lifted to the goodness of God, was silencing mortal mind's insistent clamor, and from that time the recovery began.

Praise is positive, uplifting, and health restoring. Breaking the mesmerism of doubt and fear, it clears the way for the activity of the healing Christ. In "Miscellaneous Writings" Mrs. Eddy says, "The warmth and sunlight of prayer and praise and understanding will ripen the fruits of Spirit, and goodness will have its springtide of freedom and greatness" (p. 331). Let us begin today to live in this sunshine of joy and praise, and so hasten our demonstrations of health, holiness, and harmony.

✧

## Activity

JOHN M. DEAN

ACTIVITY as applied to work in Christian Science is a much misunderstood term, and this because of its purely spiritual nature. Spiritual activity is in no way related to hurry or worry, neither is it even remotely dependent upon physical, mental, or verbal gymnastics; hence a Christian Science treatment should partake of none of these qualities. Right mental effort is never labored or strenuous, and we have the Scriptural promise, "In quietness and in confidence shall be your strength." Thus it follows that he who is busiest to the human sense of things, may be accomplishing far less than he who manifests the quiet assurance which comes from conscious spiritual power.

In the quaint phraseology which she sometimes employed, Mrs. Eddy tells us, "Rushing around smartly is no proof of accomplishing much" (Miscellaneous Writings, p. 230); and this is true on every plane of thinking. When confronted by a condition which needs to be remedied, can we improve matters by becoming excited, and does not excitement under such conditions indicate doubt of our ability to cope with threatened danger? It is always well to be calm, and the opposite belief, which sometimes asserts itself even with those whose equanimity is usually unruffled, needs to be met and mastered before we can do our best work.

It must also be plain that undue hurry indicates a belief that there is a reality to be grappled with, and that something depends upon our personal efforts. This attitude weakens one's position, for error once given the semblance of reality becomes just as real as we make it, and there can be no perfect healing until the healer's own concept is rectified. If we even remotely dignify error as an entity with power to think and to assert itself, it at once assumes for us a reality to which it has no legitimate claim. On the other hand, if we reverse this thought, and calmly and understandingly take an immovable stand on the allness of good and the nothingness of evil, whether the error be manifested as headache or cancer, the healing is accomplished. Our warfare is "not against flesh and blood," and when we are induced to believe that a powerful, tangible error needs to be overcome, then we are perforce fighting "as one that beateth the air."

On page 445 of Science and Health Mrs. Eddy says, "Christian Science silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick." It must be clear that infinite Love, or divine Principle, is never excited, hurried, or overtaxed. The work of good is spontaneous, and man's reflection of good should come just as naturally and with as little effort. Mortal mind has decreed that evil is more natural than good, and that consequently it is far easier to do evil than to do good. This attempted



Digitized by Google

reversal of the facts of creation has held mankind in bondage to a lie, but this false concept is fast being destroyed, and it is no longer universally conceded that a lie moves more quickly than does the truth.

A helpful lesson may be taken from the narrative of the raising of Lazarus. Jesus was a short journey from Bethany when he made the simple statement to those that were with him, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Upon his arrival he was met with the implied rebuke from both Mary and Martha, "Lord, if thou hadst been here, my brother had not died," and this was followed by the intimation from Martha that to restore Lazarus was impossible, because he had been dead four days. Then we are told that "Jesus wept;" but does any one suppose that he who the next instant said, "Lazarus, come forth," and made that marvelous demonstration of raising the dead, wept because of grief at the death of his friend? Rather did he weep because of the blindness and unbelief of those whose experience should have taught them better than to think that the mere bodily presence of the Master, coupled with some show of haste, was essential to the performance of God's work.

Spiritual activity is of course the only activity that is worth while, although until mortals learn better, physical activity may seem necessary and desirable. From time immemorial it has been customary to show considerable physical activity in the sick room, and anxiety and solicitude have actually been kept in the foreground as though they were indispensable to proper treatment. The true Christian Scientist is never indifferent to the needs of the sick and suffering, but because custom has decreed that constant questioning, or the taking of temperature, or manipulation, or medication, or any of these is necessary to healing, Christian Science with its quiet and unemotional methods is often misunderstood, and its representatives are called cold and indifferent.

There is a vast difference between divine compassion and mere human sympathy. One helps, while the other harms. One is serene and calm; the other is apt to be disturbed and excited. One knows; the other doubts. One relies solely on the activity of Spirit; the other depends on the counterfeit activity of matter. One understands that everything depends upon God; the other believes that all depends upon some human personality and material methods. In short, one places all trust in Truth, while the other relies upon error. Thus it is seen that in the Christian healing of the sick the difference between divine compassion and human sympathy is exactly the difference between God and senseless drugs.

It follows then that the serenity of a Christian Scientist is not born of stoicism, or of a lofty disdain of those things which need to be corrected. Spiritual confidence is born of a sense of the ever-presence of God and the consequent nonexistence of His supposed opposite, devil or evil. However, this attitude cannot beget indifference to human needs or make one slow to respond to a call for help. Evil needs to be recognized and corrected, just as one would rectify mistakes in mathematics or in music; but just as these inharmonies cannot be overcome by accepting them as true, or by superficially sympathizing with the one who believes them, so must it be in the work of correcting other errors, which are just as mental, whether or not the world is ready to acknowledge that fact.

There is an old Latin proverb which means "Hasten slowly." This holds true in the realm of metaphysics as well as in the so-called realm of physics, and this fact needs to be definitely recognized. When work in Christian Science becomes laborious, or hurried, or irksome, it ceases to be scientific. To take note of time in the work of healing is out of line with a proper concept of healing, and is apt to be an indication of impatience. "Let patience have her perfect work," the apostle counsels, and history contains no record of true healing through hurry or impatience.

Even when error seems to be in the ascendant, the Christian Scientist knows that this condition is only a temporary belief, which the activity of divine law will destroy when the hearts of men are ready for it. The operation of Truth is not necessarily either slow or fast, but is always timed with man's readiness to accept it. Thus some healings are instantaneous, while others appear protracted. The world has yet to learn the true meaning of that saying of Peter, "One day is with the Lord as a thousand years."

❖

## "Little foxes"

FREDERICK R. RHODES

WHEN even a small understanding of Christian Science is sufficient to bring a feeling of security to the human consciousness, it is strange that the student is inclined to underrate the prophylactic side of this teaching until one of the many incidents which go to make up the human sense of existence causes him to think what a deep debt of gratitude he owes for the revelation of the ever presence and protection of divine Truth. He then recognizes that it is this divine protection which has placed him to a great extent out of the reach of those little occurrences which in their varied appearances would tend to spoil the sense of harmony to which we are entitled as "heirs of God, and joint-heirs with Christ."

In Solomon's Song we read about "the little foxes, that spoil the vines." All Christian people have admitted that these foxes stood for various phases of error, and unless we guard our thought assiduously they may gain a foothold in our consciousness under a variety of disguises, among which are procrastination, apathy, worry, doubt, and by no means least a subtle error which mortal mind calls "near enough." This "near enough" mental attitude has proved itself responsible for a great deal of trouble in the human experience, as it is the parent thought and forerunner of laziness, inexactitude, limitation, and the like, and is one of the chief delusions of this mortal mind. One of the first truths we learn in Christian Science is, "All is infinite Mind and its infinite manifestation" (Science and Health, p. 468); therefore it logically follows that there can in reality be no such condition as "near enough," because whatever is not in complete accord with the truth of being does not really exist.

As in the science of numbers there can be only one answer to any given computation, so in the Science of being harmony can be obtained only by exact thinking, or knowing the truth. It is therefore the duty of all those who have named the name of Christ, in their study and practice of Christian Science, to be on guard all the time against any evidence of this little fox creeping into either thought or deed and endeavoring to spoil the individual expression of the parent vine.

One way in which all Christian Scientists can protect themselves is by reading the works published by The Christian Science Publishing Society, for they are as clean and wholesome as it is possible for literature to be. These give us an intelligent ability to discern the "little foxes" by a gradual thought purifying process, and naturally at the same time uplift our ideals to the point of becoming real in our daily experiences. It would be quite impossible to overestimate the value of *The Christian Science Monitor* in leavening the thought of the world, and as a newspaper it is becoming increasingly apparent to all that its mission, as stated by our Leader in the first number,—"to injure no man, but to bless all mankind,"—is being slowly yet surely effected.



Digitized by Google

The world little realized then and has not yet begun to apprehend fully the real value of the discovery made by Mrs. Eddy of the demonstrable availability of the Christ, Truth, at all times and under every circumstance. It is only possible to become conscious of this as one progresses in understanding, because the effects of truth can be discerned only as the human consciousness is uplifted until its eternal progress gradually transforms human conditions, for, as our Leader tells us (Science and Health, p. 54), "through the magnitude of his [Jesus'] human life, he demonstrated the divine Life."

✧

## A Robin's Song

ELEANOR S. STURTEVANT

IT was a dreary day,—the wind was blowing clouds of dust over the streets, the clanging cars were raising their share of it, besides making the usual noise, and the many swiftly passing automobiles were adding the fumes of gasoline to the rest. It all seemed very trying to the writer, who was endeavoring to cross the street with a child clinging to one hand and with numerous packages in the other. "What an inharmonious condition!" came the thought, and "What a disagreeable day—what confusion!" quickly followed, for the home just left had seemed so distasteful: the furnishings were old, the duties manifold, good endeavors were evil spoken of, and selfishness and injustice seemed to prevail.

Just as I reached the center of the street I heard the song of a robin. Almost invisible, nevertheless there he was, on the limb of a lonely old poplar, singing cheerily away as though his little throat could not express all his gratitude. But why here? I questioned. Why does he not fly to the pretty park a few blocks away? Instantly came the answer: It is not the harmonious places that need the song of joy, but the seemingly dark, unhappy spots that need to know peace and love and harmony. With this thought came the understanding that if one is living in harmony with Principle, the heart will sing its song of joy and gratitude just as unconsciously as did the little bird, and its melody will be heard above the discord of mortal thought and opinion. Needless to say, the demonstration was made, for into my consciousness came rest and peace. Besides this, in a short time a new home and many added blessings were realized.

It was only the song of a robin, but he was doing as much as he could to add to the joy of the world,—and why should not we who are the children of a king do as much? What a keen sense of gratitude we should have that through the discovery of Christian Science we can find real peace, and be able to sing even when clouds are darkest, because of the wonderful privilege that is ours of living in this time of the world's history, when we can demonstrate that the kingdom of God is here and now. Just as spontaneous and unceasing as was the song of the bird, so should our gratitude be for the blessing brought to us by one noble woman, who could perceive Principle and live in harmony with it all through the storm of mortal thought, that she might make known its message to a needy world.

✧

## The "Key to the Scriptures"

EDITH AZALIA ADAMS BAILEY

ONE who has not studied Christian Science as taught in "Science and Health with Key to the Scriptures," is sometimes curious as to why this book should be called a key. One such seeker for truth eagerly searched through the pages of this book for the key, expecting to find a Bible concordance that would explain various Bible words and phrases. Coming in due course to the Glossary, a sense of disappointment was felt because this "Bible dictionary" seemed so meager in its scope by comparison with the preconceived idea of what an adequate "Key to the Scriptures" should embody. Serious study of the Christian Science textbook, however, showed it to be a veritable key which does unlock to the understanding many spiritual treasures of the Bible that formerly were unappreciated, and it does throw new and definite light on much more of which the true meaning was before only partially grasped.

Only those who have passed through a similar experience—and doubtless there are many such—can know the sense of joy and reassurance which comes in the midst of doubt when on the printed page in Science and Health is met the expression of many of the ideas already secretly held regarding the teaching of the Scriptures along various lines. The sense of gratitude almost overwhelms the reader in finding himself no longer isolated and alone in his beliefs, because he recognizes that all Christian Scientists must believe the same, in so far as they accept the Christian Science textbook as an exposition of the Bible.

The child in school begins his study of arithmetic as a portion of the training laid down in the curriculum. He has a textbook which states clearly the fundamental rules governing each step to be taken in working out the problems given. The child may not understand that arithmetic is included in the course to train his thought along mathematical lines. He may not understand why it is of any benefit to him personally or to anybody else to spend time and effort in learning and applying the rules to the problems assigned for the daily lesson; yet with the truly childlike mind, unquestioning before the voice of authority, he sets to work to learn them and to put them into practice. He comes to reason out why he gets a certain result. Experience in the application of the principle taught in the textbook makes him expert in time, and given a problem at random, he is able without reference to the textbook to make use of the right rule to solve that particular problem.

For a time he unquestioningly accepts the statement of his teacher that he has solved the problems correctly. The instructor represents to him all that he himself has not attained in knowledge and its application. Then he begins to wonder how his teacher always knows when he gets the right answer to the problems, and he learns that there is a "key" which gives the correct answers to the problems in the arithmetic. Upon inquiry he finds that somebody else has learned the same rules that he is learning, has applied them, and has solved the same problems upon which he is working; somebody else has proved the solutions right and set down the "answers," so that the future student may know when he too obtains the correct result. Having found out this much, it is not long before the student is able to work out and prove the accuracy of similar problems not stated in the textbook.

So the individual investigating Christian Science often takes up Science and Health with no definite idea of why he should study it. Yet because some friend whom he implicitly trusts and respects has recommended the study of Christian Science, or because he has been told of some marvelous cure of sin or disease accomplished through the demonstration of an understanding of Christian Science, or because he has been told that herein is his only hope of salvation from a so-called incurable disease, unconquerable sin, or the dread of death itself, or because the book comes quietly to his notice without the intervention of any personal effort to bring it about and he reads it "to find out what it is,"—in whatever form it comes, he recognizes the voice of authority. Thus he fulfills the first condition necessary in obtaining a knowledge of Christian Science, for he begins to read the textbook,



Digitized by Google

though perchance understanding but little of what he reads. The mere fact that he does read it gives evidence of his sincerity of purpose, though he may not admit it and may even go so far as to deny it. At first he may find only a sentence here and another there that he can understand, but they let light into his darkened consciousness and gradually the logic of Mrs. Eddy's writing convinces him. He begins to understand and to apply the truth he is learning.

Like the child in school, the student of Christian Science discovers for himself the Principle underlying its teachings; he becomes able to reason so as to apply the truths he is learning, and finds the application practical. He gains confidence in working, knowing that divine Principle, God, cannot fail, and thus becomes able not only to solve his own problems, but to extend a helping hand to his fellow men. Like the schoolboy advancing from arithmetic to geometry, he can solve "originals" through applying the understanding he has gained of absolute Truth, even though textbook and teacher be not immediately at hand in the hour when the need comes to prove what has been attained by sincere study and joyous and grateful practice.

In the quiet hours of study of the Bible and Science and Health the student finds that Mrs. Eddy's book is indeed a "Key to the Scriptures," a key which makes the Bible an open book instead of one securely locked. He finds that Mrs. Eddy discovered the same basic laws that he is learning; that she applied them and solved the same problems in her experience that he has to meet in his; that she proved her work correct and set down the "answers," so that her students may know when they too obtain the right result. More than that, in this day the student of Christian Science comes to know that not only our Leader, Mrs. Eddy, the Discoverer and Founder of Christian Science, worked out and proved the truth of what she learned and taught, but that countless numbers of her loyal students and students' students are being enabled to do the same thing through the spiritual apprehension of divine Principle revealed in the Christian Science textbook. Hour by hour their number steadily increases, and the problems of humanity are being worked out.

On page 465 of Science and Health we read: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," and this basic truth is the addition, subtraction, multiplication, and division of the Science of Mind, which is more truly mathematical in its exactness than any of the so-called natural sciences. It may be said to supply the much sought for "fourth dimension."



[Written for the *Sentinel*]

## Shadows

EDITH L. PERKINS

WHEN shadows fall, soft doth the evening fold
Her veil of purple o'er the weary west,
Homeward a swallow flies to guard its nest
Till night is melted in the morning's gold.
Thus through the hours that may seem dark and cold
The Father shields His children on His breast,
Well knowing what each one hath need of best,
Till all in Mind reality behold.

Rejoice, dear heart, for now the day is here!
Though dark the night, glad doth the morning break;
Love's light alike for all is shining clear,
Then freely of its radiance partake,—
So from the seeming shadows of the past
Come forth and see that only joy thou hast!

# Selected Articles

[From *The Christian Science Monitor*, Boston, U.S.A., Aug. 18, 1917]

The one really essential thing to know about malpractice is that there is no such thing. The one essential thing to know about a malpractitioner is that there is no such person. It is not sufficient to say, as Betsey Prig said to Mrs. Gamp, on a famous occasion, of the impalpable Mrs. Harris, "I don't believe there's no sich a person;" it is necessary to demonstrate it as a fixed scientific fact. The philosophic mind coming suddenly face to face with such deductions from axioms it has itself laid down, hesitates, recoils, and finally surrenders to the evidence of its senses. Matter, for instance, generations of the philosophers have maintained to be unreal. Plato said so, Abelard said so, Berkeley said so, Sir Oliver Lodge says so. Now, if this is true, physical diseases are the result of mind, energy, or some other supposititiously nonmaterial first cause. But when the philosopher feels sick, what happens? He accepts the evidence of his senses, which, on his own showing, are phenomenal and not noumenal, and with unblushing illogicality proceeds to doctor mind with matter, cause with effect. It was so that Berkeley exalted siris, the humblest drug in the pharmacopœia, to the status of a universal panacea.

Mrs. Eddy differed from the philosophers,—it might more fairly be said from the soi-disant philosophers, for she was really the first true philosopher since the first century of the Christian era,—inasmuch as she went boldly, step by step, from her axioms to their logical and inevitable conclusions. "That," Jesus had said, "which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Just nineteen hundred years later Mrs. Eddy wrote, on page 9 of "Unity of Good": "What is the cardinal point of the difference in my metaphysical system? This: that *by knowing the unreality of disease, sin, and death*, you demonstrate the allness of God," of Spirit. Again, that which is born of the flesh is mortal, perishing, unreal; and that which is born of the Spirit is spiritual, real, and eternal.

You may argue, *ad infinitum*, that matter is indestructible, that as Shakespeare himself said:—

> Imperious Cæsar, dead and turned to clay,
> Might stop a hole to keep the wind away.

The fact, the material fact, remains that on the showing of philosophic idealism, from Plato to Lodge, matter is a phenomenon; and, therefore, so far from Cæsar being resolved into a brick, the human mind has exchanged a subjective condition, called Cæsar, for a subjective condition called a brick, and your Cæsar or your brick, to quote Shakespeare once again, "are such stuff as dreams are made on." Berkeley declared that matter was unreal, and then, when this unreal matter became sick, proposed to cure it with unreal tar water. Shakespeare once poetically said, "Throw physic to the dogs: I'll none of it." One wonders what he would have said, in practice, to the mummy powder of his contemporary, the learned Sir Thomas Browne.

Anyway, if Macbeth disbelieved in physic, he thoroughly believed in witches; everybody in Shakespeare's day did, and the thinnest of partitions doth divide witchcraft from malpractice. Now the belief in malpractice is part of the belief in matter. It is impossible to believe in the first without believing in the second; nor could you believe in the first unless you believed in the second. The moment, therefore, you make matter unreal you make malpractice unreal, for as Mrs. Eddy writes, on page 334 of "Miscellaneous Writings," "You must find error to be *nothing:* then, and *only* then, do you handle it in Science."



Digitized by Google

The trouble, or one of the troubles, is that it is often the human being's sense of self-importance that causes him to cling to his own materiality, and it is no less frequently his sense of self-importance that causes him to insist on the power of the malpractitioner.

When people tell you they have a great deal to meet they are commonly engaged in telling you that they are people of no mean importance. The malpractitioner may pass you over as too insignificant to trouble about; but not so them. Nor would it ever do to admit that malpractice could be met and overcome with a very moderate understanding of Science. Such a statement would imply that the malpractitioner was a nonentity, which is exactly what he is. Yet until you admit that he is a nonentity, you will never find error to be nothing, and therefore you will never succeed in handling it scientifically. The man, in short, who insists on the power of evil, writes down his own ignorance of Science, as completely as any Dogberry could have desired. The fact is, that believe in malpractice, and you are bound to have a malpractitioner; believe in a malpractitioner, and malpractice will be with you always.

At the same time, it need hardly be said that the prime factors in superinducing a belief in the power of malpractice are fear and ignorance. Fear is essentially the result of ignorance, for ignorance constitutes the unknown. As soon as a man understands what he is dealing with he rises to meet it, and his knowledge becomes eventually the conqueror. When, of course, this knowledge is founded upon Principle, the victory is irresistible. Man must face evil as its master. He must recognize its unreality, and grasp the fact that, though it claims omnipotence, and though scholastic theology and human experience based on this theology have surrendered to its claim upon this earth and deferred the victory to a new world, nevertheless it remains exactly what Jesus termed it, "a liar, and the father of it," and so, having no place in Truth, is consigned through the operation of Principle to unreality.

The meaning of this, like all the statements of Christian Science, is simplicity itself. It means that the existence of malpractice like that of any other form of evil is a lie, and that it depends for whatever supposititious effect it may seem to have upon the victim's ignorance of Truth. Nobody knows better than the malpractitioner himself his own innocuousness. He knows that he depends on the ignorance, the fear, or the sensuality of the world to work out the suggestions he originates. These are, apparently, terrible weapons, and he prides himself on his knowledge of how to make use of them. But, fortunately, they abide not in the truth, and knowledge of this renders them impotent. But evil must be handled as nothing, in order to be handled at all.

How then do you handle evil as nothing, and make nothing of the malpractitioner? It is the simplest thing in the world. "Jesus," Mrs. Eddy writes on page 476 of Science and Health, "beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." Keep, then, in your mind the picture of a human and personal malpractitioner, and malpractice as an operative force must remain a supposititious reality, always present to a supposititious consciousness. But decline to accept this sternly, determinedly, irrevocably; blot out the picture of the malpractitioner, and see equally determinedly and equally irrevocably that there is nothing but the image and likeness of God, whatever that may be,—and whatever it may be, it is not a perfect human being,—and you will begin to laugh at your childish fear, and the victory will be yours. Then, instead of being the plaything of evil, you will begin to be the master of evil, and to understand something of what Isaiah meant when he wrote: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

✧

[Judge Clifford P. Smith in *Lawrence* (Mass.) *Tribune*]

In the March number of the *North American Review* there was an article headed, "What Are the Churches to Do?" by the Rev. S. D. McConnell, LL.D., D.D. This writer, whose viewpoint was indicated by his title and degrees, stated the present plight of the churches in these words: "Time was when their task was to win bad men; now the task is to retain the good ones." This frank avowal by a prominent member of the clerical profession should be of special interest to the people of Lawrence. They have just had occasion to wonder what reason could induce professedly Christian churches to employ a practiced vilifier to speak against Mrs. Eddy and Christian Science.

It is now generally known that Christian Science is founded on the teaching and example of Christ Jesus no less than are the faiths that differ from it and from each other, and it is generally recognized that this religion has been of great benefit to many people. It has stood the Master's test of all religions, "Ye shall know them by their fruits." Christian Science has not only conferred inestimable benefits on its adherents; it has exerted a wholesome influence on the entire mass of human thought. That it has wrought beneficial changes in the theory and practice of medicine, has been admitted by more than one representative of the medical profession. That it has wrought profound changes in the religious beliefs of mankind, has been admitted scantily by members of the clerical profession; but this fact can be clearly proved by comparing the teachings of Christian Science with the trend and change of religious thought since 1875, when the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was first published. The article mentioned at the beginning of this letter is an item of evidence to this effect.

In this situation the progress of Christian Science cannot be checked by reckless and violent words. It is more blessed to be reviled than to be a reviler. Indeed, the only blessings that ensue from reviling Mrs. Eddy or Christian Science are those which come to people who are moved by it to seek authoritative information about this benefactor of the human race and the religion of which she is Discoverer and Founder. Instead of opposing Christian Science, other churches should adopt it. Fortunately for everybody, this process is going on in spite of opposition.

✧

[Frederick R. Rhodes in *Harrogate* (England) *Advertiser*]

In a report of a lecture under the caption "Intellectual and Spiritual Problems," reference is made to the subject of Christian Science. The lecturer stated that Christian Science was based upon false metaphysics, but he did not substantiate his statement by any proof; surely such a method could not be considered very convincing by any audience.

The practical evidences of the healing and saving power of the Word of God, as understood and practiced in Christian Science, are surely a sufficient answer to such a remark as the above, and these have during the last half century spread themselves in countless thousands all over the civilized world. Christian Science certainly does teach that God is the only cause and creator, and therefore that everything that is real must partake of the same qualities as the cause from which it em-



Digitized by Google

anates; otherwise there would be more than one creator, and God would cease to be infinite.

Speaking from the only real point of view, that of infinite intelligence, man is never an originator or creator, but he unfolds or reflects the thoughts which originate in the infinite Mind, or God. When man thinks something which is not in accord with the truth about God, he only thinks he thinks, and in consequence does not express the truth. As it is impossible in any science to conceive of a principle except through the idea which correctly expresses it, so real or true thinking, through which we gain an understanding of the Science of Christianity, can only be the consciousness of the attributes of God, who is the Principle of this Science of being.

It is quite obvious that all the wrong sense of Christian Science betrayed by our critic is due to the inability to discern between the relative and the absolute. As Paul said, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The mortal sense of right or good is of no value in determining the real or spiritual. Our Master, speaking of John the Baptist, said, "He that is least in the kingdom of heaven is greater than he." It is therefore through a higher human recognition of the real, and not in the mortal belief of knowledge, that we are eventually able to render ourselves servants "unto righteousness," and thus gain a sense of the exact or scientific knowledge of God.

Christian Science proves beyond a doubt that "the unity of humanity" will be ultimately brought about through the individual recognition of the one divinity, in which all the children of our Father-Mother God will dwell in that unity of thought and purpose which constitutes eternal harmony, or the kingdom of heaven. On page 131 of "Miscellaneous Writings" Mrs. Eddy writes, "Christian Scientists preserve unity, and so shadow forth the substance of our sublime faith, and the evidence of its being built upon the rock of divine oneness,—one faith, one God, one baptism."

✧

[Samuel Greenwood in *Victoria* (Canada) *Times*]

The report of an address on Christian Science before the church summer school, rightly calls for some comment. The division of Christendom into many differing creeds and churches proves the lack of uniformity of thought on religious questions; but when one's difference of opinion develops into denunciation, he is perilously near that unreasoning intolerance which has cursed the past so abundantly.

It is not in any sense correct to say that "Christian Science is the creed of a class," or that "it is a plea for the prosperous who are weary of life." Its appeal is universal. It is the appeal for good thinking and good living, and in this appeal there can be no class distinctions. Christian Science is being sought by rich and poor alike, although in most instances the latter lose their sense of poverty as they gain a better understanding of man's relation to God.

The speaker's acknowledgment that "Christian Science has produced physical, mental, and moral cures," belies his statement that it is "anti-Christian," or that it is "scientifically cruel," whatever he means by that. Christian Science teaches, not that all existence is a dream, but only the untrue sense of being. St. Paul's exhortation to "put off the old man," or the carnal, evil sense of man, implies that that sense of man is not worth keeping; in other words, it is not divinely real, but in its relation to reality is as a dream.

Mrs. Eddy's acceptance of the Scriptural teaching of God's omnipotence, omnipresence, and omniscience, that is, His allness or infinitude, should not call for criticism on the part of a Christian minister. Christian Science does not teach that God is "everything" in the sense which the speaker evidently attaches to that word, for God's allness could not logically include the things which the Scriptures tell us must pass away, a declaration plainly based upon the recognition that these ephemeral things must pass away because they are not scientifically real, in other words, not permanent. The world should have learned by this time, through its fiery experiences, the folly of quarreling over the definition of God; the demand is not so much for creeds and theories as for actual Christian living.

The present instance recalls a statement by a Congregational clergyman, as quoted in the *Longmont* (Col.) *Ledger:* "I have learned that the idea most people have of Christian Science is an erroneous one, and that the thing so often attacked as Christian Science is not Christian Science at all. I am not a Christian Scientist. There are some things upon which we differ, there are more things upon which we agree, and the few things upon which we differ should not prevent us from loving each other and living and working together for the glory of God and the good of men."

✧

[Editorial in *Sherburne County Star-News*, Elk River, Minn.]

A magazine article upon Christian Science has come to our attention, entitled "Christian Science under the X-ray," in which the writer in scathing terms seeks to prove that this cult, its tenets being unprovable by scientific test, is therefore "un-Christian and ridiculous." But wait. How many of the accepted facts of human and natural life are not to be proved by scientific analyzing? We hold no brief for Christian Science; but because we cannot place it under the X-ray and note its workings is no reason for passing it by with a sneer as "ridiculous."

Can any scientist explain exactly how a blade of grass, for instance, grows? They talk learnedly, of course, of the chemistry of the soil, the green coloring matter with a long name, and its conversion by the plant into stem and leaf, but how? How? What causes the plant to accomplish this transformation? The scientists are up against a stone wall. Another test. Can the greatest intelligence explain exactly how the words are conveyed hundreds of miles through the air in wireless telegraphy and picked up at the end? Sound waves, of course, but how and why? Until we can explain and dissect and X-ray facts like these we have no right to say that any belief, because not demonstrable by scientific test, is "ridiculous."

✧

[Charles W. J. Tennant in *Wallasey and Wirral Chronicle*, Seacombe, England]

My attention has been drawn to an article entitled "Spiritualism: True and False." The writer of it seems to think that when Christian Science came on the scene the "healing power and spirit phenomena" of Spiritualism were withdrawn. Christian Science is defined by Mrs. Eddy, on page 1 of "Rudimental Divine Science," as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." True spiritual healing has not been withdrawn through the advent of Christian Science, but greatly increased. It is spreading with phenomenal rapidity, in proof of the Biblical prophecies, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea;" and "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity," because Christian Science has revealed the understanding of the words of our Master, "Ye shall know the truth, and the truth shall make you free."



Digitized by Google

# Christian Science Sentinel

FOUNDED SEPTEMBER, 1898, BY
MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

PUBLISHED EVERY SATURDAY BY
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

*Entered at Boston, Mass., post-office as second-class matter*

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
*Editor and Associate Editors*


# Editorial

## The Near Future

THESE are days when the world is mobilizing its resources to the last available unit; but, because "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), all that can really be mobilized is right mental activity. Is the Church of Christ, Scientist, collectively, and are its members individually, mobilizing spiritual resources upon a basis that will enable them to stand in these "latter days," and to fulfill their responsibility to themselves and to all mankind?

In the *Sentinel* of September 1, in her article "Principle and Practice," our Leader speaks in words which should awaken the slumbering thought of Christian Scientists and transform them into real "sentinels of Zion's watchtowers" (Miscellaneous Writings, p. 370). This latest message, preserved until the hour for its presentation, should startle thought and compel self-examination. Self-knowledge alone is the touchstone by which can be determined the question of whether those who have enlisted in the ranks of righteousness, progress, and Science are fulfilling their duty in reflecting the saving power of wisdom, Truth, and Love.

As Mrs. Eddy explains, the "faith-Scientist" observes only effects. He bases his daily existence and future expectations largely upon the transitory changing opinion of human belief shifted about by the winds of mental suggestion. His thought fluctuates between hopes "for a convenient peace" and of physical ease and material abundance on the one hand, and discord, dread, and fear in its many forms on the other.

The invasion of Truth into the hidden realm of mental suggestion which is doing the bidding of every form and system of malice, idolatry, and sensualism, is producing in an ever increasing degree a chemicalization in human consciousness which can only be neutralized and rendered harmless by the demonstration of Christian Science. It is the effect of this hidden mental influence which today obstructs and confuses the fulfillment and fruition of the right motives and desires of men and nations.

On page 571 of Science and Health Mrs. Eddy says: "Who is telling mankind of the foe in ambush? Is the informer one who sees the foe? If so, listen and be wise. Escape from evil, and designate those as unfaithful stewards who have seen the danger and yet have given no warning."

Again she has warned Christian Scientists in these words: "Peals that should startle the slumbering thought from its erroneous dream are partially unheeded." And again: "This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace" (Science and Health, pp. 223, 96).

*The Christian Science Monitor* reveals the signs and stages of evil's claims to power, and also the evidence in human thought of Truth's appearing. The *Christian Science Sentinel* is the mouthpiece of that which guides, guards, and directs the awakened thought toward the goal of everlasting victory. A legion of consecrated, irresistible right thinkers is being recruited for world service in the great mental conflict of Armageddon which is now before us. God has commissioned this army for active and constant service in the universal realm of thought, wherein are seen both the crumbling of the structures of false mortal belief and the "harbingers of truth's full-orbed appearing" (Science and Health, p. 224).

Vital questions of the hour are these: Do we understand the campaign? Is our armor whole and invincible? Is our equipment complete and effective?

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

## The Trumpet Call

"IF the trumpet give an uncertain sound, who shall prepare himself to the battle?" This was Paul's vivid question to the Corinthians.

It might be supposed that he spoke as a Roman citizen, drawing his figure from the legions of the all-pervading army of Rome. But in his letter to the Romans he declared his allegiance to his people, saying, "I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." How often as a child he must have been thrilled with the stories of his people, hearing in imagination the trumpet blasts of Ehud and Gideon as they rallied the people against Moabites and Midianites; the trumpet call of Saul the king; of Joab, David's great captain; or of Sheba, son of Bichri the rebel. Read the story, from Sinai on to the Apocalypse, and one hears what Milton described as "sonorous metal blowing martial sounds." At Sinai there was "the voice of the trumpet exceeding loud," which made the people in the camp tremble; and the Apocalypse begins with the hearing of "a great voice, as of a trumpet," and tells of seven angels with trumpets who in turn sounded the judgments of God. No wonder then that the prophets as spiritual teachers use the trumpet in metaphor. Ezekiel describes Israel's desolate condition by saying, "They have blown the trumpet, even to make all ready; but none goeth to the battle."

Ezekiel's parable of the watchman is of special interest in its careful discussion of responsibility: "If the people of the land take a man of their coasts, and set him for their watchman: if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning . . . his blood shall be upon him. But he that taketh warning shall deliver his soul." Then the "watchman unto the house of Israel" is warned that if he do not "speak to warn the wicked from his way," he shall be the one responsible; but if he "warn the wicked of his way to turn from it," and the one in error does not turn, the watchman is delivered from responsibility. Obedience thus maintains the watchman in the safe place, and enables him to do his work aright without involving him in any sorrowful consequences.

What soldier knows or cares who the trumpeter is, so long as the signal is clearly sounded and he knows it to be a signal for himself and all his comrades to obey? Here then is the beauty of all truly metaphysical work. It is absolutely right, but it is impersonal. When a demonstration of healing takes place, it does not mean that the agent has himself done something, but that he has been able to sound the trumpet call to right action, which the patient has obeyed. What those who hear really recognize and obey is the signal which originates with divine Mind. Think for example of Peter's clarion call to the man lame from birth who was laid daily at the temple gate: "In the name of Jesus Christ of Nazareth, rise up and walk." No wonder the response was immediate, "and he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God."



Digitized by Google

The worker who works for himself, or the writer who speaks for himself, is like the singer who sings for distinction. By his personal attitude he makes for himself an audience of judges, who divide into admirers of his performance and critics of his method; they wage war over his person. But the metaphysical worker or writer announces truth even as a true musician announces harmony. His one thought and desire is to declare the truth of being, the perfection and completeness of God and His idea; and if through study and demonstration he has prepared himself to do this, the trumpet sends forth no uncertain sound, but rather the clear call to victory over every form of error. And the audience is united by giving attention, whereby every listener gains some portion of good, each one receives according to his developed ability, and is grateful for what he has received. It is as if there were a great stairway, and on the first step were beginners in the study of Christian Science, then higher up those who have proved it for themselves, then those who have proved it for others, until the whole movement is represented; then the message metaphysical reaches them like the piercing-sweet strains of a trumpet; and they rejoice, not thinking of the trumpeter, but of the harmony and the clearness of the message.

Every Christian Scientist in any community is as a watchman of the house of Israel, and should be alert to his responsibility as such. If he is obedient to Principle, he will be enlightened to know when the warning note should sound; and if he can become as wise and loving as Jesus was, it will be said of him that he too speaks "as one having authority, and not as the scribes;" the trumpet will sound with certainty. The explanation of inefficiency in some messengers is that they are more concerned about the reception and the entertainment, the honor and the perquisite of the ambassador, than they are about the message of their King and its delivery; but Principle is "the great King over all the earth," and the messengers of Principle are themselves so highly rewarded by being near to God that any material or personal favor from man is paltry and insignificant.

Mrs. Eddy's message to the first annual meeting of the church in Concord (Miscellany, p. 155) might in this connection be received by every one of us for inspiration: "May it catch the early trumpet-call, take step with the twentieth century, leave behind those things that are behind, lay down the low laurels of vainglory, and, pressing forward in the onward march of Truth, run in joy, health, holiness, the race set before it, till, home at last, it finds the full fruition of its faith, hope, and prayer."

WILLIAM P. MCKENZIE.

## Habits

HUMANITY prides itself on its good habits,—but is there reason to set so high a value upon mere habits, even if they are accounted good? That which passes for habit is so often merely an attempt to circumvent inspiration. It is apt to be based upon fear and to smack of mental laziness. Limitation sets its prison mark upon almost all human habits. They run in grooves and prevent human beings from hearing or heeding the voice of Spirit. The political habit makes a man vote with his party, right or wrong; the ecclesiastical habit keeps millions in bondage to false gods and places a barrier between them and the only true God. The habits which make men follow the same daily routine, use the same paths, turn the same corners, remark on the same features of the landscape, repeat the same jokes,—these habits belittle and confine. They may induce people to pride themselves on being reliable and sedate, but there is no true growth, no possibility of progress in them.

Spiritual progress involves a constant change of habits. Inspirational living is not at first habitual, but spontaneous. Man's attempt to outline his own mode of living exposes him to the doom of all flesh, but obedience to spiritual intuitions insures safety. The worst that "spiritual wickedness in high places" can wish for its victims is to have people consider themselves of settled habits, whether for good or bad. Then supposititious evil intelligence can always know where to find its prey, and the good human off guard falls easily into every trap of mental deviltry. There is nothing more disconcerting to intentional evil than the obedience of the Christian Scientist to spiritual inspiration. Since evil cannot understand spiritual spontaneity, it is necessarily baffled by the one who follows Spirit instead of mere habit.

But some one will say, Surely the habit of going to church is good, the habit of keeping the body clean, the habit of not contracting debts. The answer is, Yes, and no. As a mere habit, going to church has no efficacy for good, and might indeed bring one into subjection to the worst scourge of the human race, namely, ecclesiasticism. But if the desire to know God and His man actuates one in going to church, that desire is blessed and not the habit. Mrs. Eddy found herself under the necessity of warning the readers of her textbook even against "the mere habit of pleading with the divine Mind, as one pleads with a human being," which, she writes, "perpetuates the belief in God as humanly circumscribed,—an error which impedes spiritual growth" (Science and Health, p. 2). On the other hand, she assures us that "the habitual struggle to be always good is unceasing prayer" (p. 4); and on page 11 she writes, "Prayer cannot change the unalterable Truth, nor can prayer alone give us an understanding of Truth; but prayer, coupled with a fervent habitual desire to know and do the will of God, will bring us into all Truth."

To keep the body clean is indeed desirable, but if this is done from the standpoint of mere habit, based upon fear or in compliance with supposed laws of health, this very habit may be used by evil to bring about loss of health. Not to incur debts may appear commendable, but such a habit, springing from fear of indebtedness or from unwillingness to be under obligations, may prevent one at a critical moment from earning a fortune or saving a city.

Society must rid itself of the worship of habit before its members can rise to the point of safety in "the secret place of the most High." The divinely natural is the humanly unexpected. Therefore to be ever living in the humanly expected is to exclude one's self from divine naturalness. Many a man is today keeping himself out of the kingdom of heaven by accepting as righteous the habits created for him by the world's laws. Let no one glory in mere routine, for in after days, when the call comes from Spirit for sudden activity, routine may prove a millstone about the neck.

Christian Scientists are learning to habituate themselves to listen for the "still small voice" of spiritual understanding, which takes no account of their habits. Abraham broke away from the deep-rooted human tendency of outlining when he obeyed the divine command and went forth into a land he knew not of. This call comes to every Christian Scientist constantly.

WILLIAM D. MCCRACKAN.

## Pleasure and Pain

THE psalmist gives us this assurance respecting our heavenly Father, "At thy right hand there are pleasures for evermore." It need hardly be said that the pursuit of pleasure begins for mortals in earliest childhood, and coincident with this pursuit come endless disappointments and sorrows, for the human sense of pleasure sel-



Digitized by Google

dom rises above the plane of sense satisfaction, and is therefore bounded by materiality, concerning which the master Christian said, "The flesh profiteth nothing." This only means, however, that we should seek until we find the pleasures divinely provided and promised, which neither deceive nor disappoint.

In the book of Proverbs we read, "Happy is the man that findeth wisdom, and the man that getteth understanding. . . . Her ways are ways of pleasantness, and all her paths are peace." Our revered Leader, Mrs. Eddy, has done more than any one since the time of Christ Jesus to point the way to true pleasure, and she has done this by showing the utter fallacy and delusiveness of belief in the pleasure sought in any wise through the material senses. It cannot be denied that those who become addicted to the drink habit do so in almost every instance because they are on a quest for pleasure, although some would say that their intention is to drown their sorrows in the intoxicating glass. The one who has never fallen into this particular form of error might at once see the delusiveness of it, but he might not see that until he seeks pleasure in God's way, and sees it to be inseparable from the true concept of man as God's image and likeness, he has not gone very far along the way to salvation from false belief, and should not censure the one who is enslaved in the manner that he condemns.

Mrs. Eddy's method of dealing with this phase of error—with every phase of it, indeed—is no less loving than thorough. She declares that the healing of the inebriate must come through the understanding "that there is no real pleasure in sin" (Science and Health, p. 404), and she adds, "Arouse the sinner to this new and true view of sin, show him that sin confers no pleasure, and this knowledge strengthens his moral courage and increases his ability to master evil and to love good." Our Master, who always went down to the depths in his teaching, has this to say respecting those to whom the good seed of Truth is brought, but who fail to bring forth fruit therefrom: "That which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." This is a sad picture of the disappointing search for satisfaction in any material condition, and it was doubtless because of the sorrows ensuing therefrom that in the early Christian centuries many turned their backs upon the world, and sought peace, if not pleasure, in seclusion and solitude.

Throughout all Christian history, however, there have been some sincere seekers who had at least glimpses of the vital things which never disappoint, and so we find these words in a hymn,—

> In thy service pain is pleasure,
> With thy favor loss is gain.

This is coming very near to the heart of things, for whenever we are willing to seek good at any cost, the pleasure of this ennobling quest begins to grow upon us, until at length it unfolds into the certainty of possession. In Hebrews we read that Moses, who in his early manhood was surrounded with the splendor of the Egyptian court, turned his back upon it, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." His pleasure, his joy, like that of the Master, was to be found in the glorious work of emancipating the human race from its enslavement to evil of every sort, and the writer of this epistle to the Hebrews gives us a wonderful lesson when he counsels us to "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross."

The human sense of pleasure needs the transforming power of Spirit to cleanse it from the falsities of mortal belief, and as this is accomplished the desire for pleasure is changed into the consciousness of pure joy; and all the while new energies are being unfolded which make joy possible in every experience. The sooner we make our choice the better for us, because, as we read on page 390 of Science and Health, "Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul."

ANNIE M. KNOTT.

✧ ✧ ✧

# Among the Churches

## Current Notes

NORTH ADAMS, MASS.—A few years ago a number of North Adams people became interested in Christian Science, and meetings were held at their homes, in hotel parlors, and in the Grand Army Building. The membership grew until the need of a permanent home was felt, and the society then bought the old brick schoolhouse on Chestnut Street, which was no longer used for school purposes, and fitted it up for the use to which it was to be put. It is an unpretentious but comfortable building, standing well back from the street, with a broad lawn in front, and constitutes a satisfactory home for the young and growing church.—*North Adams Herald.*

CHICAGO, ILL.—The contract has been let for the edifice of Fifteenth Church of Christ, Scientist, which is to be started at once at Central and Pine. It is to be a building costing more than two hundred thousand dollars. The church will seat fifteen hundred people and the Sunday school room one thousand.

HUNTINGTON PARK, ILL.—Work on the new edifice of First Church of Christ, Scientist, is progressing rapidly. The building has an imposing appearance, and when completed will be an edifice of which Huntington Park can be proud. The contractor says it will be ready for occupancy not later than the first of September.—*Huntington Park Signal.*

✧

## Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 2, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 10, 1917.

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

Those who have made application for membership prior to June 1, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
236 Huntington Avenue, Back Bay, Boston, Mass.

✧ ✧ ✧

# The Lectures

MINNEAPOLIS, MINN. (Second Church).—Prof. Hermann S. Hering, lecturer; introduced by Mrs. Zelia S. Reidhead, who said in part:—

Jesus' life among men was a service of loving deeds, and he was the Wayshower. In the Bible, in the life and works of the Master, our revered Leader, Mrs. Eddy, found a demonstrable, healing truth. She was so glad and so grateful for this light which illumined her consciousness, that her whole after life was devoted to revealing to suffering and sinning humanity this gift from God. How well she did her work is evidenced by the hundreds of thousands of happy, grateful Christian Scientists the world over.



Digitized by Google

SEATTLE, WASH. (joint lecture).—Virgil O. Strickler, lecturer; introduced by William K. Sheldon, who said in part:—

We, the members of the Christian Science churches and societies of Seattle, have invited your presence this evening in order that you may be told, so far as the limited time will permit, something of what Christian Science has done for hundreds of thousands of men and women in this broad land of ours,—what it has done for us and what it can do for you. You will be told how, through its kindly ministrations, sweetness and joy have come into lives previously embittered and sorrowful; how health, harmony, and happiness have obtained where disease, discord, and disappointment have previously made their abode. And above and beyond all, you will be told how there can come to the human consciousness here and now, glimpses at least of an endless vista of possible spiritual growth, the full realization of which would mean the attainment of the promise of the Master when he said, "Behold, the kingdom of God is within you."

You will be told that these benevolent and beneficent achievements result solely from knowing that God is, as Christian Science declares Him to be, infinite Principle, infinite Mind, infinite Life, infinite Truth, and above all infinite Love, and from knowing also that man, God's man, created in the image and likeness of Him "whom to know aright is Life eternal" (Science and Health, Pref. p. vii), is, as Christian Science declares Him to be, the perfect expression of the one infinite and perfect Mind.

SYRACUSE, N. Y. (First Church).—Ezra W. Palmer, lecturer; introduced by Thomas W. Dixson, who said in part:—

Suckled in creeds outgrown, the world has too long been asleep to the practical application of the truths of the Bible to present day needs and to a correct understanding of God and what He is and does for mankind. Awaking to its great need of what it has not, it utters Job's plaintive cry, "Oh that I knew where I might find him!" Beneath the surface of gross materialism of the present age is an undercurrent of spiritual longing and desire which a knowledge of God alone can satisfy, and to the honest inquirer in his search for the living God Christian Science offers practical proofs and demonstrations of a God that meets every need.

KANSAS CITY, KAN. (First Church).—John Randall Dunn, lecturer; introduced by Mrs. Mildred Barnes Hill, who said in part:—

Christian Science is a religion of love. The lawyer tempting Jesus asked him which was the great commandment, and Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Through the study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, this commandment unfolds in a scientific way, and like a rule in mathematics becomes clear as one applies it in working his problems. The Christian Scientist as he proves this spiritual truth in his daily life becomes healthier and happier.

ROANOKE, VA. (First Church).—Frank Bell, lecturer; introduced by Mrs. Vira P. Dunn, who said in part:—

Christian Science is a religion, not of fear, but of love, peace, and joy, as well as of power,—a religion that is delivering the children of men from every ill "that flesh is heir to" and making them realize what it means to be made in the image and likeness of God. Christian Science declares that the teachings of the Bible are as true and as applicable to human needs today as they were two thousand years ago. It holds such statements as these to be true: "The Lord he is God; there is none else beside him." "God is our refuge and strength, a very present help in trouble." "God is my salvation; I will trust, and not be afraid."



## Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

ARKANSAS—Pine Bluff: Sahara Temple, 8 p.m., Sept. 25.
CALIFORNIA—Sacramento (First Church): Tuesday Club House, Twenty-eighth and L Streets, 8 p.m., Sept. 25.
Stockton (First Church): Auditorium, North Eldorado Street, 8 p.m., Sept. 27.
CANADA—Vancouver, British Columbia (First Church): Pantages New Theater, 3 p.m., Sept. 30.
ENGLAND—Hornsea, Yorkshire: Tennis Room, Flamboro Road, 8 p.m., Oct. 5.
London (Eighth Church): Streatham Hall, 344 High Road, Streatham, S.W., 16, 8 p.m., Oct. 8.
ILLINOIS—Chicago (First Church): Church Edifice, 4017 Drexel Boulevard, 8 p.m., Sept. 20 and 21.
Chicago (Fourth Church): Church Edifice, Harvard Avenue and West Marquette Road, 8 p.m., Sept. 20 and 21.
Chicago (Eighth Church): Church Edifice, Michigan Boulevard and Forty-fourth Street, 8 p.m., Sept. 17 and 18.
Chicago (Twelfth Church): Le Moyne School Auditorium, 8 p.m., Sept. 22, and 3 p.m., Sept. 23.
De Kalb: Church Edifice, Third and Oak Streets, 8:15 p.m., Sept. 25.
Elgin: Universalist Church, 8:15 p.m., Sept. 24.
Mattoon: Grand Theater, 2:30 p.m., Sept. 23.
Oak Park: Church Edifice, Oak Park Avenue and Ontario Street, 8 p.m., Sept. 24.
Park Ridge and Edison Park: Church Edifice, Park Avenue, Park Ridge, 8 p.m., Sept. 21.
INDIANA—Logansport: Church Edifice, Ninth and North Streets, 8 p.m., Sept. 27.
IRELAND—Dublin: Abbey Theater, 3:15 p.m., Oct. 21.
MICHIGAN—Detroit (joint lectures): Arcadia Hall, Woodward and Stimson Avenues, 4 p.m., Sept. 23, and 8 p.m., Sept. 25; First Church Edifice, Cass and Hancock Avenues, 8 p.m., Sept. 24; (noonday talks) Garrick Theater, 12:15 p.m., Sept. 24, 25, and 26.
Muskegon: Woman's Club House, 8 p.m., Sept. 21.
Pontiac: Armory, 8:15 p.m., Sept. 20.
MINNESOTA—Virginia: Odd Fellows Hall, 8 p.m., Sept. 22.
Willmar: Willmar Opera House, 8:15 p.m., Sept. 25.
MISSOURI—Kansas City (community lecture): Globe Theater, Thirteenth and Walnut Streets, 12:10 to 12:55 p.m. (noon), Sept. 26.
Kansas City (Fourth Church): Gladstone Hall, St. John and Elmwood Avenues, 8 p.m., Sept. 25.
St. Louis (Second, Third, and Fourth Churches): Second Church Edifice, 4234 Washington Boulevard, 8 p.m., Sept. 20; Third Church Edifice, 3524 Russell Avenue, 7:30 and 9 p.m., Sept. 21; Fourth Church Edifice, 5569 Page Boulevard, 8 p.m., Sept. 22.
MONTANA—Great Falls: Grand Opera House, 8:30 p.m., Sept. 21.
Havre: Orpheum Theater, 3 p.m., Sept. 23.
NEBRASKA—Omaha (First Church): Church Edifice, St. Mary's Avenue and Twenty-fourth Street, 8 p.m., Sept. 17 and 18.
NEW YORK—Buffalo (Second Church): Elmwood Music Hall, 3:30 p.m., Sept. 23.
Dunkirk: Drohen Theater, Sept. 24.
Malone: Grand Theater, 3 p.m., Sept. 23.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Sept. 28.
Niagara Falls: Cataract Hotel, 8:15 p.m., Sept. 21.
NORTH CAROLINA—Asheville: Majestic Theater, 8:30 p.m., Sept. 20.
NORTH DAKOTA—Wahpeton: City Hall, 8:30 p.m., Sept. 18.
OKLAHOMA—Miami: Church Edifice, Second Avenue and C Street, Northwest, 8 p.m., Sept. 21.
PENNSYLVANIA—Pittsburgh (First Church): Sheridan Square Theater, Penn and Center Avenues, East End, 3 p.m., Sept. 23.
TENNESSEE—Memphis: Church Edifice, Monroe Avenue and Dunlap Street, 3 p.m., Sept. 23, and 8 p.m., Sept. 24.
WASHINGTON—Seattle (Fourth Church): Church Edifice, Eighth and Seneca Streets, 8 p.m., Sept. 20 and 21; Coliseum Theater, Fifth and Pike, 12:10 p.m. (noon), Sept. 21.
WISCONSIN—Fond du Lac: Henry Boyle Theater, 8:15 p.m., Sept. 24.
Watertown: Turner Opera House, Fourth Street, 8 p.m., Sept. 25.



Digitized by Google

# Testimonies of Healing

During a period of nearly sixteen years I have applied the truth as taught in Christian Science and it has never failed me. Science and Health has been my practitioner. Some time ago I awakened one Saturday morning to find myself bound hand and foot with rheumatism, accompanied by high fever. There had been no previous symptoms of the illness, but the pain became intensified to such a degree that a member of my family asked me to apply for help. The request startled me, for it was such a new experience; it seemed to suggest failure and a lack of understanding, and I felt quite crestfallen. Just at this point a passage from Science and Health came to mind with great force, "If students do not readily heal themselves, they should early call an experienced Christian Scientist to aid them" (p. 420).

I then asked myself, Who are the students? Can any one say he is as yet a graduate of Christian Science? Thus my decision was made, and the next step was the choice of a practitioner. I wanted to be led, with no thought of personality, and again I asked myself, What mental quality do you consider the best transmitter of truth? The answer came instantly, "Honesty is spiritual power" (Science and Health, p. 453). I pondered these words, earnestly striving to comprehend their import, for I felt the word was used in a sense higher than a monetary one.

I called for the dictionary, and found honesty there defined as freedom from dissimulation; fairness; justice. Then I remembered that Mrs. Eddy says, "In the Science of Mind-healing, it is imperative to be honest, for victory rests on the side of immutable right" (Science and Health, p. 446). Thus my thought was led to one who exemplified these qualities to a marked degree. The following day I attended both church services and was perfectly free; every vestige of the frightful dream had vanished. I can but feebly express my gratitude for this experience, for the clearer realization of "the word of God" as a two-edged sword.

I am profoundly grateful to our Leader for her gift to the world. "Science and Health with Key to the Scriptures" has been to me a beacon light in every time of trial, doubt, and perplexity. I know that God is all-presence and all-power, and His presence and power are as available when the storms of sense rage and roar as when the seas are tranquil.

EMMA GOODMAN, San Francisco, Cal.

✧

Like many others, I came into Christian Science when God found opportunity in my necessity. After years of prejudice against this teaching, based upon ignorance of its fundamentals, and after all material remedies had failed, I found myself in the position of a mariner in a stormy sea without sail or rudder and in a sinking ship. Divine Love, reflected by a friend, lifted me from my seeming peril and piloted me to the safe harbor of Christian Science. With a few treatments by a practitioner liver trouble of thirty-five years' standing entirely disappeared, and since that time, about six years ago, I have been healed of many ailments of throat and lungs, including bronchitis, acute lung trouble, and influenza. About two years ago, while away from home, I was instantaneously healed of a severe attack of pleurisy.

For thirty years I was an inveterate smoker, but this habit was entirely overcome by Christian Science over a year ago. My health was never better than it is today, and work has become a pleasure. My bonds are being loosed one by one, and I am daily enjoying that freedom which is promised to those who know the truth. For years I searched for the truth about God and man's relation to Him. I always knew there was a God, for I could see His reflection in my mother's face, but the God presented by dogmatic theology, oriental philosophy, theosophy, and so on, left me in hopeless despair. I knew that the God who created this universe, with its myriads of wonderful forms and colors, each playing its part in some divine plan, must be a God of infinite power, intelligence, and love, for, as the psalmist said, "the heavens declare the glory of God; and the firmament showeth his handiwork."

I am very thankful to Jesus for making plain the truth about God and man, and for showing mankind how to work out their own salvation. I am also grateful that after his teachings had become obscured and perverted by materialism and dogmatism, a woman of the nineteenth century was so spiritually minded, so pure in thought, so brave, and so strong, that she could break down the barriers, dispel the mists of materialism, and reveal to the world primitive Christianity in all its original purity and power, thus enabling modern followers of Christ Jesus to heal the sick and save the sinning in the way taught and practiced by the Master. Through the understanding I have gained of the teachings of Christian Science life has taken on a new meaning, and I am striving daily to become more worthy.

FRED DANA YALE, Bellingham, Wash.

✧

Fourteen years ago, while searching for a more intimate knowledge of God, I was led to Christian Science through reading an adverse article in the daily newspaper. I waited to see if any answer would be forthcoming, and shortly a letter appeared which breathed a tone so different to the article mentioned that I determined to look into the subject. Accordingly I went to the reading room to ask some questions and to procure the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Its beautiful promise and logic at once impressed me, but it was not until six months later that I definitely decided to form my life upon its basis.

At first I did not think much about physical healing, but soon began to hope that Truth would free me from an imperfection which as a younger woman had greatly troubled me. It was an eruption on my face, which though not bad had become chronic and caused much self-consciousness. I had treatment from several practitioners, but apparently the trouble did not yield. Not until it became advisable for me on account of diminished income to live quietly in the country, did it vanish from my thought, and then I awoke quite suddenly to the fact that it had disappeared.

It is because I feel I have never adequately expressed my gratitude for the healing of this discordant condition that I am sending this testimony to the *Sentinel*. For all the other great benefits which I have received, such as peace of mind, the gradual elimination of fear and worry, an ever growing capacity to demonstrate harmony in my daily life and surroundings, with a much brighter outlook upon life as a whole, I do indeed thank God, the giver of all good; also Mrs. Eddy, through whose patient labors these blessings are today offered to all mankind.

EMMA WHITAKER, East Grinstead, England.

✧

Before taking up the study of Christian Science I suffered much from sensitiveness, thinking that people did not like me and were slighting me. Now it is so different; because of my changed thought about everything I find people loving and lovable. Shortly after becoming interested in Christian Science I was attacked by a heavy cold. For several days I tried to overcome it, but with no apparent result. One afternoon, after I had been



Digitized by Google

reading Mrs. Eddy's "Miscellaneous Writings" for half an hour or so, I put away the book, and did not think of my cold again until that evening, and then only to discover that it had entirely left me. On several occasions I have been healed instantaneously of severe pain. A short time ago a badly ulcerated tooth, which had made one side of my face swell to about twice its normal size and which caused discoloration around one eye, was healed in a few days, the pain ceasing a few hours after the practitioner was called.

I am gradually learning that if, when confronted by sin, sickness, or discord of any kind, I just cling to the truth about God, and man made in His image and likeness,—hold to the spiritually real,—the clouds of sense, howsoever dense they have seemed, melt away, and good is again proven to be the only power and presence. I am very thankful for the revelation of Truth in this age, given to the world through the unselfed labor of Mrs. Eddy. I hope daily to become more worthy to be called a Christian Scientist.

MARIE WALSH, Victoria, B. C., Canada.

✧

Christian Science has been in our home almost ever since I can remember, but it has only been in the last few years that I have thoroughly appreciated it and tried to put into practice the truths I have been learning. When I was a child a number of warts appeared on my body, a particularly ugly one being at the base of the nail and making the finger deformed. These were instantaneously healed, and the finger was made perfect through the realization of the truth as taught in Christian Science.

A few years ago, through the help of a practitioner, there was added another proof of the ever presence of God. While away from home on a visit I was taken suddenly ill. I suffered great pain and the symptoms seemed very alarming. Friends brought me home, where I arrived with a very high fever. The next day every tooth became loose and my tongue was so swollen that I could not close my mouth or speak. Under Christian Science treatment the fever was overcome in three days and the weakness and other conditions disappeared a few days later. I was stricken on a Wednesday, and a week later I was able to attend the testimony meeting. By the Sunday following my condition was absolutely normal. Through God's protecting care I was wonderfully sustained during the experience of childbirth, and I have since had many proofs of the power of Truth.

My gratitude to Mrs. Eddy is unbounded that she discovered and gave to us a religion which influences our daily living. I know that I can best prove my gratitude by constant striving for that Mind "which was also in Christ Jesus."

VIVIAN GODFREY BUCHANAN, Houston, Texas.

✧

[Translated from the French]

One afternoon, toward the end of November, 1915, I was in my kitchen, which measures only about eight feet by nine and has one whole side of glass. The window was closed and I was standing in the middle of the room when a tremendous detonation occurred. Instantly all the glass of the doors and windows was reduced to splinters in an indescribable whiz which I shall never forget. All the furniture was incrusted with glass and the floor heaped with debris. My whole apartment was in the same condition, and I did not know where to move. The cause of this was an explosion about one hundred meters from my house. Many people were seriously hurt, and I was the only one left quite unharmed. Once again I had been protected by divine Love, which, as Christian Science has taught me, surrounds us constantly.

It was about twelve years ago that I heard of Christian Science through a relative, but not knowing English I worked mainly with the Bible, a book which was quite new to me at that time. I have derived my ideas about protection especially from the ninety-first and the twenty-third psalm. I am happy to attend the Sunday services and Wednesday evening meetings, where I hear a French translation of Mrs. Eddy's book and receive wonderful instruction about the power of Truth. I have received innumerable blessings since I began to put into practice the teachings of Christian Science, and my life has been completely transformed by it. This testimony is given with a heart full of gratitude.

MME. D. DIZIER, Paris, France.

✧

It is with a sense of deep gratitude for the numerous blessings which have come to me through the study of Christian Science that I add my testimony to the many which tell of the richness of this, God's blessing poured out to mankind. In 1904, after years of mental darkness and physical anguish, I was told I had small chance of recovery from an operation which was, according to three physicians, absolutely imperative if I would live another day. In my fear and despair I resolved first to see what a little band of people claiming to heal by prayer and calling themselves Christian Scientists, could do for me, so a practitioner was called. For three weeks I had been suffering from fever, pain, and sleeplessness, said to be due to an abnormal growth, but after treatment was given me I fell asleep and awoke healed. I arose from bed, dressed, and ate a hearty meal with my family. There has been no return of the trouble in any form.

I knew that the healing was of God, and through many proofs of the availability of this truth since that time I have day by day gained clearer views of God as Love. I was healed of rheumatism and chronic Bright's disease through the reading of Science and Health, also of nervousness and a very ugly temper. I am endeavoring to glorify God in my body as a proof of His loving-kindness to the children of men. My earnest desire is to grow into a more complete understanding of God's will and way, and so to express in some measure my gratitude for this great light that hath shined into my life and my appreciation of the help of loving friends.

Words are inadequate to express my sense of indebtedness to Mrs. Eddy, our revered Leader, who so lovingly gave to us this rich legacy and the many helps to progress,—our periodicals, reading rooms, and especially the spirit of loving unity to be found in every true follower of this Christ-teaching.—CLARA P. NUESS, Wichita, Kan.

✧

It is over six years since Christian Science was demonstrated to my satisfaction in my cousin's home in the East, where I was visiting at the time, causing me to lay aside my prejudice and to investigate the wonderful truth. Only God knows of the struggles and the battles that have been fought in my passage through the wilderness.

At the time of my wonderful healing over three years ago I was not able to stand. For five years I had suffered terribly from ingrowing toe-nails, and in July the toes became so swollen and inflamed that my friends urged me to have medical attention. I knew too much of Christian Science to want to give it up, and I clung to the thought that "with God all things are possible;" but after three days of suffering I sent for a practitioner, who came with such confidence and assurance that all fear was destroyed. I had three treatments, and the third day the "trouble" peeled off like bark, and perfect toe-nails have been mine ever since.

I could not enumerate the healings that have been ours.



Digitized by Google

My husband, at the time of my struggle, was in Arizona on account of lung trouble, and was unable to work. Finances were giving us much concern and the outlook was gloomy indeed. From that very time, however, things changed, and he has held a responsible position indoors and is growing into the precious truth that makes us free. Our two children have not had a drop of medicine since I was healed, and we find God a very present help. My main object in life is to live worthy of being known as a Christian Scientist and to help others to learn Truth's potency.

I am thankful to God for Mrs. Eddy, who was pure enough to be able to give us the spiritual interpretation of the Scriptures, and I am thankful for our literature.

MINNIE I. DILLOW, Yucaipa, Cal.

✧

One Sunday morning I found upon arising that my face and entire body were covered with what appeared to be a rash, and I had a high fever. My mother became alarmed and insisted that I return to bed, as she feared it was a case of measles. I went back to bed and read the Lesson-Sermon, but as the condition seemed to get worse, I asked my Sunday school teacher the next day for help. On Tuesday my entire body began to scale, which would indicate that the ailment was what is known as scarlet fever. By Wednesday the condition was entirely overcome.

I am very grateful for this healing, and for many other demonstrations, as well as for the privilege of attending Sunday school, which has been the source of my knowledge and understanding of Christian Science.

EMMA MELCHER, Chicago, Ill.

✧

I have received much encouragement from reading and hearing of the wonderful healings brought about by the power of God through Christian Science. From childhood I suffered with stoppage of the bowels, although my mother and my husband took me at different times to the best specialists. The last time I was told I could not live many years, that I was suffering from a tuberculous condition of the bowels. A friend asked me to go with her to a Wednesday evening meeting, and there I heard such wonderful testimonies of the healing and regenerative power of Christian Science that I felt "the peace of God, which passeth all understanding" descending upon me, and sought the help of a practitioner next day.

By the loving help of this Scientist, and the study of the Bible as interpreted in "Science and Health with Key to the Scriptures" by our revered Leader, Mrs. Eddy, I gained a better understanding of the truth which sets us free, so that after two or three treatments I was completely healed. That was nine years ago, and since then I have not taken medicine, massage, or been treated by doctors. Not only was the physical healing wonderful, but the spiritual uplift gave me a brighter, happier outlook and the knowledge that divine Love truly meets all our problems.

I am striving daily to prove my gratitude to God for showing me the light of Truth, and through our Father's guidance to be the means of helping others to find it.

MARGARET DALRYMPLE, St. Leonards-on-Sea, England.

✧

Because I have been helped so many times by reading testimonies given in the *Sentinel* and *Journal*, I feel it my duty to give to others as I have received. I did not come to Christian Science for physical healing, but was drawn to it through living with some friends who were Scientists and who practiced their religion.

I have since had healings too numerous to mention, but the overcoming of ptomaine poisoning stands out in my memory as one of the most wonderful. I was taken sick in the evening, but was not acquainted with the symptoms of the disease, so tried to sleep, thinking the discomfort would soon pass away; but I awoke in the early morning hours with intense pain, which kept getting worse till it was almost unbearable. The friends who were with me tried to know the truth about me, but they were very young in Science and were not able to destroy their fear; so a telegram was sent to a Christian Science practitioner, asking for help. About two hours later I went to sleep, and awoke soon afterward without a pain. There was not a particle of soreness, and I was perfectly healed. I found that it took about an hour and a half for the message to reach the practitioner, and know it was the truth she was declaring for me that came to my consciousness before I went to sleep.

For the physical healing and other blessings that have come to me through the study and application of Christian Science I am truly grateful; it is indeed the truth that makes free.—ELIZABETH THEODORSON, Baker, Mont.

✧

About six years ago I first turned to Christian Science through the interest of a friend; but although I realized great benefits from the few treatments received, I did not accept its message at that time. The seed of truth had however been sown, and about May, 1914, feeling a sincere desire to understand the teachings of Christian Science, I began the study in earnest. Although I did not come to Science for physical healing, I am grateful for freedom from sick headaches, from which I had been a lifelong sufferer; and colds and other ills have been overcome by the help of practitioners. I am far more grateful, however, for the love of the Bible and the understanding of it which I have gained, also for the knowledge of an ever present, loving Father-Mother God, divine Principle, and for a demonstrable rule by which to work out every problem, whether mental, physical, spiritual, or financial.

Christian Science is enabling me to overcome criticism, discouragement, impatience, and other unlovely traits of disposition, and is teaching me to be more kind and charitable toward my fellow men. The daily helps received from the periodicals, the great blessing of class instruction, and the joy of being able to help others through this wonderful truth make me daily more grateful to Mrs. Eddy for bringing to this age this new-old truth that Christ Jesus used and taught. My desire is to strive always to have that Mind "which was also in Christ Jesus," and to do with willing hands whatever work is apportioned me in my Father's vineyard.

MINO PRICE GREEN, Los Angeles, Cal.

✧

In the summer of 1908 I was led into Christian Science after eighteen months of suffering. For ten months I was unable to work, and as I had a wife and three small children to care for, things indeed looked discouraging. Christian Science was brought to my wife's attention by a neighbor, who although young in Science afterward explained it to us sufficiently to interest us in it, and gave us some copies of the *Sentinel*. These I read without my glasses, something I had been unable to do for several years, as my eyes were considered very weak. I have had no further need of the glasses, although I have read at night for hours.

Our neighbor had said that she would send an older Scientist to see me if I did not object, and accordingly in a few days this lady called, bringing Science and Health, which she left with me. With this Scientist's help I began to recover from a complication of ills diagnosed by six reputable physicians as spleen trouble, gall-stones, uric acid, stomach and bowel disorder, and anemia. An



Digitized by Google

operation had been suggested for gall-stones by two of the physicians, so I went to see another one, who repudiated the former diagnoses; but in my case, as in all others healed in Christian Science, Christ, Truth, proved to be the great Physician, whose diagnosis is always correct. The tobacco habit was also overcome by the truth. Christian Science has been a wonderful help in our family, for through it my wife and children have been healed of various ills.

Before coming into Christian Science I did not have much use for the Bible, although raised in strict accord with the church, and a fear of reading it always possessed me; but since Christian Science was presented to me the Bible and Science and Health have been my daily companions. Class instruction has been one of my blessings, and to say I am grateful but lightly expresses my thankfulness to God, and my gratitude to our beloved Leader, Mrs. Eddy, for being a willing channel for this truth which is daily leading mankind out of darkness into light.—HARLEY R. GEBHART, Franklin, Ohio.

✧

It is with sincere gratitude for Christian Science that I give this testimony. I have found the daily study of the Bible and Science and Health a great help not only in physical trouble but in every difficulty that comes up. About a year ago my son was struck in the eye with a baseball while at school. A clot of blood formed, covering the sight, and the thought was at once presented to him by several that an operation would probably be necessary. He came home very much excited and in great pain. I told him to repeat the "scientific statement of being" (Science and Health, p. 468); then I called a practitioner, and in thirty minutes he was back at school. By morning all evidence of the clot of blood had entirely disappeared, and he has never felt any ill effects from the accident.

Not long ago I had an extremely sore throat and suffered greatly. For three days I tried to overcome it, but finally telephoned to a practitioner and asked for help. In about eighteen hours every sign of swelling and soreness had gone. Complete relief from pain was experienced in an hour, and I fell into a sound sleep. "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."

MINNIE C. MOSER, Laws, Cal.

✧

Some eighteen years ago I had an attack of sciatica, from which the doctor said I would never recover, and I had suffered intense pain for about two years, when I heard of Christian Science. Through reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was completely cured. The pain was overcome gradually, and the affected leg, which was contracted, was restored to its regular length and thickness, so that instead of walking in a hobbling and painful manner, I have ever since been able to walk quite erect and free from pain.

This is one of countless blessings received during the past sixteen years through Christian Science. To God I give all the glory, and to Mrs. Eddy a loving and thankful heart; while to those who have helped enlarge my understanding of Christian Science I am deeply grateful.

T. CHAMBERS MILLS, London, S. E., England.

✧

It is with a feeling of sincere gratitude that I tell of the many blessings which have come to me through Christian Science. Some seven years ago, when I was going through a dark period of my life, a neighbor handed me a copy of the *Sentinel*. I was very much interested in the testimonies, and said that if those people had been healed then I could have hope also. I soon had proof of the truth, for one night I slept soundly and peacefully. The next day I wondered where the night had gone; I did not know it was "the peace of God, which passeth all understanding," that I had experienced.

I soon bought a copy of Science and Health and began to study it. My healing was slow, as there was much to overcome, but with the aid of practitioners who gave me treatment and encouragement at intervals, I improved slowly, and thereby gained in spiritual understanding. I have also been healed of asthma that was said to have been inherited, and colds and throat trouble have vanished through the power of Truth. In Isaiah we read, "The people that walked in darkness have seen a great light." I too was in darkness until I came into Christian Science and learned my relationship to God. I am indeed grateful to our revered Leader for giving us this truth that makes free.—ANNA N. WILCOX, Minneapolis, Minn.

✧

I consider it a sacred duty to acknowledge my beautiful healing through Christian Science. In the first place I was saved from going through an operation for a so-called malignant tumor. Then besides weak lungs there were said to be gall-stones and enlargement of the heart. I also suffered from nervous headaches and a serious skin trouble. For the healing of these ills, as well as for manifold other blessings, I shall ever be grateful to God, the giver of all good, to Christ Jesus the Wayshower, and to our beloved Leader, through whose pure and exalted life we have been enabled to know God's kingdom is here on earth as it is in heaven.

For all the Christian Science literature, and for the consecrated, unselfish life of all friends near and far who have the honor to serve with the great brotherhood of Christ, I give thanks. My unceasing prayer is that all trusting hearts who seek healing may be comforted through the power of the word of God, as I have been. May my life in some measure prove worthy the honor for the higher calling as a student of Christian Science!

ELSIE FROMME, San Antonio, Texas.

✧

One day about five years ago, while my thirteen year old brother was playing hockey, in some way he was hit on the knee. It became very sore, and we called in different doctors; but he kept growing worse, so we took him to a specialist in Milwaukee, Wis. He was there several weeks, and his leg was put in a plaster cast, but there was no improvement. The doctor said the cast could not be removed, as it was a case of tuberculosis of the bone. My brother was very weak, and when he walked at all it was with crutches.

My grandfather, who lives in Milwaukee, was reading *The Christian Science Journal*, and he sent to mother the name of a practitioner who lives here, asking her to have a talk with this lady. My mother therefore went to the practitioner's office and told her about the case, and she called the next morning to see my brother. After she had talked with him a while he asked for treatment, and as a result he got up without any help and walked across the room and back to his chair. In a short time he was making a small garden. He would put his crutches near him, but did not use them. He had about six weeks' treatment and grew strong and tall. Although the leg is sometimes a little stiff, he has been working on the Government locks all the spring, selling nautical books to the different boats. In doing this line of work he is obliged to climb ladders.

For this healing we are very grateful. Christian Science has brought only blessings to us, and for that reason we are sending this testimony, so it may help some one else to the truth which makes free.

MILDRED HANSEN, Marquette, Mich.



Digitized by Google

# From Our Exchanges

[*The Christian Work*]

Men grow and religions advance by the constant challenge of a moral ideal. It is the gleaming peak flushed with the glow of a rushing dawn that calls forth effort and keeps the soul in the sublime mood of faith. Such an ideal works most powerfully when it is incarnate in a person. That is one of the many reasons why Christianity has the preeminence among the religions of the world. Its Founder was its ideal. He himself was what he taught; he did what he commanded. There is, therefore, a true sense in which the faith is comprehended in his simple and sublime "Follow me." Christ, what he was and what he wrought, is Christianity. He is at once the ideal, and by his resurrection the moral motive power that energizes men to pursue it.

[*The Continent*]

What the church has to give to the world in these beggared times is not always what the world thinks it wants nor what it cries out for. The world would remain the same old world if it received that. What the church has to give is a transforming thing that will give the world power. If only the church would cease to fumble through its pockets looking for what the world thinks it wants, while it overlooks what the world really needs!

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

Since God and man are akin naturally, inevitably the highest, purest, truest man is our most luminous revelation of God. Here lies the meaning of the life of Jesus. He reveals God by revealing man, and man by revealing God. The two are always united in his faith, as they are in fact, and that is why with him religion is as natural, as free, as joyous as life. Nay, it is life; for he came that we might have life, and have it more abundantly. No wonder his life, so pure, so strong, so heroic and tender, stirs us like noble music, like the memory of stainless days when life was new and the morning faces smiled.

[*The Universalist Leader*]

The heaven of which we dream and for which we hope is after all but the ideal of what the earth may some time be, at least of what we want it to be; and as this ideal glows more and more clearly before us, and burns itself more and more deeply into brain and heart and soul, it becomes the prophecy and assurance of a new earth which will be heavenly.

❖ ❖ ❖

## Christian Science Sentinel

Subscription price for the *Christian Science Sentinel*, payable in advance:

Postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Subscriptions to the SENTINEL will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

Bound Volume XVIII: (Sept. 1915 to Sept. 1916). Cloth, $4.25; half calf, $5.00. On earlier volumes write for prices.

MONEY EQUIVALENTS

| £ | s. | d. | Francs | Marks | Guilders | Kroner |
|---|---|---|---|---|---|---|
| $9.00 = 1 | 17 | 0 | 47.25 | 38.07 | 22.22 | 33.46 |
| 3.00 = 0 | 12 | 4 | 15.75 | 12.70 | 7.41 | 11.15 |
| 2.00 = 0 | 8 | 3 | 10.50 | 8.45 | 4.94 | 7.43 |
| 1.00 = 0 | 4 | 2 | 5.23 | 4.23 | 2.47 | 3.72 |

Make remittances payable to The Christian Science Publishing Society.

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of binding and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

❖

## From the Editor

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

❖

## From the Publishing Society

"Christian Science: A Message which Heals and Saves," a lecture by Edward A. Merritt, C.S.B., has been published in pamphlet form and is now ready for distribution.

The pamphlet "Prayer and Confidence" is now published in Swedish as well as in Dutch. Both of these pamphlets are printed with the English version opposite each page of translation.

Price for pamphlets is given on second cover.

❖

## From the Clerk of The Mother Church

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

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

❖

## From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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



Digitized by Google

# What Is News?

*Proverbs 25:25. As cold waters to a thirsty soul, so is good news from a far country.*

The word "News" is said to have been originally taken from the points of the compass:

N
W E
S

meaning items of interest from the four corners of the earth.

As Christian Scientists change their beliefs about the world into understanding about "the Principle of the universe, including harmonious man" (Science and Health, page 276), it necessitates a corresponding revolution in their concept of what constitutes news.

They learn that news is neither gossip nor conjecture, but a revelation of the truth of that which human thought only believes or symbolizes and a record of the significant and constructive happenings in the forward march of human events.

The various periodicals issued by The Christian Science Publishing Society were all established by Mrs. Eddy to fit the need in human consciousness for news.

The Christian Science Journal, the Christian Science Sentinel and Der Herold der Christian Science gather and furnish true news for the reader who has just become interested in Christian Science and also for the student of Christian Science.

The Christian Science Monitor Mrs. Eddy established "to bless all mankind" (Miscellany, page 353) with news of value and significance.

The Monitor also retrieves the germ of truth and progress in the "far country" and brings it to Christian Scientists whose right thinking about it may aid in bringing it into fuller expression.

It carries back the viewpoint of Christian Science to the "far country" "as cold waters to a thirsty soul."

It is *the great international daily newspaper,* accurately setting forth the interesting and significant everyday happenings of the world, and putting on them, editorially and otherwise, a constantly higher interpretation.

There can be no substitute for this news from all points of the compass. It hints to the awakened thought, the four sides of the celestial "city" described and interpreted by Mrs. Eddy on page 575 of Science and Health. This kind of news cannot grow old before it reaches the Monitor subscriber, because such news can never be known until it is scientifically discerned and understood. Such news can never be told until it is scientifically told.

*Are you familiar with the world's "good news"?*

Digitized by Google

# Works on Christian Science

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Text-book

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only text-book on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include both English and German editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1,103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each, $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

**Quantity prices are on shipments to one address only,** but quantity lots at quantity prices cannot be made up of different books or of different styles of binding. *Attention is called, however, to the exception to this rule which is made in the cases of Science and Health, and of Miscellaneous Writings, as given under these titles in this price list.*

*Address all orders for above works, and make remittance by New York or Boston draft or money order, to*

ALLISON V. STEWART, FALMOUTH AND ST. PAUL STS., BOSTON, MASS.

Digitized by Google

SEP 22 1...
UNIV. OF MICH.
LIBRARY

# CHRISTIAN SCIENCE SENTINEL

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

Vol. XX No. 4

Boston, September 22, 1917

Contents of This Number

Christian Science Literature (List of publications) . . . . . 62
"Our Father-Mother God" Louise Knight Wheatley 63
Confidences . . Cassius M. Loomis 64
The Concordances . Maude J. Knisely 64
College Societies . John Ellis Sedman 65
Truth's Invisible Host Mary Beecher Longyear 66
Our Problems . . Edward Earle Daniell 66
Selected Articles . . . . . 67
Editorial
"History repeats itself" Mary Baker Eddy 70
"Pleasures and palaces" . . . 70
Transformation . . . . 71
Material Beliefs Destroyed . . 71
Among the Churches (Current Notes) . 72
The Lectures . . . . . 72
Testimonies of Healing . . . . . 74
The Hills (Poem) . J. Arnold Haughton 77
From Our Exchanges . . . . 78
Special Announcements . . . . 78
What Is Advertising? . . . . 79
Works on Christian Science, by Mary Baker Eddy . . . . . 80

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

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

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·FALMOUTH·AND·ST·PAUL·STREETS· ·BOSTON·MASS·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

Established in 1908 by Mary Baker Eddy, Discoverer and Founder of Christian Science

**Published Daily, Except Sundays and Legal Holidays**

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local news-dealer, one month, 80 cents.

## The Christian Science Journal

**Published Monthly**

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

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

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

Bound Volume 34 (April, 1916, to April, 1917): Cloth, $4.00; half calf or half morocco, $4.75. On earlier volumes write for prices.

## Der Herold der Christian Science

Established in 1903 by Mary Baker Eddy, Discoverer and Founder of Christian Science

**Published Monthly**

A Magazine printed in German, which publishes original and translated articles and editorials bearing upon Christian Science, also testimonials of healing.

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Bound Volume 14 (April, 1916, to April, 1917): Cloth, $3.75; half calf or half morocco, $4.50. On earlier volumes write for prices.

## The Christian Science Quarterly

**Published January, April, July, and October**

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

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $1.00; single copy, 25 cents.

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

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. 424 pages. Cloth, $2.50. Edition de luxe, $5.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** 132 pages with index. Paper covered, 15 cents; cloth binding, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet. Paper cover, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 14 subjects in French and Swedish; 18 subjects in German. Ten copies to one address, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated, 107 pages. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. 128 pages, paper covered, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $1.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12 x 16), $1; 12-inch (mount 15 x 20), $2; 16-inch (mount 21x29), $3.50.

---

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18 x 24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11 x 14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483 x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440 x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683 x. Large type Bible, 10¾ x 8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

**Aluminum Lesson Markers.** Set of thirty, with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

---

Remittances should always accompany orders, and be made by check, money order, or exchange on Boston or New York. Currency or coin should not be sent by mail unless registered. Please send no money or business letters to the Editor or Editorial Department.

Send all orders for the works of Mrs. Eddy, with remittance by New York or Boston draft or money order, direct to ALLISON V. STEWART.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Upward Footsteps.** Also printed in Dutch.

**Fulfilling the Law.** Also printed in Danish.

**Prayer and Healing.** Also printed in French and German.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**Environment and Opportunity.** Also printed in French.

**The Father's Business.** Also printed in German and Swedish.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**The Law of Kindness. "What Went Ye Out For to See?" "Then the Full Grain in the Ear." "Awake Thou That Sleepest." Law and Work. Confidence and Supply. Birthright and Dominion.**

OTHER TRANSLATED PAMPHLETS

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in English-French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

FOR LITERATURE LISTED ABOVE ADDRESS ORDERS AND MAKE REMITTANCES PAYABLE TO

## The Christian Science Publishing Society, Boston, Massachusetts, U. S. A.

Digitized by Google

# Christian Science Sentinel

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

Vol. XX September 22, 1917 No. 4

## "Our Father-Mother God"

LOUISE KNIGHT WHEATLEY

A YOUNG student of Christian Science had reached a certain milestone along the heavenly pathway. She saw that before she could proceed much farther she must learn to differentiate between evil and the person manifesting it. Then, too, her practitioner had told her that since God does not know or see evil, neither does man, God's reflection, know or see it. How could this be? she wondered. How could God heal anything if He did not know about it? And how could He help seeing evil, when every one else saw it so plainly?

These were grave questions, especially for one whose concept of God had been inherited from a long line of ministers who had seemed to take delight in thundering forth threats of divine vengeance upon the heads of trembling and terror-stricken congregations. In fact, she lingered in the vicinity of this particular milestone for some time, for she could not seem to pass it, though she would not go back. Her constant prayer was for understanding, and when that prayer was finally answered it came about in a most unexpected way, as answers to such prayers usually do.

She had not then grasped the deep import of the words on page 16 of Science and Health, "Our Father-Mother God, all-harmonious," but one day she went to call on a friend. It was a sultry midsummer afternoon, and the shaded porch was most comfortable. Just as she was leaving, the small son of the family came in, hot, tired, sunburned, and tear stained, and climbed up into his mother's arms. That he had been making mud pies was self-evident; indeed the stick with which he had been mixing them was still tightly clasped in one chubby hand, but his mother did not seem to see it. She caught him to her heart, regardless of her dainty dress, and covered the grimy little face with kisses.

"How can she do it!" wondered the visitor. She herself loved babies, but they had to be clean babies, not muddy ones. As she wended her homeward way, still pondering, she said to herself, "I suppose it is because she is his mother and loves him so." Then like a flash came the answer to her prayer,—"Why, that is just exactly like God," she thought joyously. "He does not see the error either, because He loves us so." The milestone had been passed. She saw that the dirt on the child's face and hands was no more a part of the real child than error is a part of the real man. Two women had been looking at the same thing; one saw a muddy, cross, unattractive baby, the other had looked through and beyond these outward evidences to see her child as he really was, just as "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (Science and Health, p. 476).

What had made the difference? It was mother love. One had seen the error because she had not loved enough to unsee it; the other had not seen it because she was thinking only of her dear child, and in her eyes he was as lovely and lovable right then and there as he would be later on when the mud was all washed away and he was as fresh and rosy as some sweet flower. Just in the degree, then, that one loves does he separate the error from the man, just as the mother separated the error from the child. Mother love is indeed so great, so pure, so selfless, that it touches the hem of the divine, and through its heavenly radiance is caught a glimpse of that which transcends all human comprehension, divine Love itself.

How it rests one to remember this! For we all seem at times to be but children after all, wanting to come home to be comforted. We have finished our mud pies, and found them stale and profitless. We have played with our toys, and broken them. Older children have tyrannized over us, big dogs have frightened us, bumped knees have made us cry. And so we go wandering home at last, weary and worn, footsore and heartsore, our disappointed hopes still clasped in stubborn fingers which somehow will not let them go. And then how sweet it is to turn "like tired children to the arms of divine Love" (Science and Health, p. 322). How we can take heart to begin again as we remember that the dear Father-Mother of us all is looking through and beyond those false evidences of failures and mistakes, misdirected efforts and fruitless struggles, to behold only the perfect man, who is never tired, never heartsick, never discouraged, but who is held forever in the tender keeping of omnipotence; he who cannot sin "because," as St. John says, "he is born of God."

Let us rejoice that we have found in Christian Science a God who is not only our Father but our Mother as well; a God before whose supposed wrath we do not need to cringe and tremble, but who may be loved and understood. The noblest human parent of whom the world has ever known but faintly shadows forth the goodness of the infinite all-Father, whose purity is so great that He cannot look upon evil, because in the white light of His eternal presence the fictitious claims of evil vanish like mists before the sun; and the most beautiful love light that ever shone in a mother's eyes is but the reflected radiance of that Love which holds humanity in its embrace, because it is the Mother of man and the universe.

What though the world looks coldly on, judging its own unrighteous judgment? "I like babies, but they must be clean ones," said that one who had loved little. "I like people, but they must be good ones," says the world today, drawing its skirts aside. Love, however, knows no mortal classification. God does not divide His children into good ones and bad ones, those which are clean now and those which will be clean after a while. In God's sight all His children are as spiritual and spotless now as they ever will be, and His children have no impurities to be washed away. St. John writes: "If we love one another, God dwelleth in us, and his love is perfected in us."

Let us try to see as God sees, for that is the only true apprehension. Let us not turn away from our brother just because he comes to us dusty and travel stained from the day's journey. Let us encourage him, and give him our hand, even if his own should yet happen to bear the marks of the day's toil. With that clearness of spiritual perception which enables us to hold to the truth in the

Copyright, 1917, by The Christian Science Publishing Society.

Digitized by Google

very face of any material evidence which may clamor for recognition, let us see him as God's idea ever is, not as he seems to be to mortal sense. Does the world still maintain its old attitude,—"I will love him later on, when the mud is washed away"? "Be of good cheer," said Christ Jesus, "I have overcome the world." In Isaiah the question is asked if a mother can ever forget her child or cease to have compassion on him. To this the divine Parent answers, "Yea, they may forget, yet will I not forget thee."

✧

## Confidences

CASSIUS M. LOOMIS

WHEN we bestow a kindness upon a fellow being, we do well; when we impart to another's ear a confidence—this is something which calls for the utmost caution. Not that a sincere, trustful confidence is or can be at all times harmful, but there is a discretionary boundary or limit to all human interchange of words.

Every conscientious worker in the field of Christian Science hears much of the rights and wrongs of those who ask for help. Bound by the sacred ethics of our Leader's teaching (see Manual, Art. VIII, Sect. 22), a confidence thus conferred must go no farther, and there is a self-evident reason for this. Should the confidence thus given in trust be repeated to another than the practitioner, the demonstration of healing may become uncertain, as this third person may be overly confident of the healer's work, or his thought may be that of doubt, or unbelief, or covert opposition, and thoughts thus centered upon the case may become a hindrance, and can never be a help. In brief, the interference of an extraneous mentality must needs be overcome before the field can be successfully cleared for action.

In Christian Science only the patient, the practitioner, and God are connected with a treatment, and it is better, whenever possible, that no outside mentality should even know that the work has been undertaken. After the healing has been accomplished, testimony regarding it may be given in public or printed in our periodicals, thus imparting to the needy inquirer the truth of the healing, which is all the more effective for being impersonal, so far as the practitioner's name is concerned. Furthermore, when a confidence is in any measure betrayed it ceases to be a confidence; it is in reality neither more nor less than a breach of trust, wholly unwarranted in Christian ethics.

Many a student in this faith can look back to the time before he had learned the value of right thinking and right speaking, and recall when, having committed a wrong, he would seek out a valued friend and confess the fault, thinking thereby to get a partial relief of conscience. He can remember that after this confession his disquieting thought was augmented rather than allayed. He had taken the wrong path entirely, for why should he not have gone straight to God, "with whom is no variableness, neither shadow of turning"?

To set right the thought of every applicant for help, is the office of our sincere workers in truth. Great indeed is the forgiveness and charity of the Christian Science practitioner who can listen to a confession of another and, instead of looking thereon through the eyes of the world, can minimize the wrong by knowing that the doer thereof, strangely forgetful that man is the child of a just God and therefore perfect in his real self, has been made a channel for error. The applicant has come for healing, not to find a cosharer of his faults and misfortunes, and this makes the difference. The treatment, like the benediction of the compassionate, forgiving Saviour, must be such as to help destroy the error wholly. When it is destroyed it is quickly forgotten, as if it had never been.

The light of a new day is dawning upon Christendom, and we are all cosharers in the wonderful harvest at hand. Would healing be realized if the slightest taint of condemnation entered into the practitioner's work? Then let the law of good reign in the heart of the devout student, follower as he is of the humble Nazarene and a lover of humanity in the broadest sense. It is truly a praiseworthy evidence of right thinking when one is able to listen to a tale of need, and while it is being recited to treat it lovingly and at the same time to deny successfully its reality. It is the suffering mortal thought which tells the tale; it is a thought single-eyed and truly Christlike which can so minimize the apparent wrong that the one who needs help will find a ready healing. Every recorded healing in the Master's time, and later during the lives of the apostles, was the result of unselfed love made manifest. Then is not a confidence submitted with an open willingness of spirit truly sacred?

In defense of this same need of correct healing, we find an incontrovertible and scientific statement on page 367 of Science and Health: "Because Truth is omnipotent in goodness, error, Truth's opposite, has no might. . . . The greatest wrong is but a supposititious opposite of the highest right." Who, then, would care to deal with a wrong, stated in confidence, as if it were an article of merchandise to be appraised by a variable market among men? So a confidence bestowed and properly listened to in love is a good step toward the abolishment of the inharmony complained of. To betray a confidence may help to wreck the career of the most worthy neighbor we have, and make us unworthy followers of the Master we profess to serve; while to win devoutly another's confidence, even the confidence of a child, may prompt us to speak a word which will lead to a whole life's betterment.

✧

## The Concordances

MAUDE J. KNISELY

RECENTLY the writer found herself in a situation which she likened to that of a man who sits down beside a newly acquired, unworked gold mine, dreaming of all the wonders its wealth may procure, until hunger and the night shadows awaken him to the necessity for further activity before he may rest in the possession of his riches. She had been contemplating, with similar pride of ownership, the lengthening line of volumes which contain the writings of our revered Leader, Mrs. Eddy, supinely expecting that the beneficent truths inscribed therein would exude in some mysterious manner through their bindings, and take shape in the blessings desired in her experience.

She was awakened from this flimsy dream when a severe trial revealed her need for more of the knowledge of the truth that makes free, and with the two concordances, which were at this time placed in her hands, a systematic study of these works was begun. This delving was eagerly pursued until the rays of Truth began to pierce through the adamant of false belief. Next there was a patient breaking away of the clinging particles of fear and doubt, and then a cleansing until the pure, spiritual reality was brought into human view and the problem was solved.

As the gold from the mine, at last legalized by the Federal stamp, must flow out of the palm of the possessor in order to bring him the exchange he craves, so the writer found there must be no attempted hoarding of the truth, but a free and constant use of every particle of the newly unfolded spiritual treasure in the day's activities; a readiness to be the means through which spiritual reality may operate to regenerate the world.

The textbook of Christian Science, "Science and Health with Key to the Scriptures," contains a complete exposi-



Digitized by Google

tion of this divine Science. In Mrs. Eddy's other writings, however, are set forth valuable lessons gained from further research and experience,—lessons given by her as the growth of students and of the various activities she organized for the advancement of the cause needed these lessons; for Mrs. Eddy did not write merely to produce books, but to enlighten, encourage, and safeguard students in their emergence from the narrow limits of sense into the boundless sphere of Soul. No needless work did she express, and no word of hers should have less than the most earnest study and consideration by her followers and students.

With the concordances one may easily enter upon the most exhaustive study of our Leader's statements on any subject, and find in them and in the Scriptures which corroborate them an ever available counselor, comforter, physician, and friend. The way is illumined, and, as Paul tells us, "the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." On page 3 of "The People's Idea of God" we read, "Let us rejoice that the bow of omnipotence already spans the moral heavens with light." Truly may we rejoice that in our revered Leader's words we have safe guides to these heavens,—perfect harmony.



## College Societies

JOHN ELLIS SEDMAN

IN 1904 Mrs. Eddy caused to be published in the *Sentinel* of March 12 the by-law entitled "Privilege of Members," which provides, "Members in good standing with The Mother Church, who are members of the faculty, instructors, or students in any university or college, can form and conduct a Christian Science organization at such university or college, provided its rules so permit" (Manual, Art. XXIII, Sect. 8). Since then, societies or organizations have been formed in eleven universities and four colleges; and the regular meetings of these societies are announced in the *Journal* under the heading "Christian Science Organizations."

These meetings are similar to the testimony meetings in the Christian Science churches, except that they are held on some week day other than Wednesday, and as a rule are open only to members or graduates of the university or college and their invited guests. Testimonies are common which relate how Christian Science has enabled an individual to overcome fear and a sense of limitation, and thereby to achieve results in the classroom or in examinations which could not otherwise have been achieved. Frequently, too, the speaker expresses his gratitude for the help he has received at the meetings of the society.

One student related that when taking an examination in mathematics he solved every problem without difficulty except one, and spent an hour and a half on that one without discovering any solution for it. He then began to recall some of the testimonies which he had heard at a meeting of the Christian Science society in that university, testimonies in which the speakers had told how reliance upon the one divine Mind had enabled them to accomplish results which were impossible by the ordinary processes of the human mind. He laid aside the examination paper and spent some minutes in contemplating the great truth that God is the one infinite Mind, and that each man reflects that Mind, and for that reason has the natural ability to express the intelligence necessary for the solution of any problem. Then he turned again to the question which had baffled him, and saw a way of solving it. After the examination books had been read by the professor, this student was told that he was the only one in the class who had solved that particular problem; and he knew what had enabled him to accomplish that result. And far more valuable to him than the mere solving of every problem on an examination paper was the proof that the divine Mind is ever present, and that its infinite intelligence is always available to every one for the solution of all human problems.

The college societies have done considerable work in the distribution of Christian Science literature, and almost boundless opportunities for the rendering of valuable service in this direction lie open to them. That this work is bearing fruit is clearly indicated by the appreciative letters which have been received from recipients of the literature. Especially do these letters speak in warm praise of *The Christian Science Monitor*, and of its value to teacher and to student.

A very important feature of the work within the colleges is that of arranging for lectures on Christian Science delivered by members of the board of lectureship of The Mother Church. The problem which confronts the college society in giving a lecture is somewhat different from the problem presented to a church, because the lecture is usually given in a building owned by the college, which the society is allowed to use as a privilege that must be exercised in accordance with the rules of the college. This often makes it advisable or necessary to admit to the lecture only members of the university and graduates, but this necessity has resulted in one advantage. It has enabled the lecturers to take up the problems which confront students in college, and especially those about to enter upon the larger field of activity without, in a more intimate and helpful way than might have been possible were the audience composed largely of adults of mature experience.

Most of the societies hold a reception for the benefit of new students soon after the opening of the college year. These receptions enable the students who are interested in Christian Science to become acquainted with one another, to learn something about the society and its work, and often more about the movement as a whole and the opportunities which are open to all to render valuable service to mankind. Here the incoming student often begins friendships which prove lasting and inspiring. And who can measure the helpfulness and the beauty of true friendship which Christian Science brings to light, that friendship of which Jesus spoke when he said to his disciples, "Henceforth I call you not servants; . . . but I have called you friends."

One source of strength to the college society is the interest and active cooperation of the graduate members, for the graduate who has left the university may continue to belong to the society as an associate member. If he resides near enough he may attend all its meetings, and wherever he is his interest in it and his support of it may continue and increase.

The value of Christian Science to the young man or the young woman in college can never be overestimated. The student who puts Christian Science first in his life finds not only that he is gaining something far beyond what anything human, however wholesome in its place, could possibly give him, but also that his activity in Christian Science helps him in everything else that is legitimate, enabling him to do better work in his studies, in debating, in athletics, in any honest endeavor. He proves for himself the truth of Mrs. Eddy's statement that "business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity" (Science and Health, p. 128). By activity within the society he proves the great value of spiritual cooperation and Christian fellowship, and that in true unity there is strength.



Digitized by Google

When, after graduation, the student looks back upon his years at college with the broader vision of one who has gone on discovering more of the boundless possibilities of man in God's likeness, the experiences which stand out like mountain peaks, and the ones for which he is most grateful, are those wherein the allness and the goodness of God were proved to him through his understanding of Christian Science. He recognizes that in those experiences he caught clear glimpses of that which transcends the human sense of things and brings lasting satisfaction and real advancement. Then is he indeed grateful for Christian Science, and for that loving foresight which caused the Leader of the Christian Science movement to give to the field this by-law under which the college societies are formed and conducted.

## Truth's Invisible Host

MARY BEECHER LONGYEAR

SEVERAL years ago the writer stood gazing out of the window one dark night at a scene of humanly unpreventable destruction and terror. Several miles away the sky seemed ablaze with flames leaping and darting like demons after their defenseless prey, while billows of dense smoke befouled the air and sky. Night was coming on and the wind was rising to a furious gale. Thought went out to the homeless families who it seemed were at the mercy of the elements. "It cannot be true," I cried aloud. "God is there, ruling by His omnipotent power; and man is His loved child and cannot suffer. Love fills all the world." Then, pulling down the curtain, I closed my thought against the seeming, and soon recovering my trust in infinite good, I found peace. Two hours later I ventured to look out of the window again. I saw only a few dark clouds on the horizon, and knew that Love had poured forth a healing shower and quenched the terrifying error.

Science and Health, the word of Truth, is our angel with the flaming sword at this critical epoch in the material world. Let us all awake and put on our armor, the right concept of God and man, and follow our Leader. The battle is at our own threshold, entering our loved homes, and we must be prepared, better prepared than we are at present, to win the victory. When we come before our great Captain to enlist, if we are harboring thoughts of resentment toward others, or thoughts of self-condemnation or of self-justification, or any critical thought of any who are in our ranks,—the loyal Board of Directors, the enthusiastic editors and workers of our publications, our practitioners, our lecturers,—if we are desiring to dominate, to control others, He who is all wise and all loving will not receive us into His service. We must pledge ourselves to be obedient, humble, loving, active soldiers, working together in harmony, or we can never win our cause.

Our church members should bear the banner of Love aloft and enter the world's conflict as one man. With thought centered on the perfection of infinite good we would lose sight of personality and stand shoulder to shoulder in this battle against impersonal hate and carnage. Then all the avenues of Christian Science thought would be filled with the reality of Truth's power and the ever presence of Love's kingdom, and the effulgent curtain of divine fire would extinguish the aggressive strivings of despotism in ourselves as well as in others. Then the intense activity of spiritualized thought would reduce to nothingness the baseless argument that God does not govern the sea, sky, and earth.

The questions may here arise, Who is the enemy? What are we to fight against? Every Christian Scientist knows that it is the false claim of sin and a false concept of God and man. We do not have to leave our own environs to be in the battle every day. In treating individual patients we can embrace the whole world in our thought, and realize the truth of our Leader's words, "Thy kingdom is come; Thou art ever-present" (Science and Health, p. 16). If we do not love the man we see every day, how can we be in God's service and help to heal the whole world which seems so sadly in need of love today?

Thinking of the great war as real, as material instead of mental, and then working in desperation to overcome it, even to "treating" it all the livelong day, would only be wasting our energies. We are commanded to use our spiritual weapons against the impersonal powers of evil, and to bring their seeming manifestations to the nothing of nothingness. If the dear Christian Scientists in all lands but knew it, we are the most powerful army in the wide world today. With us is an invisible host of angels winged with love. We must declare and realize that we are united in thought and action, and, hastening to do God's service, sound the trumpet which tells of His omnipotence, proclaiming in unison, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

## Our Problems

EDWARD EARLE DANIELL

IN order to deal rightly and effectively with what we term our problems, we must know and consider what the world at large is thinking and doing, for the inharmony and suffering one seems to experience is but his acceptance of the world beliefs. Freedom to work out the Science of being will be found in the realization of this statement: "In Christian Science, man can do no harm, for scientific thoughts are true thoughts, passing from God to man" (Science and Health, p. 103).

Today the world seems to be in the throes of hatred, sorrow, sin, disease, and want, more intense than has ever before been witnessed. This does not indicate, as some would believe, an increase of these phases of error, nor a failure on the part of Christianity. The mortal belief of fear, hate, and sin has always been just what it is today, but the Science of Christianity has brought more clearly to the comprehension of the world what these errors are, and has made more apparent the supreme need of the world today,—a practical application of the understanding of God as Love.

If any who have accepted Christian Science as their guide seem to have an unusually heavy burden to bear in spite of their increased efforts to be right, it is not reason for dismay, doubt, or despair; rather is it a time for rejoicing, because they have not in reality an added load to carry, but, having accepted a higher standard of living, they more clearly discern the error which has always interfered with human progress. On page 96 of Science and Health Mrs. Eddy writes: "This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace." We must therefore ask ourselves which side we are taking mentally. Are we on the side of "discord and dismay," or are we on the side of "Science and peace"? We are apt to be mesmerized by the arguments of animal magnetism, and thus led to believe as the world believes. Let us strive to overcome this belief of mortal attraction, instead of trying to apply the rules of Science merely to rid our bodies of physical discomfort. There is no sick man to be made well; what needs correction is the human belief about God's creation.

The mount of inspiration where Moses talked with God and received the decalogue was first, to mortal sense, a mountain of error covered with thick clouds. We read



Digitized by Google

that the smoke from mount Sinai "ascended as the smoke of a furnace, and the whole mount quaked greatly." The load of responsibility which seemed to rest upon the shoulders of the patriarch for having led the children of Israel out of Egyptian bondage into the wilderness of darkness and doubt appeared too great. The people rebelled constantly because of the failure of human planning; but instead of letting this remain a stone in his path, Moses reversed the evidence of the material senses, and in place of an obstruction it became a stepping-stone to a higher vision.

As we go farther we come to Jesus' Sermon on the Mount, beginning with the wonderful beatitudes—the commandments of Love. After submitting to the form of baptism prescribed by the world Jesus was sorely tempted to use the world's methods in his mission of preaching and healing. But the devilish suggestions were resisted with the understanding of Truth, and he started forth on his mission to mankind with renewed confidence in spiritual power. He learned that John, because of having attacked the animal beliefs of the carnal mind with the world's methods when he was not equal to the battle, had suffered death. With this view of the hatred and sorrow of the world before him as a problem which threatened him personally, Jesus reversed the evidence of human testimony, and preaching the most wonderful and complete system of ethics ever set forth, he proved that the pure in heart do indeed see God.

When error confronts us in confusion and tumult, we should at once view the situation quietly and calmly, remembering that it is but one more opportunity to prove God's presence and omnipotence, and thus it becomes a time of purification from fear and doubt. Let us avail ourselves of the blessing that is our divine inheritance. When to the young civil engineer there comes the opportunity to bridge a gap or tunnel a mountain, he does not strike out blindly, but looks the problem over dispassionately and carefully, and figures out the whole plan to meet the specific requirements. This plan is complete, drawn according to the rules which are his protection, before he turns his attention to the obstructions on the ground. Then, keeping in mind the perfect construction, he sets to work to get rid of all that would hinder progress. Systematically the power of understanding is brought to bear on the situation, until perfection is the result.

As students of Christian Science our method of procedure should certainly be as orderly as that of the engineer. With an understanding of God as infinite Mind for a basis, it follows that the real man, as an idea of the perfect Father, divine Love, is a perfect reflection. With this ideal ever before us, we may then start in to eliminate the obstructions of sense, safely trusting the loving Father to give the needed wisdom. The farther Jesus proceeded in his healing ministry, the greater to mortal sense became his problem. What a difference between turning water into wine and rising triumphant over death! Yet to Christ Jesus the problem could never have been other than this: to prove each moment the infinitude of God, omnipotent Life and Love. He did not allow mortal sense to make this or that form of sickness, domestic trouble, mental weariness, financial distress, or any other of the phases of error real to him. Following his example we find that there is only and ever one work before humanity,—to know God aright.

❖ ❖ ❖

God gives us always strength enough and sense enough for what He wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves.

JOHN RUSKIN.

# Selected Articles

[Judge Clifford P. Smith in *Virginia* (Minn.) *Enterprise*]

It was Sir Leslie Stephen who spoke of a churchman as one who "gives no indication of having any religious views whatever, beyond a dislike to dissenters." Such a description is not universally applicable; dislike of dissent is not the predominant element in the religious views of all ministers. Yet there is more than a hint of fact in the words just quoted, as the people of Virginia had recent occasion to observe. This, at least, can be safely said: Any religionist is more likely to be qualified to explain his own creed than to condemn other religions, and in the former effort rather than in the latter is he more likely to be engaged in God's service.

Take, for instance, the recent letter in the *Enterprise* from a minister who assailed Christian Science as "anti-Scriptural." Such a declaration amounts to more than a dislike of dissent. He might as well have said, "My religion is Scriptural and I am not a Christian Scientist; hence I pronounce judgment that Christian Science is not Scriptural." It would be more sensible to recall that the text of all religions furnished by Christ Jesus was, "Ye shall know them by their fruits;" that the fruits of Christianity which he named were the works he did, and that the most prominent of these works was Christian healing. (See Matt. vii. 15-20; Mark xvi. 14-18; John xiv. 12; Matt. x. 5-10 and xxviii. 19, 20, and James v. 13-16.) When our contentious brother can show as many of the fruits described in the New Testament as do Christian Scientists, it will then be time enough for him to say that their religion is less Scriptural than his. But if that time should come he would have less relish for sectarian strife.

The instance of alleged conflict between Christian Science and the Bible, chosen by this gentleman for his letter to the *Enterprise*, was not fortunate for his purpose. Instead of showing that Christian Science is anti-Scriptural, it showed that he is not so close a student of the Bible as a minister should be, and that he spoke about Christian Science with but little knowledge of his subject. It showed that he was not even aware of the Scriptural distinction between the real man of God's creating and the unreal human concept of man which seems to begin with birth and end with death. This distinction is consistently made throughout the authorized literature of Christian Science; it is easily understood as well as easily followed, and there is no reason why any one who chooses to become a public critic of Christian Science should disregard it.

The Bible also teaches that the real man, or God's man, lives in Him, safe from all danger, and speaks of mortal man, or "mortality," to be "put off." Thus Jesus declared, speaking of God, "He is not a God of the dead, but of the living: for all live unto him." Yet the Master also said, "I am come that they might have life, and that they might have it more abundantly." Although Paul said, "In him we live, and move, and have our being," yet he also said, "This mortal must put on immortality." So also John said, "The world knoweth us not, because it knew him not."

Not only does Christian Science accept and emphasize the inspired teaching and practice of Christ Jesus as showing the way out of mortality, but in this connection it is well to remember that two of his disciples described this way as "a new and living way," "the way of truth." Furthermore, the history of original Christianity as well as the history of Christian Science proves indisputably that to this way accrues less of what pertains to mortality, or mortal man, and more of what belongs to immortality, or the real man; less of hell and more of



Digitized by Google

heaven, immediately—here and now. This is a fact that should be of utmost interest to all people.

The following paragraph from page 63 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is pertinent: "In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is not, like that of mortals, in brute instinct, nor does he pass through material conditions prior to reaching intelligence. Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being." It was this truth which the Master himself declared when he said, "Call no man your father upon the earth: for one is your Father, which is in heaven."

The experience of Christian Scientists has proved to their satisfaction that their religion is both spiritual and practical, both divine and applicable to human needs. For them, and for many people who are not yet avowed Christian Scientists, the knowledge of absolute truth about man and his relation to God which this religion teaches and renders available for human progress, has brought forth the fruits of better health, more genuine goodness, and a greatly increased measure of happiness. To all other people, and particularly the clerical profession, Christian Scientists would say: We shall be glad to offer you the benefits of Christian Science when you want them. Meanwhile, we only ask that you speak of our religion with such fairness as you would desire if our positions were reversed.

✧

[Frederick P. Rhodes in *The Hull* (England) *Mail*]

In a report of a lecture under the caption "The Church and Mental Healing," are several references to the subject of Christian Science. The lecturer stated that the real objection to it was that it was founded on a false metaphysics, and seemed to ignore the unity of the human race. A statement of this kind, without a single quotation from or reference to any authorized Christian Science work, reminded one of Lord Byron's "Bunting," and did not sound very convincing. If the teachings of Christian Science were based upon anything false they would come to naught, instead of which hundreds of thousands of human beings are expressing their gratitude to God that His Word has brought a measure of health and happiness into their lives after all human efforts had failed. Is not this in keeping with Jesus' words, "By their fruits ye shall know them"?

It is quite natural to say that "the science of bodily healing grew very slowly and by observation," because this is simply the result of human efforts to deal with a bodily or physical condition, an alteration of outward manifestations. This does not, however, apply to the healing in Christian Science, which deals solely with the only true healing, *i.e.*, the transformation of the body by the renewing of the mind. On page 261 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

True healing is surely the recognition of man's at-one-ement with his God, which constitutes the kingdom of heaven; and does not our Master tell us that "the kingdom of God cometh not with observation"? The greatest exponent of true healing never said that those who asked for help, either mental or physical, could only gain it very slowly, and I cannot recollect any instance of periods of convalescence being necessary in the works of healing done by his followers. When we come into line with any basic law it operates immediately in the human experience, and when we call upon God, the Principle of being, the reply is, "Now is the accepted time; behold, now is the day of salvation."

Christian Science certainly does not "ignore the unity of the human race," as is clearly proved by the following words of Mrs. Eddy (Science and Health, p. 340): "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself'; annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

✧

[Violet Hay in *The Cape Argus*, Cape Town, South Africa]

The Union officer of health declares, "I say definitely and emphatically that it would be in the public interest to suppress faith-healing and all allied forms of quackery." Now quackery is objectionable in every direction, under the dictionary definition that a quack is one who pretends to knowledge which he does not possess. But with all due deference to this officer, Christian Science is not quackery. Christian Scientists do not ape or compete with the medical faculty in the use of questionable drugs, dangerous inoculations, or hypnotic suggestion, nor do they diagnose or treat disease from any material standpoint whatever.

Christian Science has an entirely different basis and *modus operandi* to that of the medical profession, and works from a totally opposite—a spiritual and not a material—standpoint. The tree is known by its fruits. The phenomenal spread of Christian Science is due to the fact that it is meeting the needs of those who turn to it for health, happiness, and spiritual peace. If spiritual healing ought to be suppressed in the interests of the public, then the Bible also should be suppressed, for the Bible is full of accounts of such healing and enjoins the necessity of spiritual healing for the sick as well as for the sinful.

We know of only one perfect healer of sin and sickness, but if Jesus of Nazareth were here in the flesh today, would he not be the first to be arraigned before the tribunal of a medical council empowered to suppress spiritual healing, for assuredly he healed by the Spirit and power of God alone, and taught and commanded his followers to go and do likewise. Christian Scientists claim that they are endeavoring to follow this teaching practically, and though they are as yet far from perfect, their endeavors are attended with a wonderful measure of success all over the world.

✧

[Editorial in *Driller*, Taft, Cal.]

Christian Science is having the warm approval and commendation of humanity wherever its influence is felt or known throughout the world today, because it is meeting the needs of humanity, sick of its sufferings and wearied with its superstitions; because it is bringing to this humanity the cheering message and proof that there is rest, peace, joy, health, strength, and an inexhaustible supply of the heavenly Father's loving-kindness and care, where only the ashes of unanswered prayers seemed to remain.

✧

[Duncan Sinclair in *Partick* (Scotland) *Gazette*]

Indiscriminate quoting from the Bible is one of the most futile of processes. It hardly ever carries conviction with it. Everybody knows that passages have time and again been torn from the pages of the Bible to defend the most unchristian acts and to bolster up the most irrational dogmatic positions. Not only so, but the almost innumerable Christian sects in existence differ more or less from one another on the interpretation of some part or parts of the Bible, oftentimes of comparatively little importance. Now, why is this? It has come about



Digitized by Google

largely because of the fact that the Bible has been read without a clear understanding of the true nature of Deity. Mrs. Eddy says, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (Science and Health, p. 468). Christians will readily admit the truth of that comprehensive definition. Christian Scientists always proceed to the interpretation of the Bible with the truth about God before them. In no other way does a rational rendering of the Scriptures become possible to them. The Bible contains the record of the gradual discovery of God to the human race. It relates many of the spiritual experiences of those who have become enlightened to a greater or less degree as to God's nature; and it often tells of the folly of the human mind, enthralled in the false beliefs of material sense. Unless one brings to the interpretation of all such recorded experience understanding, to some extent, of the absolute truth about God, one is almost certain to fall into all manner of quite irrational positions.

Let me add, in conclusion, that Christian Science is entirely consistent in all the deductions it draws from the definition of God given above, a definition strictly in accord with the Scriptures generally and the teachings of Christ Jesus particularly. Thus, since God is infinite Life, there cannot possibly exist, as reality, anything which claims to be Life's opposite, no matter how strongly mortals may believe it to be otherwise.

✧

[Rollin E. Smith in *Janesville* (Minn.) *Argus*]

Our critic need not have gone to such extremes to prove that there is sin in the world—in this mortal existence. Christian Science does not deny that mortal man sins: it denies the reality of sin, metaphysically considered. A mathematician, for instance, does not deny that errors are made in attempting to solve problems, and such errors are very real to the one who makes them. But the mathematician knows there is no reality in error; that is, no principle of error; no power that causes any one to make errors; on the contrary, he knows that there is a principle—unerring, always the same—of mathematics. When this, the truth, is applied, the error vanishes, thereby proving its unreality.

So it is with sin. Christian Scientists do not deny that there is sin in this material existence; they deny that it has any more substantial foundation than has an error in mathematics, though the consequences to those who commit sin are greater. Any sinner may prove the unreality of sin by ceasing to sin.

✧

[Lloyd B. Coate in *Middletown* (Ohio) *News-Signal*]

Christian Science is reclaiming the infidel by giving him a demonstrable understanding of God. It is reforming the drunkard and healing the sick, not through willpower, not through mental suggestion, as our critic avers, but through the power of God, divine Mind. If Christian Science was from an evil source, as our friend seems to think, how are we to account for the fact that it leads mankind to become better men and better women, having greater faith in God? Christ Jesus said, "A good tree cannot bring forth evil fruit."

Because nothing impure, no discord of any kind, nothing that worketh or maketh a lie, no sin, no sickness, no death, exists in the divine Mind, therefore Christian Science classifies as unreal everything that does not express the character and nature of God, and as real, everything that God made, that which is eternal and will abide forever. But to human, material sense sin, sickness, and death exist as stern realities and are to be dealt with and overcome in the way demonstrated by Christ Jesus, the supremacy of Spirit over matter. Jesus pronounced sin a "liar," boldly asserting that it is devoid of truth. (See John viii. 44.) Paul declared, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The spiritual understanding of this law of Spirit and how to utilize it constitutes the discovery Mrs. Eddy made which she has named Christian Science. This understanding has brought surcease from sorrow and reformed the sinner.

Christian Science does not condemn any channel for good. The world is wide and offers to every one a splendid opportunity for doing good. Would it not be far more Christlike to seek to overcome and destroy the sin in the world rather than to speak unkindly of one another? Surely during this world war professing Christians have a great work before them.

✧

[S. T. Downs in *Fort Wayne* (Ind.) *Journal-Gazette*]

The article on woman's suffrage in your paper quotes at length from a Parisian by the name of W. L. George, who refers to Christian Science as one of a number of things that contribute to looseness in family affairs. Mr. George's theories of "feminism" and "the religion of nature" are characterized in the article as free-love. When Mr. George, or any other person, attempts to ascribe to Christian Science an influence that would cause family relations to become "looser and looser," or declares there is any association between Christian Science and free-love, he proves thereby that he has no conception of Christian Science teaching.

Mrs. Eddy, the Discoverer and Founder of Christian Science, wrote much that may be said to be epitomized in a brief statement from the chapter on Marriage, in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 57), which reads: "Chastity is the cement of civilization and progress. Without it there is no stability in society, and without it one cannot attain the Science of Life." The opening statement in the article entitled "Wedlock" in her book "Miscellaneous Writings" (p. 285) reads: "It was about the year 1875 that Science and Health first crossed swords with free-love, and the latter fell *hors de combat;* but the whole warfare of sensuality was not then ended. Science and Health, the book that cast the first stone, is still at work, deep down in human consciousness, laying the axe at the root of error."

✧

[Editorial in *Morning Telegraph*, New York, N. Y.]

"True to Christian Science, He Dies Barring Doctors," is the way a headline reads in one of our morning contemporaries, and then the story is told of how Professor Bement might have had medical attendance in his last illness if he had permitted it. The inference is that if he had called in a doctor he would be alive today. And the inference may be correct; we do not pretend to say that it is not. A great many persons, first and last, have survived serious illness after calling in medical practitioners, and this professor might have been one of the lucky patients. Also it may be remarked with all truth that a great many persons first and last have died after consulting physicians and after being treated by them. This is an indisputable fact, and yet we never see a headline reading, "True to Allopathy, He Dies Under Doctor's Care," or "Faith Unshaken in Homeopathy, Patient Succumbs Despite Efforts of Physicians."

It seems to us that it all should rest with the individual. If he desire it, he should be attended by a doctor—in his last illness; and if he have no confidence in doctors he should trust to his faith and mental medication. If, indeed, it is to prove a "last illness," he is as well off in one case as the other, and statistics will show that his chance of survival in final or other illness is about as great whether he dose himself with physic or whether he depend upon faith and good fortune.



Digitized by Google

# Christian Science Sentinel

FOUNDED SEPTEMBER, 1898, BY
MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

PUBLISHED EVERY SATURDAY BY
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

*Entered at Boston, Mass., post-office as second-class matter*

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
*Editor and Associate Editors*


# Editorial

[Extract from "Message to The Mother Church" for June, 1900]

## "History repeats itself"

MARY BAKER EDDY

"CONFLICT and persecution are the truest signs that can be given of the greatness of a cause or of an individual, provided this warfare is honest and a world-imposed struggle. Such conflict never ends till unconquerable right is begun anew, and hath gained fresh energy and final victory.

"Certain elements in human nature would undermine the civic, social, and religious rights and laws of nations and peoples, striking at liberty, human rights, and self-government—and this, too, in the name of God, justice, and humanity! These elements assail even the new-old doctrines of the prophets and of Jesus and his disciples. History shows that error repeats itself until it is exterminated. Surely the wisdom of our forefathers is not added but subtracted from whatever sways the sceptre of self and pelf over individuals, weak provinces, or peoples. Here our hope anchors in God who reigns, and justice and judgment are the habitation of His throne forever" (p. 10).

## "Pleasures and palaces"

PERHAPS the author of "Home, Sweet Home" may not himself have roamed among palaces; but he did try out material pleasures, only to find with the Preacher that "all is vanity,"—that after all his searching abroad for pleasure, it was to be found in the simple joys of home. On page 390 of Science and Health Mrs. Eddy says, "Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul."

One wonders if the pleasure seeker's longing desire does not always, though it may be unconsciously, reach out in the direction of something which will satisfy, something which is nondeceptive and real? Christian Science answers this question by showing that there can be a transformation whereby the longing of the human heart may be appeased, and how that "catalogue of disappointments" which human life is said to be by the disappointed, may be displaced by plans and experiences wherein good develops according to the predestination of Love.

For some persons life would seem to be organized for pleasure. It is pleasure they pursue from clime to clime, wherever it has its "season." Moreover, palaces stand in ordinary thought as expensive expressions of the effort after pleasure; hence to those who envy the pleasure seekers and are jealous of the palace dwellers, the belief of material pleasure is even more real and aggressive than to those of whom Jesus said, "They that wear soft clothing are in kings' houses." Although the sybarite's life is to him usual and something of a bore, the envious mind, craving for luxury, feels resentment toward the fortunate.

Christianity in its early days redeemed both palace dweller and slave,—the one from *ennui* and the other from envious hatred,—and gave them something that vitalized being and made life worth while. The rediscovery of practical Christianity came in an age of material prosperity, which had rather a cynical regard for the old ways of religion, and had set a new god in its Pantheon, named by philosophers Rationalism, by business men Success,—really the old familiar Moloch of materialism. Rationalists were busy explaining away the Science of Christianity, showing how miracles cannot occur, and therefore that the works of Jesus of Nazareth must be viewed as only mythmakers' tales; and high priests of success were busy showing how unpractical was the Sermon on the Mount.

Upon this material age Christian Science dawned, and began to prove the fulfillment of what Jesus spoke regarding his works, whereof he said to his disciples, "He that believeth on me, the works that I do shall he do also." Demonstrations of healing were now as then revealing Principle. Moreover, through Christian Science men began to discover a new kind of success in business, following the rules of the Sermon on the Mount. Great changes also came about whereby barren lives became glorified and the indolent-sick became active, whereby the envious were healed of mental poison, and the dead-in-stupor, drugged with sin, were brought to life again. No one could refuse to acknowledge these changes, because they became intimately known. Almost every one knew of some one in his wide circle of acquaintances to whom Christian Science had brought restoration and healing.

Now such external changes could only occur because of radical changes within. In other words, these wonderful betterments could only be based on thinking quite different from the thinking upon which wrong conditions had depended. This is made clear by the direction given in Science and Health regarding the sick: "Show them that the conquest over sickness, as well as over sin, depends on mentally destroying all belief in material pleasure or pain" (p. 418). We may not perceive how radical this is, until we see how the whole world theory depends on the belief in material pleasure and material pain. We might examine the practical use of this belief which is made in maintaining control. When a poet wrote the lines,

> I stood in Venice on the Bridge of Sighs,
> A palace and a prison on each hand,

the two beliefs were graphically expressed. The tyrant says to his servant, Do as I say and the pleasures of the palace are yours; disobey and the pains of prison await you. But before a man can be coerced he himself must have a strong belief in material pleasures or pains.

He may then be forced to choke down every moral uprising and to strangle at birth every heavenly intuition that comes to him. Why? Because his own beliefs make it impossible for him to entertain angels, and so make him the victim of the scheme and guile of mere mortals. But he is always free if he knows the remedy, and the remedy is Principle, of course. One who is named in ordinary phrasing "a man of principle," cannot be perverted to base ends or the conscienceless plans of others. How much more safe is the man who knows Principle as God. He himself is a prince in the house of God, and fears not, because his inheritance is sure. His happiness is mental, his joy continues, so his work prospers and the reward of work comes with it. He understands practically what Mrs. Eddy says in Section 15 of Article VIII of the Manual, "God requires our whole heart, and He supplies



Digitized by Google

within the wide channels of The Mother Church dutiful and sufficient occupation for all its members."

When heavenly joy comes to a man its quality makes clear to him its indestructibility. It is the opening upon his understanding, to a degree, of what God is. There cease to be ups and downs. His assurances are not followed by uncertainties. He understands how "the path of the just is as the shining light, that shineth more and more unto the perfect day."

WILLIAM P. MCKENZIE.

## Transformation

A MOST insistent demand of the Christian religion reads, "Be ye transformed by the renewing of your mind." A dictionary definition of the word transform is, "To change in nature, disposition, heart, character, or the like." This is good so far as it goes, but it does not even point to the tremendous change presented in the Scriptures. There the demand is that the mortal shall "put on immortality," and that man shall express the divine nature in thought, word, and deed. The healing which comes through Christian Science may be said to inaugurate the work of transformation from the very start, and in some cases the change is so rapid and so marked as to seem miraculous to those who know of it. One who has been for years in bondage to the belief of intemperance or some other phase of sensual slavery, suddenly rises out of it and turns with loathing from the fetters which appeared to hold him without his consent. He rises up a man, because he has begun to apprehend what man in God's likeness must of necessity be.

On page 295 of Science and Health Mrs. Eddy says, "Mortal mind would transform the spiritual into the material." If we accept the evidence of the senses, it would seem as if it had been successful in so doing, but its illusions vanish when the light of Truth is turned upon them, and then the effort is made, as she adds, to "recover man's original self in order to escape from the mortality of this error." Even where humanity does not yield to the enslavement of sinning sense and false appetites in their grosser forms, there is the equally hopeless slavery of sickness, with all that this implies. Thought is centered upon the mortal body, quite forgetful of the admonition to be absent from the body and present with the Lord. The sick thought is a source of misery, not only to the one who entertains it, but to all who are acquainted with it; and the sad thing is that material methods of treating disease only intensify the tendency to think upon bodily conditions and so to aggravate the discord. It cannot be said that popular theology does anything to remedy this direful condition; rather does it stand helpless before it, and what is even worse, it condemns the appeal to divine law which is made through Christian Science.

In spite of all this, however, the demand of the Christ voiced by St. Paul comes down through the ages; and what a wonderful meaning it has: "Be ye transformed." Sickness gives place to health as a proof of the divine ever presence; and this is only a small part of the change, for it indeed includes the entire "nature, disposition, heart, and character." The most fitting illustration of this on the physical plane may be found in the transformation of the caterpillar into a butterfly, and it should not be forgotten that the work of transformation has already begun when the creature is enclosed in its temporary shroud, awaiting the hour of fuller unfoldment.

There is nothing uncertain about this word of St. Paul in that marvelous fifteenth chapter of I Corinthians: "We shall all be changed." Outside of Christian Science this means to most people the change that comes after death, but not so with those who have in any wise experienced the healing power of Truth. For them the transformation from material belief to spiritual understanding is going on continually, until the climax is reached which is so beautifully expressed in the third chapter of II Corinthians: "We all, with open face beholding as in a glass [or mirror] the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." A well-known writer says that the words "from glory to glory" may properly read "from character to character."

Truth leaves nothing unprovided for, and we must not forget that this glory is ever at hand, to make radiant every hour of the day with its divine influence, healing mind and body, until nothing remains which needs to be changed, because the transformation is complete,—there is a perfect reflection of the divine nature and character. While at present we see this momentous change being expressed through an ever increasing number of individuals, the larger promise, as given on page 191 of Science and Health, reads, "Thus the whole earth will be transformed by Truth on its pinions of light, chasing away the darkness of error."

ANNIE M. KNOTT.

## Material Beliefs Destroyed

POPULAR opinion finds it difficult to admit that what are generally called material facts are nothing more substantial than material beliefs. To the uninstructed mentality there is something deceptive in the apparent solidity and stubbornness of matter, but Christian Science by the irresistible logic of its teachings wipes away the false appearance and reveals the reality of Mind, carrying out the Scriptural statement that "the flesh profiteth nothing."

Therefore every student of Christian Science begins by degrees to separate Mind from matter, and to recognize that the latter, including all its manifestations, belongs to the realm of belief and not to that of understanding. Moreover, there is likewise a supposed mind, which indulges in belief, and which the Discoverer of Christian Science has named mortal mind. At the same time it must be recognized that naming a falsity does not make it true; hence the name mortal mind does not stand for a reality, but for an illusion. Mrs. Eddy has written, "Scientifically speaking, there is no mortal mind out of which to make material beliefs, springing from illusion" (Science and Health, p. 399).

The false beliefs of mortals carry one into suffering, sin, and death, whereas the mental correction resulting from spiritual understanding gently leads one high above seeming human causes into the one great cause, God, from whom true intelligence is derived. Many evil human beliefs are admitted to be normal, such as trials, bodily suffering, financial troubles, misunderstandings, and martyrdoms; consequently the human consciousness provides for a repetition of these experiences until they assume the likeness of fate and go unchallenged. In this manner discouraged human beings are often wearied and bowed down into burden bearers, when they might rather be stepping forth in the panoply of freedom. With this habit of resignation to material beliefs comes the further one of self-condemnation, and yet properly conceived self-condemnation may be understood as the condemning of the material beliefs to their essential nothingness, thus subserving the ends of good.

The true view of man given by Christian Science rejects the category of material beliefs and substitutes for them a divine concept. It takes away prenatal inherited false concepts of man, wipes out the mental human opinions upon which material laws are seemingly based, ejects sordid thoughts, and sweetens consciousness with the essence of love. At times of special stress material beliefs



Digitized by Google

run rampant like a raging forest fire before the self-will of the wind. If unchecked by spiritual understanding, destructive mental fires would burn up the constructive timber of good purposes. The prayers of Christian Scientists have forestalled such evil intentions in forest fires, storms, accidents, and calamities, just as they have arrested the vicious attacks of the "last enemy" suddenly argued, and this through the understanding of Life which is God.

The simplicity of Christian Science makes it the natural dwelling place for little children. They readily learn to distinguish between realities and material beliefs, and to reject the latter promptly and vigorously. The tender love which this Science holds out to them is like their native air, healing and invigorating them in the hour of need. The child consciousness which so quickly absorbs the realization of God's presence as that of the one beneficent Mind, just as quickly denies the supposed presence of mortal mind, following Mrs. Eddy's reasoning in her declaration on page 103 of Science and Health: "In reality there is no *mortal* mind, and consequently no transference of mortal thought and will-power. Life and being are of God. In Christian Science, man can do no harm, for scientific thoughts are true thoughts, passing from God to man."

WILLIAM D. MCCRACKAN.

✧ ✧ ✧

# Among the Churches

## Current Notes

SOUTH HAVEN, MICH.—The Christian Science church edifice is now [July 23] pretty well enclosed. The building has advanced to the point that shows it will be attractive outside as well as convenient and commodious within, and a fine thing for the corner.

*South Haven Tribune.*

ROCKLAND, MASS.—Last Sunday [July 22] First Church of Christ, Scientist, dedicated its edifice on Franklin Avenue. The edifice was built by the Central Methodist Episcopal church and was purchased by the Christian Scientists eight years ago.

*Rockland Standard.*

LOS ANGELES, CAL.—A building permit was issued July 17 to Tenth Church of Christ, Scientist, for the erection of a church edifice at 936 West Forty-ninth Street, to cost $7536.—*Los Angeles Examiner.*

CHICAGO, ILL.—Ground was broken Monday, July 30, at the southwest corner of Paulina Street and Sunnyside Avenue, for the foundation of an edifice for Fourteenth Church of Christ, Scientist. This action was authorized at a recent meeting of the members of the church by a unanimous vote.—*The Ravenswood Citizen.*

WINCHESTER, KY.—The edifice of First Church of Christ, Scientist, at the southeast corner of Main Street and Woodland Avenue, was formally dedicated with appropriate ceremonies Sunday morning [July 29].

*Winchester Democrat.*

✧

## Correction

The item in the issue of Sept. 15 referring to Huntington Park, Ill., should have read, Huntington Park, Cal.

✧

## Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 2, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 10, 1917.

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

Those who have made application for membership prior to June 1, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
236 Huntington Avenue, Back Bay, Boston, Mass.

✧ ✧ ✧

# The Lectures

NEW YORK, N. Y. (First Church).—Ezra W. Palmer, lecturer; introduced by Campbell MacCulloch, who said in part:—

Christian Science bases its sole reason for existence on its firm adherence to faith in one all-powerful God, and is consistent in turning to God in times of trouble, and to Him alone. Christian Science places dependence alone upon the spiritual law that Jesus expounded, and relies not at all upon the many material means of man's own devising; for it realizes that these are but the many inventions of which the Preacher speaks, and that they are wholly inconsistent with a firm allegiance to that God of whom it is said, "And God saw every thing that he had made, and, behold, it was very good."

CHERRYVALE, KAN. (Society).—John Randall Dunn, lecturer; introduced by Charles W. Avey, who said in part:—

Jesus the Christ found no good in matter. "The flesh profiteth nothing," he said. Nor did he intimate that heaven could be attained by dying, but declared, "The kingdom of God is within you;" that is, heaven, harmony, is a state of consciousness within the reach of all men. Now Christian Science accepts Jesus' statement,—a statement he did not leave unproved,—and this lecture is given for the purpose of pointing mankind heavenward, not through death but through Life, not in matter but in spiritual understanding, and in obedience to Jesus' commands: "Go ye into all the world, and preach the gospel to every creature;" "Heal the sick."

BINGHAMTON, N. Y. (First Church).—Prof. Hermann S. Hering, lecturer; introduced by Mrs. John Clapp, who said in part:—

It has been my privilege in the past eight or nine years to have had glorious glimpses of the workings of Christian Science. I am not a member of the Christian Science church, but realize that it should be a great privilege to introduce a speaker on the subject of religion in this age of religious tolerance and liberty of thought. If we would be fair and just, we must be open-minded to new things, and the remarkable thing about Christian Science is that it is not new, but as old as creation and more illuminating than electric light. Much of the misconception of popular thought about Christian Science has been corrected by these lectures.—*Binghamton Press.*

PITTSFIELD, MASS. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Henry A. Germain, who said in part:—

No man or woman ever yet did anything worth while when acting from dishonest motives. All legitimate business transactions are based on honesty; all the advancement which has been made in the control of the forces of nature has been the result of painstaking, honest research and the application of facts discovered to the needs of humanity. All facts are honest, needing neither excuse nor apology. We all recognize this to be true in what we will call material affairs and in the relations of one human being with another, but are inclined to forget



Digitized by Google

that it is equally, indeed much more necessarily true in the realm of spiritual things and in our relation to God.

Christian Science has come to clear away from our mental vision the mists of ignorance, superstition, tyranny, and self-seeking, and to replace these with the spiritual fact. As St. Paul said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Christian Science reveals spiritual facts. It neither asks nor needs apology or excuse; its uplifting influence on the health and the morals of unnumbered thousands is its unanswerable justification.

DOWNERS GROVE, ILL. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Mrs. Emily Giessner, who said in part:—

The conditions which seem to confront us in the world today would indicate humanity's great need of something that will help and heal it—heal it of its sin, sickness, and sorrow. Centuries ago Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christian Science is teaching its students how to do this, how to come more and more into Jesus' way of thinking. We Christian Scientists find that to the extent we do this the yoke does become easy and the burdens gradually lighten.

BERLIN, N. H. (Society).—Paul Stark Seeley, lecturer; introduced by Edwin Leslie Jewell, who said in part:—

Jesus came teaching that religion consists of something more than merely preaching about God. He proved by his mighty works his right to the claim of the Messiahship, and through these demonstrations also proved that when man is governed by divine law, man has dominion over sin, sickness, disease, and death. What he did he taught his disciples to do. When he sent them forth, the command was as imperative to heal the sick as to preach the gospel, and there are many instances recorded where they repeated the works of the great Teacher. History also has it that this gospel of both preaching and healing went on for about three hundred years, thus proving false the current theory that none but Jesus and his immediate disciples were to practice healing.

Although the art of healing by prayer was lost sight of for several centuries, it could not be destroyed. About fifty years ago this gospel of healing was discovered by Mary Baker Eddy, and again given to hungering humanity through her book "Science and Health with Key to the Scriptures." Today all those who are studying this book and putting its teachings into practice are proving that Christian Science is a demonstrable religion.

ASHTABULA, OHIO (First Church).—Virgil O. Strickler, lecturer; introduced by William J. Rice, who said in part:—

There is today a large and constantly growing body of people scattered throughout the civilized world who are learning that the operation of the divine law which restored health and harmony in the first century is available here and now. In the eighth chapter of Romans we read: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Christian Scientists are proving daily that this is no idle promise; in fact, they are proving that every word of the Scriptures is full of meaning and vital to our well-being.

JACKSON, MICH. (First Church).—Charles I. Ohrenstein, lecturer; introduced by Jacob J. Bolhuis, who said in part:—

Truth destroys error; therefore the knowledge of Truth becomes the physician in each individual consciousness, as the Bible teaches: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Again, "Ye shall know the truth, and the truth shall make you free."

## Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

ARIZONA—Tucson: Women's Club, 8 p.m., Oct. 4.
CALIFORNIA—Chico: W. O. W. Hall, Second Street, 3 p.m., Sept. 30.
Santa Rosa: Masonic Temple, Fourth Street, 8:15 p.m., Sept. 28.
CANADA—Kitchener, Ontario: Church Edifice, Water and Francis Streets, 8:15 p.m., Sept. 27.
Sherbrooke, Province of Quebec: Art Hall, 8 p.m., Oct. 1.
ENGLAND—Bedford, Bedfordshire: Town Hall, 7:30 p.m., Oct. 15.
Birmingham, Warwickshire: Town Hall, 8 p.m., Oct. 29.
London (Second Church): Kingsway Hall, Kingsway, 7 p.m., Oct. 12.
Portsmouth, Hampshire: Portland Hall, Southsea, 3 p.m., Oct. 14.
Rochdale, Lancashire: Town Hall, 3:30 p.m., Oct. 27.
Sevenoaks, Kent: South Park, 8 p.m., Oct. 1.
FRANCE—Paris: Washington Place, 14 rue Magellan, 3 p.m., Sept. 23.
ILLINOIS—Chicago (the sixteen churches): Majestic Theater, 12:10 noon, Sept. 26.
Chicago Heights: Auditorium, Masonic Temple, 8 p.m., Sept. 29.
Highland Park: Church Edifice, 125 Hazel Avenue, 8 p.m., Oct. 1.
La Grange: Church Edifice, Catherine Avenue and Cossitt Boulevard, 8:15 p.m., Sept. 25.
Riverside: Town Hall, 3:30 p.m., Sept. 30.
Wilmette: Church Edifice, Central Avenue and Tenth Street, 8 p.m., Sept. 25.
INDIANA—Gary: Gary Theater, 8 p.m., Sept. 28.
Indianapolis (joint lecture): Murat Theater, 3:30 p.m., Sept. 23.
IOWA—Sioux City (First Church): Auditorium, 2:30 p.m., Sept. 30.
MASSACHUSETTS—Concord: Church Edifice, Monument Square, 3:15 p.m., Sept. 30.
MICHIGAN—Alma: Wright Opera House, 8 p.m., Sept. 27.
MINNESOTA—Minneapolis and St. Paul (joint community lectures).
Minneapolis: First Church Edifice, Nicollet Avenue and Twenty-fourth Street, 8 p.m., Sept. 24 and 25; Shubert Theater, 12:15 noon, Sept. 26; Second Church Edifice, Second Avenue South and Eleventh Street, 8 p.m., Sept. 27 and 28; Crystal Lake Commercial Club, 2121 Crystal Lake Avenue, 8 p.m., Sept. 29.
St. Paul: First Church Edifice, Summit Avenue and Grotto Street, 8 p.m., Oct. 1 and 2.
MISSOURI—Kansas City (First Church): Church Edifice, Ninth Street and Forest Avenue, 8 p.m., Sept. 29.
Kansas City (Second Church): Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., Sept. 28.
St. Louis (Sixth Church): Mount Moriah Masonic Temple, Garrison and Natural Bridge Avenues, 7:30 and 9 p.m., Sept. 27.
NEW HAMPSHIRE—Laconia: Star Theater, 8 p.m., Oct. 2.
NEW YORK—Batavia: Dellinger Theater, 8:15 p.m., Oct. 5.
East Aurora: Universalist Church, 3:30 p.m., Sept. 23.
Fort Plain: Fort Plain Theater, 4 p.m., Sept. 30.
Newburgh: Academy of Music, 3 p.m., Sept. 30.
New York (Fifth Church): Æolian Concert Hall, 34 West Forty-third Street, 8 p.m., Oct. 2.
Schenectady: Van Curler Opera House, 3:30 p.m., Sept. 30.
Spring Valley: Amity Theater, 8:15 p.m., Sept. 27.
Syracuse: Empire Theater, 4 p.m., Sept. 30.
OHIO—Kenton: Court House Auditorium, 8 p.m., Oct. 2.
Mansfield: Opera House, 8 p.m., Oct. 1.
Springfield: High School Auditorium, 8 p.m., Oct. 2.
OREGON—Hood River: Church Edifice, Ninth and Eugene Streets, 8 p.m., Sept. 22.
PENNSYLVANIA—Johnstown: Cambria Library Hall, 8:15 p.m., Oct. 2.
Reading: Rajah Temple, Franklin Street, between Fifth and Sixth Streets, 6 p.m., Sept. 28.
Scranton: Church Edifice, 520 Vine Street, 3:30 p.m., Sept. 30.
VERMONT—St. Johnsbury: Church Edifice, Main and Prospect Streets, 8 p.m., Oct. 1.
WISCONSIN—Delavan: Opera House, 8:15 p.m., Sept. 28.
Lake Geneva: Y. M. C. A. Auditorium, 8 p.m., Sept. 27.

## Notice

Mr. William R. Rathvon will not be open for lecture engagements in the United States and Canada before the month of May, 1918. Mr. Rathvon has consented to add to his already arranged South African lecture tour, engagements to lecture for the Christian Science churches and societies in Asia, Australia, and the islands of the Pacific.



Digitized by Google

# Testimonies of Healing

Christian Science found me when to mortal sense all was darkness and despair. My one longing was to quit a life which was filled with sorrow and sickness; but I am now full of gratitude to the dear Master, who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," for I am finding rest from grief and sickness through the study of the Bible and of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. This textbook has illumined the Bible and revealed its wealth of promises to me and to all mankind. To me it was a glorious revelation to be shown that I could claim to be a child of God, inseparable from His love. In the first epistle of John we read, "Now are we the sons of God," and as we accept Christ, Truth, we find we were ever God's children.

My physical healing seemed slow to mortal sense, as my fear was great. I had lived on drugs for years, but was quite willing to give them up after my first treatment in Christian Science, though I was a long while giving up all the little gods. If my head throbbed violently and help did not come quickly, I would resort to applications of hot water. When a practitioner pointed out to me that I was making a god of this, I said if that was so I would never use the water again for remedial purposes, and I never was tempted to. Yielding up the human for the divine will brought my healing, and I have learned that when our healing is slow there is always a step which we are not quite willing to take.

I had always suffered much from throat trouble and toothache, and had acquired the habit of eating peppermints. I did not see that I was leaning on them for aid, but this mistake was lovingly pointed out to me, and when I gave up the error my throat and teeth were relieved, and the lesson, "Thou shalt have no other gods before me," was again learned. I mention these things because they may help some one to see that reliance upon the little gods may hinder more subtly than the others, because seemingly less important to human sense. My husband has been healed of rheumatism in Christian Science, also of the smoking habit, and our little girl knows no other remedy than this truth, which does set free.

Words but feebly express the gratitude I feel for the privilege of studying the Bible in the light of Christian Science; it is indeed a lamp to our feet and a guide to eternal Life. Daily, through the study of the Bible and Science and Health, I am finding more and more of the truth. Though I can speak of no sudden or instantaneous healings, I can truthfully say that I am being healed daily of many false beliefs, and "in quietness and in confidence" am learning more of the power of God.

ALICE TOLSON, Encanto, Cal.



My first healing in Christian Science brought the clear conviction that I had found the truth, and that assurance has never left me. It is eighteen years since that healing. I was then an invalid, suffering from nervous breakdown and other physical conditions. For years I had been struggling to keep up on will power and with the aid of physicians. After four months of illness and idleness I made an attempt to take up a part of my professional work, but met with failure. Once more the friend who had many times before spoken to me of Christian Science, asked me if I would not try it. Discouraged and bitter I asked, "Will it heal me?" and the answer came, "Yes, it will."

Two days later I saw a Christian Science practitioner. I was full of argument and a desire to know all the deep things of God, but she wisely led me to see that in Science as well as in all human knowledge the first steps must be taken before the more advanced ones can be understood. Never shall I forget the illumination that came with that first healing; the world seemed a different place, for there was joy instead of sadness, hope instead of despair. Best of all there was given to me a God I could love, and a Bible I could read and begin to understand. Although religiously brought up, for years I had had no interest in the Bible, as it gave me no comfort. This was all changed in a few days. I perceived the meaning of Jesus' teachings and practice, and that his example was for us now, and for all to follow.

It seems almost needless to say that I received the physical healing; that from the despairing invalid who was only able to sit up a part of each day, and who could not walk the distance of a city block without collapsing from the effort, I was able the third day to walk fourteen blocks. With this first understanding of Christian Science there was the complete destruction of any belief in the power of a drug to heal, and there has never been in all these years the slightest temptation to turn to material remedies again.

About two years later a little son came to me, and according to medical law we both owe our lives to Christian Science. He has never had any other remedy than Science for the discordant conditions that have arisen. There have been many proofs of healing in our family. Measles, whooping-cough, stomach trouble, colds, appendicitis, and other ailments have been overcome. There has also been a wonderful overcoming of fear, and of the belief that internal conditions resulting from injuries and other causes must incapacitate one unless dealt with by a surgeon. I am proving by a very active life that God is my strength and my life. Innumerable proofs that God is the source of supply have come to us. When the path seemed most difficult Love has again and again met the need.

These are only a few of the many blessings received, for the law of God, when rightly understood and applied, meets every human problem. My heart is filled with gratitude for the tender, patient love expressed to me by practitioners and friends, and for our revered Leader, Mrs. Eddy, who so bravely worked alone to give mankind the understanding of God's love and protecting care. I know that in the degree I apply these teachings I shall see all conditions of inharmony overcome.

EUGENIE B. ABBOTT, New York, N. Y.



With a heart full of gratitude I write this testimony in regard to two wonderful healings which took place in our family through Christian Science in 1913. The first was that of our youngest child. He had been ailing for some time, and when we had to call a physician he said it was a case of diseased tonsils. Several material remedies which he prescribed were tried, but none of them was successful. After over a week's time this physician's services were discontinued, and one who had been recommended to me as a baby specialist was called. He pronounced the trouble rheumatism, caused from the diseased tonsils, and stated that it would be a very slow case. But the little boy grew worse every minute, the tonsils being so swollen by the next day that it was almost impossible for him to breathe, and the only rest he could get was when I held him in an upright position. I had heard of Christian Science, and it came to me that I must try it, so I hurried to the nearest telephone and called for help. Under the practitioner's care my little boy was healed perfectly in a few treatments.

For over a year one of my eyes had been causing me great distress, but I had lost all hope of its being any



Digitized by Google

better, for I had been treated by two of the best eye specialists here without a particle of benefit. One physician diagnosed the case as a cataract. After my child's healing I decided to try Christian Science for my eye. Immediately I began to study Science and Health, and with absent treatment from the practitioner my eye was completely healed. I do sewing and fancy work of all kinds now with the greatest of ease. I discarded my glasses soon after beginning the treatments, and have not had them on since, although at the time Christian Science treatment was begun I was almost blind in the affected eye. For the many ways that Christian Science has helped me and mine I am most truly thankful to God.

MRS. R. T. ALM, Minneapolis, Minn.

✧

While I was driving from the barn to the house in November, 1914, my horse turned suddenly and started to run. The buggy was overturned, and as I fell out one hip struck on the hub. I was carried into the house on a cot, and a Christian Science practitioner who had been called came soon afterward. One of the leading physicians of our city was called in to see if there were any broken bones, and although he did not find any, he did not think I could get well. He said that if I did recover I would be a cripple. The practitioner came every day and I had a Christian Science nurse. In two weeks I was able to sit on the edge of the bed with my feet on the floor, and before Christmas I was walking about the house unaided. I am as thoroughly healed as if there never had been an accident; am stronger, weigh more, and am in much better health than before it happened.

During the years I have known of Christian Science I have had no other help in times of sickness, accident, and sorrow; and it has never failed to do all that is claimed for it. I could not begin to tell of the peace and joy that have come to me and to my two children through Mrs. Eddy's wonderful works. All I can say in thankfulness and praise but mildly expresses my deep gratitude to Mrs. Eddy and to the loving friends who have helped me along the way.

EDITH M. HUGHES, San Bernardino, Cal.

✧

Five years ago I had an attack of sciatica which continued from early spring until the autumn and made walking difficult. The drugs and liniments used during all this time did not help me, and by November the suffering had increased to such an extent that I had to give up work. The pain had become so violent that my hip seemed to be dislocated. At this stage I turned to Christian Science, and a measure of relief was experienced at once. In two weeks the pain had entirely disappeared, but it took some weeks for the hip joint to get back into position so that I could walk without lameness. There has been no return of this trouble.

JOHN M. PEAKER, Ottawa, Canada.

✧

I have derived much happiness through the expression in our Wednesday evening meetings of my gratitude for the great help received through the reading and study of our Christian Science periodicals, and it has occurred to me that I might express that gratitude in a larger way through these periodicals.

For many years I was a semi-invalid, in a constant state of suffering and unhappiness and the cause of much trouble and anxiety to those about me. All my life I had an intense longing to know how to live rightly, but the harder I tried the more of a failure I seemed, until finally there seemed to be nothing left for me. Everything that the medical profession had to offer was tried, and if loving care had been sufficient to heal me I certainly had much manifested to me; but I grew worse all the time. The Bible seemed a closed book, and the church to which I had belonged failed to give the solution to the problem of living. The state of mind in which I found myself at this time culminated in a severe attack of illness, and for days I was not conscious of what was going on about me.

A year before this the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, had been offered to me by a sister who had been helped in Christian Science, but I did not seem to be able to grasp the truth at that time. The seed, however, was planted, and when I recovered consciousness I had a strong desire to try Christian Science. A practitioner was called, and after the first treatment I knew that this was the truth for which I had been longing all my life. I accepted it eagerly and was quickly healed. My greatest joy was to find a religion the rules of which if properly applied would solve the daily problems.

I feel that only by living constantly up to my highest sense of right and applying the truth patiently and perseveringly can I express my thankfulness to God for His loving guidance, and my gratitude to Mrs. Eddy, whose purity and self-immolation made her a ready channel through which this truth could be given to the world in such a clear and concise form.

LEOLA S. TILLY, Chicago, Ill.

✧

Sixteen years ago Christian Science came into my life, and every day since I have had something for which to be grateful. About eight years ago I had an abnormal growth and at times could not bear to have my clothes fastened around me. I tried to overcome the condition myself and sometimes was better, but my husband and mother said so much about going to a doctor that finally I consented to do so just to satisfy mortal mind. The doctor after an examination pronounced the trouble an abnormal growth, and said I had better go to a hospital and have it removed at once; but I went instead to a Christian Science practitioner, and at the end of three months felt so much better that I stopped treatment. The growth passed away and I have never had a symptom of it since. This is one of many blessings received through Christian Science, for which I am very thankful to God and grateful to our Leader.

EDITH MCCAUSTLAND JENKINS, Montague, Cal.

✧

The time has come when I feel that I must express my gratitude to God, to our Leader, and to all others who have helped me in my journey to the Father's house, and with a grateful heart I send this testimony. Although my husband is an American, his business necessitates our living abroad; but Christian Science found the way over the sea and up into our Swiss mountains. I had been ill for almost two years, during which time the best doctors here diagnosed the trouble as nerves, rheumatism, and female disorder. For weeks at a time I could not leave my bed, and even when for a few days I was able to rise, I had to be helped and felt as if a heavy load were bound to the small of my back. At last I was operated on, but there was still no improvement. Then the doctor said another and very serious operation would be necessary, but I refused to permit it. I had borne enough, and if any one had told me I could go to sleep and would not have to wake again, I would have been so glad, as I had grown to be a burden to myself and others.

Just at this time a gentleman who had come over from America mentioned Christian Science to me. I asked a few questions about it, and his answers so interested me that I asked him to send me the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, as I had plenty of time for reading and felt that I would like



Digitized by Google

to know more about this healing truth. When the book came I found great pleasure in reading the noble thoughts of our Leader and was very happy while reading; but the thought, If it were only true, was always there. I kept on, however, and one day—I shall never forget it—there came a wave of joy and thanksgiving with the realization, Why, it is true, every word of it; it always has been true, and always will be true. Where was the back trouble, the nervous heart, and where were all the other errors which had bound me for two years? Gone in that moment of spiritual understanding, and they have never returned, although this was over three years ago.

But the most wonderful part of it is the absence of fear, the knowing when you awake that you have the whole day to do God's work in, and that nothing can prevent its being a good day. To know, when you begin to meet material needs, that God gave man dominion over the whole earth, leaves nothing to fear. We have had so many beautiful demonstrations of God's power to heal and to bless, that I could not begin to tell of them all, but my joy and my understanding increase each day, and in time I hope to be found worthy to help others as I have been helped.—IDA E. BEER, St. Gall, Switzerland.

✧

Several years ago Christian Science was brought to my attention by a very good friend, at a time when I was sorely in need of a change of thought. My trouble at that time was mental, and as I had been dwelling upon it constantly it had assumed mountainous proportions. This friend said he knew that Christian Science could help me, and at his earnest request I consented to visit a practitioner, although decidedly skeptical as to results. I however left the practitioner's home with an already changing thought, and immediately began the study of Science and Health, visited the reading room, and went to church. Later I got a *Quarterly* and studied the Lesson-Sermons. The unreality of my trouble was soon proven, for it disappeared entirely.

Through Christian Science I have gained complete victory over bowel difficulty and accompanying hemorrhoids, with which I had been troubled since boyhood. Other minor ailments have entirely disappeared and been forgotten; but they were numerous. I am so thankful that I am today able to help myself when adverse conditions try to fasten themselves upon me; and, what is far more gratifying, it has been demonstrated that I can help others also. I find that my advancement in Science is proportionate to the use I make of the understanding already gained.

Until about a year ago I had been an inveterate smoker, but in June last my eyes were opened to the folly of continuing as a slave to tobacco. One morning as I came into the office and was about to have my customary smoke I decided that with God's help I never would smoke again; and I never have. The wonderful part about it (and this will be more fully appreciated by those who are or have been smokers) is that I never have had a desire for tobacco. Since I gave up the habit I feel much better, both physically and mentally.

I am truly grateful for the understanding and happiness Christian Science has brought to me; for the realization that true peace and contentment are not to be gained through material things; also for the spiritual and moral uplift.—BLAINE W. R. KROUT, Denver, Col.

✧

From childhood I was never satisfied with myself or my surroundings. I was always discontented, and longed for some assurance that there was something besides this life, which seemed so empty. I was very sensitive, and as I grew older was often melancholy and gloomy for days at a time. There seemed to be so much evil and injustice all around me that I often asked myself if life were really worth living. I always believed that God was good, but was told that He sent evil for some wise purpose, and this was very confusing to me.

At the age of nineteen I went to assist in the household of a family who were Christian Scientists. The quiet atmosphere and their kindness attracted me; they seemed to possess something that I was looking for all the time, so I decided to find out what it was. Science and Health was always on their reading table and they told me that I might read it if I wished. I did read it in all my spare moments, and soon purchased a copy. I also attended church, for I had found the truth about God,—that He is good only. This revelation was such a joy that for many days I lived on the mountain top of perfect bliss. But I have since been down in the valley to work from the bottom up, and there have been some fierce battles and fiery trials.

There have been many cases of physical healing in our family. With the help of a faithful practitioner several members have been restored to health in a short time, although conditions seemed serious. The physical healing is enough for everlasting gratitude, but the mental uplift stands forth like a bright illumination. We do indeed thank God that Mrs. Eddy discovered Christian Science.—MARY D. VOELZKE, Elgin, Okla.

✧

I wish to express my gratitude for Christian Science. Many years ago I had a great sorrow,—my only boy was run over and killed instantly in front of our house. Friends told me that he was too good for this world, and that God had taken him from me to make me a better woman. In the face of such a statement from professing Christians it was hardly to be supposed that I could turn to God for help and comfort in my affliction; so I nursed my trouble and fretted over my loss till nervous breakdown set in, accompanied by terrible mental depression.

For eleven years I was a patient at hospitals, sometimes getting relief, but not for long, and wishing myself dead. About two years ago, through the advice of a friend, herself a Christian Scientist, I began the study of Christian Science. Since that time I have had no recourse to hospitals, doctors, or medicine of any kind. The healing has been slow and there are still some problems to be worked out, but if at times discouragement begins to assail me, I think of what I was and what I am, and know that if I am faithful to my trust all will be well.

The Bible is an endless source of comfort, and has opened up for me a new world of which I was ignorant before. The Christian Science literature is also a great help, and for this and all the other blessings received through Christian Science I cannot be too grateful. Day by day I am experiencing the goodness of God in every phase of life.—MRS. E. LAWLESS, London, England.

✧

We who are constant recipients of the blessings of divine Love should show and express our gratitude for help received. A feeling of gratitude surges over me when I think of my condition now as compared with what it was two years ago, and I daily breathe a prayer of thanksgiving for the understanding that health, happiness, and strength are like the sunshine,—they belong to one person as much as to another.

As one who has been brought back from "the valley of the shadow of death" through the power of Truth as revealed in Christian Science, I would indeed be ungrateful were I not to make public acknowledgment thereof. Constant grieving over a loss brought about the condition in which I finally found myself. In July, 1914, I was brought from the mountains in an apparently dying con-



Digitized by Google

dition. The doctor stated that there was absolutely no hope for me, my condition having been diagnosed as lung trouble of a quickly developing nature, accompanied by serious heart trouble. My sister then telephoned to a Christian Science practitioner, and with one absent treatment I was brought out of these troubles.

A month later I was confronted with other ailments,—gallstones and acute lung trouble. The former was overcome in one treatment, but the latter was slower in yielding. It took a little child to awaken me. One day she stood by my bed and said, "Auntie, wake up; it is only a make-believe, because God did not make it."

Christmas eve, 1914, found me facing another problem, this time dropsy. I was having Science treatment, but to mortal sense was again nearing death. Conditions were such that my family was scared into sending for a doctor, and circumstances over which I had no control forced me to the hospital. During the next few months I had every known remedy tried on me and was tapped four times, but after each operation I would go back to the old condition. In all that time I had not lain down once or been able to keep anything on my stomach. The conditions were to sense terrible, and it was impossible to straighten my legs.

My family were once more informed that my life was a matter of only a few hours. I however refused to accept the verdict of death, and rested in the thought that nothing was impossible to God and that divine power was just as available in the hospital as elsewhere. I was as sure of this as was David when he said to the Philistine, "This day will the Lord deliver thee into mine hand," and suddenly all the pores in my body were opened. The amount of water that ran from me was incredible, and although I filled up again I knew the victory was won; it made no difference to me what the outward conditions were. One morning at one o'clock I fell asleep, and at five o'clock I awoke with my legs straightened out, feeling well and ready to go home. I was perfectly healed; and my strength returned too. For the latter healing I had absent treatments.

I am grateful for all my trials, as through tribulations we get nearer to God. I am thankful to God, and grateful to Mrs. Eddy for having taught us that ever present Love supplieth every need.

VIOLA ROACH, San Francisco, Cal.

I wish to testify to my sister's healing, as I was with her through it all and saw her come out of each trial through the power of Truth as revealed in Christian Science. Each time I saw the doctor I was told it was impossible for her to live. I am also grateful for the blessings that have come to me through the study of Christian Science. My gratitude knows no bounds when I realize the many difficulties I have been able to overcome through this beautiful truth.—MRS. W. WATSON.

✧

I wish to express my gratitude for what Christian Science has done for me, in the hope that my experience may be of help to some one who is as hungry for the truth as I was. My first healing was that of a severe stomach trouble, for which some of the best medical doctors had been employed. In one Christian Science treatment this condition was permanently overcome through the understanding and application of the truth by a dear friend.

Though I was grateful for the physical relief, I was not ready to give up the many false beliefs which I thought were necessary to my welfare, so I began seeking for the light in orthodox churches, but did not find the peace for which I was longing. After several years I attended the Wednesday evening testimony meetings, and though I thought how beautiful such a life must be and how happy every one seemed who understood Christian Science, I still thought it was not for me. Then came a summer of sorrow and sickness, when the way seemed dark indeed.

At this time one came into the home who though not a Christian Scientist herself had many friends that were, and who asked me to see a practitioner. I did so, and during our conversation was told that God, who is Love, does not give sickness and sorrow to His children, but health and peace. This was the ray of light that penetrated the darkness, for I had always thought that God had sent my sickness and had taken away those I loved. My healing was slow, but through the loving help of the practitioner I was led to see myself as a child of God and to claim my birthright; then, it is needless to say, my healing was complete.

Not long ago it was necessary for me to be left alone for several days in a large city. As night approached, for an instant I was overcome with fear, but the "still small voice" came softly, "Lo, I am with you alway, even unto the end of the world;" and with this message came such a sense of peace and freedom that I knew I should never be alone again.

I have had many beautiful demonstrations of the protecting care of divine Love, and cannot express my gratitude for the understanding of God gained through the faithful study of the Bible, together with "Science and Health with Key to the Scriptures" by Mrs. Eddy; also for the many channels our Leader has left us for the unfolding of this peace "which passeth all understanding." My prayer each day is that I may reflect more love.

BLANCHE PERRIN, Cedar Rapids, Iowa.

✧

On Thanksgiving day, 1915, I was brought home from a hospital helpless and despondent. It did not seem as if I had anything to thank God for, and I could not see why I should live when I could be of no use. A dear neighbor came to see me and talked with me of Christian Science. She let me take a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I began to study it. I can thank God today, for I am a different woman, happy and contented.

Words cannot express the gratitude I owe to Christian Science for the help and comfort it has given me. I now own a copy of Science and Health, and am studying it every day. The help and comfort derived from it is wonderful, and my healing has been permanent.

MARY C. BERGH, Detroit, Mich.

✧ ✧ ✧

[Written for the *Sentinel*]

## The Hills

J. ARNOLD HAUGHTON

I LOOKED upon the steadfast hills,
And prayed that I might grow
As grand as they; their strength—it fills
My heart with rev'rence so!

Bathed in the sunlight all serene,
Majestical they stand,
Guarding the beauty of the scene
Like sentries of the land.

Ah, grassy slopes, your restful shade
Reflects the deepened calm
Which now my sense its own hath made,
Like rhythm of a psalm.

So let there grow upon my thought
A knowledge of that Love
Whose hand in noble shape hath wrought
Truth's hills that soar above.



Digitized by Google

# From Our Exchanges

[*The Methodist Times*]

One of the greatest of our misfortunes is that we are prone to take the material world as the real and practically the whole world. All else we are tempted to think exists on sufferance, and may be thwarted, or even crushed, by the brute forces which have the mastery of events. Such a conception is equally irreligious and untrue. The secret of the universe is revealed in the ideals —spiritual, moral, and social—which come to light and life in the higher consciousness of men. These unfold the meaning, purpose, and resources of the divine order of things as material facts and laws never can. These ideals in which the world is founded and for which it exists are eternal in God, and come to their own through the history of man; they abide permanent and reigning.

[*The Christian Work*]

The world is today expanding religiously. Rarely has there been a time when men cried out more persistently after the noblest and best things in life. The world is not in the hands of the devil, as some are saying. It is still God's world. He rules. Let us never forget that. It is well for us to be in harmony with His plans. No sane man would think of fighting the laws of nature. He would be a fool who tried to stop "the stars in their courses." But for some reason some men believe that they have power successfully to oppose God in the spiritual world, forgetting that the spiritual world is God's world, as well as the physical world, and that God's laws prevail in the unseen world just as they do in the seen.

[Rev. William H. Bown in *The Living Church*]

There can be no real greatness of character when no difficulties have been encountered and no temptations overcome; and there can be no songs of triumph unless an enemy has been met and a contest fiercely waged. But this very condition is really a help to us, for we learn that life is a battle, and not a hymn. But in spite of this truth we are reminded that we need not expect to be preserved from the world's evil by our own exertions merely, but that we must earnestly seek for God's gracious and ready help. The moment that the spirit of self-reliance prompts us to feel that we may venture with impunity upon forbidden ground, the moment that we cease to look to the protecting care of God to hold us up, that moment we will be taught the sad and mortifying lesson of our own weakness.

❖ ❖ ❖

## Christian Science Sentinel

**Subscription price for the *Christian Science Sentinel*, payable in advance:**

**Postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.**

Subscriptions to the SENTINEL will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

Bound Volume XVIII: (Sept. 1915 to Sept. 1916). Cloth, $4.25; half calf, $5.00. On earlier volumes write for prices.

MONEY EQUIVALENTS

| £ s. d. | Francs | Marks | Guilders | Kroner |
|---|---|---|---|---|
| $9.00 = 1 17 0 | 47.25 | 38.07 | 22.22 | 33.46 |
| 3.00 = 0 12 4 | 15.75 | 12.70 | 7.41 | 11.15 |
| 2.00 = 0 8 3 | 10.50 | 8.45 | 4.94 | 7.43 |
| 1.00 = 0 4 2 | 5.23 | 4.23 | 2.47 | 3.72 |

Make remittances payable to The Christian Science Publishing Society.

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of binding and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

❖

## From the Editor

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

❖

## From the Publishing Society

"Christian Science: A Message which Heals and Saves," a lecture by Edward A. Merritt, C.S.B., has been published in pamphlet form and is now ready for distribution.

The pamphlet "Prayer and Confidence" is now published in Swedish as well as in Dutch. Both of these pamphlets are printed with the English version opposite each page of translation.

Price for pamphlets is given on second cover.

❖

## From the Clerk of The Mother Church

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

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

❖

## From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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



Digitized by Google

# What Is Advertising?

To advertise means to announce, promulgate, give notice of, warn, advise, admonish.

Absolutely speaking the only thing that can be advertised is "the truth of being," as taught in Christian Science. Mrs. Eddy says, "The truth of being is perennial, and the error is unreal and obsolete" (Science and Health, p. 265).

Christian Science periodicals other than THE CHRISTIAN SCIENCE MONITOR carry no advertising except that of Mrs. Eddy's works, the various publications of The Christian Science Publishing Society, and the cards of Christian Science branch churches and practitioners throughout the world, all of which may be said to have at least a close relation to advertising "the truth of being."

In the world of business Mrs. Eddy's advice may well be remembered. She says, "Mind's possibilities are not lessened by being confined and conformed to the Science of being." (Miscellaneous Writings, p. 60.)

Hundreds of millions of dollars are expended annually to "announce" in periodicals and elsewhere the goods offered for sale by the great commercial institutions of the United States.

THE CHRISTIAN SCIENCE MONITOR carries such of these announcements as are compatible with its standard of journalism.

The MONITOR insists on the integrity of the advertiser and truth of the advertisement; it emphasizes high motives and the desire to serve rather than the mere desire to sell goods or make money; hence it encourages these qualities in advertising.

As the MONITOR'S advertisers are successful they find encouragement to further steps toward ideal business methods.

Christian Scientists should not patronize advertisers merely because the advertisements appear in the MONITOR. But patronage of MONITOR advertisers accompanied by a proper metaphysical concept of what this patronage means is an important part of the healing work of Christian Science, helping to lead all publishers and all advertisers up to a higher sense of publishing and advertising.

Digitized by Google

# Works on Christian Science

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Text-book

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only text-book on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include both English and German editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1,103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each, $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

**Quantity prices are on shipments to one address only,** but quantity lots at quantity prices cannot be made up of different books or of different styles of binding. *Attention is called, however, to the exception to this rule which is made in the cases of Science and Health, and of Miscellaneous Writings, as given under these titles in this price list.*

*Address all orders for above works, and make remittance by New York or Boston draft or money order, to*

ALLISON V. STEWART, FALMOUTH AND ST. PAUL STS., BOSTON, MASS.

Digitized by Google

SEP 29 1917
UNIV. OF MICH.
LIBRARY

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General.

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

Vol. XX No. 5

Boston, September 29, 1917

Contents of This Number

Christian Science Literature (List of publications) . . . . . 82
Authority . . . George H. Moore 83
Command and Promise . Olive Allison 84
Truth's Sustaining Power Reginald Lavery 84
"Suffer the little children" Eunice Sims Upton 86
Unselfed Love and Gratitude Jennie M. Dellano 86
A Song of Joy (Poem) . Emily F. Seal 87
Selected Articles . . . . . 87
Editorial
Notice . . . . . 90
Principle Our Omnipresent Guide 90
Things that Seem . . . . . 90
Prophecy . . . . . 91
Among the Churches (Current Notes) . 92
The Lectures . . . . . 92
Testimonies of Healing . . . . . 94
The Open Door (Poem) W. Edson Smith 97
From Our Exchanges . . . . . 98
Special Announcements . . . . . 98
Opportunity . . . . . 99
Works on Christian Science, by Mary Baker Eddy . . . . . 100

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

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

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·FALMOUTH·AND·ST·PAUL·STREETS· ·BOSTON·MASS·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

**Established in 1908 by Mary Baker Eddy, Discoverer and Founder of Christian Science**
**Published Daily, Except Sundays and Legal Holidays**

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local news-dealer, one month, 80 cents.

## The Christian Science Journal

**Published Monthly**

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

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

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

Bound Volume 34 (April, 1916, to April, 1917): Cloth, $4.00; half calf or half morocco, $4.75. On earlier volumes write for prices.

## Der Herold der Christian Science

**Established in 1903 by Mary Baker Eddy, Discoverer and Founder of Christian Science**
**Published Monthly**

A Magazine printed in German, which publishes original and translated articles and editorials bearing upon Christian Science, also testimonials of healing.

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Bound Volume 14 (April, 1916, to April, 1917): Cloth, $3.75; half calf or half morocco, $4.50. On earlier volumes write for prices.

## The Christian Science Quarterly

**Published January, April, July, and October**

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

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $1.00; single copy, 25 cents.

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

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. 424 pages. Cloth, $2.50. Edition de luxe, $5.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** 132 pages with index. Paper covered, 15 cents; cloth binding, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet. Paper cover, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 14 subjects in French and Swedish; 18 subjects in German. Ten copies to one address, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated, 107 pages. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. 128 pages, paper covered, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅜x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8 inch (mount 12 x 16), $1; 12-inch (mount 15 x 20), $2; 16-inch (mount 21x29), $3.50.

---

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18 x 24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11 x 14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483 x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440 x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01083 x. Large type Bible, 10¾ x 8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

**Aluminum Lesson Markers.** Set of thirty, with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

---

Remittances should always accompany orders, and be made by check, money order, or exchange on Boston or New York. Currency or coin should not be sent by mail unless registered. Please send no money or business letters to the Editor or Editorial Department.

Send all orders for the works of Mrs. Eddy, with remittance by New York or Boston draft or money order, direct to ALLISON V. STEWART.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Cessation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Upward Footsteps.** Also printed in Dutch.

**Fulfilling the Law.** Also printed in Danish.

**Prayer and Healing.** Also printed in French and German.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**Environment and Opportunity.** Also printed in French.

**The Father's Business.** Also printed in German and Swedish.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**The Law of Kindness. "What Went Ye Out For to See?" "Then the Full Grain in the Ear." "Awake Thou That Sleepest." Law and Work. Confidence and Supply. Birthright and Dominion.**

OTHER TRANSLATED PAMPHLETS

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in English-French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

FOR LITERATURE LISTED ABOVE ADDRESS ORDERS AND MAKE REMITTANCES PAYABLE TO

**The Christian Science Publishing Society, Boston, Massachusetts, U. S. A.**

Digitized by Google

# Christian Science Sentinel

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

Vol. XX | September 29, 1917 | No. 5

## Authority

GEORGE H. MOORE

CONSERVATION of unity is the end and aim of all real authority, and "unity is spiritual cooperation" (Miscellany, p. 162). Authority originates in the right of the Author of the universe to the control of that which He has made. It ultimates in the spiritual cooperation of man with his creator, as exemplified in the divine authority exercised by Jesus, as a result of his close association with the Father.

Throughout the entire range of law and order God's prerogative holds true, whether it appear in the mere detail of orderly human conduct, in the healing of sickness and sin, or in the whirling of the worlds through the boundless blue. Every word of true authority is an assertion of His right, and obedience to His word is essential to a fruition of His right. All lesser power to direct or to command is a derived power, which possesses no inheritance of its own beyond the right to spiritual correlation with its source. Authority itself must hold true to its own design,—as Truth can never be more than Truth, or Love can never be less than Love. Principle must be true to its own nature, else creation could have no unity and the universe itself would disintegrate.

The most obvious test of any semblance of authority is the question as to its origin. If authority be derived from the one power alone competent to enforce obedience, then the unity which it seeks to disclose is real and entitled to endure. If on the other hand asserted authority be so much as tinged with personal assumption or self-seeking, if it be directed to preferment of the instrument of power rather than to exaltation of the source of power, then its rule would degenerate into tyranny and disorder and the sham unity at which it aims would end in disruption and dishonor. The spiritual cooperation which alone defines unity is an interrelation of Principle and idea which exalts the idea only through its clearer reflection of the divine original. In a word, all authority is of God and for the glory of God.

"Order is heaven's first law," Pope declares in his "Essay on Man." Order is clearly God's law, because order is an integral element of unity. Every law humanly framed or perceived, which makes for orderliness, is to that extent at least a reflection of divine law and is backed by its authority, whether the law in question apply to the regulation of traffic in a busy street or to the most momentous affairs which affect the relations of governments and peoples. Every instinct which makes for disorder or disunion among men is as clearly a denial of divine law, and subject to its proscription and condemnation.

The rebellious perversity which seeks to misuse responsibility, to discredit authority, to violate unity, is born and bred of self-importance, fathered by the assumption that the power to control is resident in the instrument of law rather than in the Principle which evolves and supports both the law and its means of expression. The "divine right of kings" is as the divine right of peasants, no more, no less, than the right to serve Principle. This privilege abandoned, prince and pauper alike sacrifice all pretense to usefulness in a well ordered world. A traffic policeman whose vain concern for his own appearance or prestige nullifies his true function of watchful helpfulness in the motley crowd wherein he is appointed to reflect Principle, is cutting from under his feet his only reason for being. If planets could think, their thoughts could not be given to vainglorious dreams about the beautiful orbits they were cutting out for themselves in the azure blue, else their infinite rhythm would long ago have been resolved into chaos. The thought which finds reflection in the stars, as in every lesser witness to the divine harmony, is that of the imperative unity from which emanates all their glory and all their security.

The teachings of Mrs. Eddy insistently prescribe obedience to law and order, wherein and wherever their demand appears. Human laws manifest their true caliber only as they are obeyed. Good laws thereby vindicate their divine sanction and warrant for being. Bad laws are thereby exposed as bad, through the bad results consequent to their enforcement,—for human law like all else that is human must be judged by its fruits. But no individual who is awake to his rights owes or acknowledges any debt of obedience or of subservience to person or to personality unbacked by higher necessity. God Himself is no respecter of persons, and His sons have inherent right to the same immunity. Whether in authority or out of authority, all men alike owe sole and constant allegiance to Principle, which alone has wisdom and power to perpetuate unity.

The bearing of these facts on the activities of Christian Scientists is obvious. The design of Christian Science work is the establishment in the minds of men of the truth that there is absolutely and exclusively but one law of well-being, defining and fulfilling the basic impulse of Life itself,—the self-assertion and self-perpetuation of good and the consequent self-extinction of evil. Christian Scientists have learned that those who would find security and usefulness in the onward sweep of this infinite purpose can do so only as they are alive to the fundamental intent of its rule, the conservation of unity with divine Mind through spiritual cooperation with its demands. In true spiritual democracy, wherein all men alike are governed by Principle, the individual is called out from the ranks for no other reason than his concurrence with God's design, his willingness to obey Principle; and constant alertness to this basic fact is an imperative necessity for those who would meet the requirements of God's service.

The Christian worker, however lowly or however important his assignment of duty may seem to be, whose thought wanders in the by-paths of vainglory and self-importance, who invites or accepts as his proper wage the mesmeric blandishments of a personal following, who lays down either his own mere opinion or the *obiter dicta* of others as just basis for a call to obedience, overlooks and sacrifices entirely the great dominant ideals of true service, and furthermore imposes his own miserly limitations on all those who come and go at his beck and nod.

This spiritual sovereignty which is resident in true humility speaks the word of authority to every form of human distress, sickness, and sin, but it performs an even

Copyright, 1917, by The Christian Science Publishing Society.

Digitized by Google

more vital function in snuffing out the presumptuous self-importance of mortal mind, ever seeking new ways to advertise itself and its vagaries, to challenge the divine unity, and to set up a kingdom of its own apart from God. The great leaders of mankind have always been the servants of mankind. Mrs. Eddy counseled her students, "Follow your Leader only so far as she follows Christ" (Message for 1901, p. 34), and she maintained her unique spiritual leadership and authority because in all her wonderful career she neither asked nor accepted for herself any more pretentious dignity than that, as she herself says on page ix of the Preface to Science and Health, of "a willing disciple at the heavenly gate, waiting for the Mind of Christ."

✧

## Command and Promise

OLIVE ALLISON

ONCE an elderly woman left her native state and lived for a number of years in a distant part of the country. Later she returned to her former home, looking so much younger, healthier, and happier than when she left, that one of her friends remarked to a Christian Scientist, "I wonder if she has taken up your faith, she is so greatly improved in every way." Such statements are not unusual, because it is generally known that Christian Scientists are a healthy and happy people. They are so because Christian Science teaches them the right solution of every life problem. They need only demonstrate obedience to divine commands in order to receive the fulfillment of God's rich promises.

Jesus gave the world both a command and a promise when he said, "Ask, and it shall be given you." Those who desire the fulfillment of the promise would do well to grasp the significance of the command. To ask does not mean an attempt to compromise with the demands of Truth or to dictate to the Almighty. That is what people do who make remarks like the following: "I shall be grateful if I am healed;" "I shall believe in Christian Science if it benefits me;" "If there is anything in this teaching I should have been healed by this time." Those persons are not asking anything of God. Asking expresses desire, and as Mrs. Eddy says, "Desire is prayer" (Science and Health, p. 1). Asking implies meekness. It implies that one knows enough to be "poor in spirit," for of such Jesus said, "Theirs is the kingdom of heaven." A petitioner is always a dependent. Even Jesus acknowledged his dependence upon God, for he said, "I can of mine own self do nothing;" and again, "The Father that dwelleth in me, he doeth the works."

Those who would follow the great Wayshower do not err when they become petitioners of God. They should however be sure that they are seeking aid from God alone. He who looks to materiality for protection is not truly asking God for that protection. If health is sought in drugs, it is not being sought of God. The mere asking of God for something should signify confidence that He will grant the request. Such trust in God obviates the necessity of looking to another power for aid. Supplication is the simplest form of prayer. Its place in the life of the beginner in Truth should not be ignored, for it is the first step toward the realization that what he asks for is really his and needs only to be accepted. Those who have not realized in their lives the fulfillment of the promise, "It shall be given you," should earnestly attempt to discover wherein they have failed to obey the command "Ask."

Another statement of combined command and promise is, "The Lord shall fight for you, and ye shall hold your peace." To obey this injunction sometimes seems quite difficult, especially when error would disturb and agitate the thought. Some one may be manifesting a discordant mental condition and showing combativeness of spirit. Another may be unappreciative of one's efforts or be directing unjust criticism toward one. An attempt to retaliate by fighting for self seems to be the natural tendency; but if fear is eliminated, if equanimity of thought is preserved, if absolute peace of mind is retained, the promise, "The Lord shall fight for you," will be fulfilled. Jesus often experienced the fulfillment of this promise. When his enemies reviled and persecuted him, he answered not a word. There is no record that he ever insisted upon explanations, clamored for recognition or appreciation, rehearsed error, or contended for personal rights; nevertheless, God gave him the greatest possible victory,—the everlasting conquest of sin, sickness, and death. God defended him, and God defends all who know the nothingness of error well enough to hold their peace.

In her writings Mrs. Eddy teaches that rendering obedience to a command necessarily precedes the fulfillment of a promise. For instance, she says, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (Science and Health, p. 261). One who is not experiencing desired blessings should measure his thoughts by the standard of "the enduring, the good, and the true;" then those thoughts that stand the test should be held steadfastly. To think error part of the time and to try to think truth the rest of the time, falls far short of obedience. Those thoughts which fail to stand the test are the ones to be dismissed. The more tenaciously such thoughts cling to consciousness the more vigorously must one work to displace them. This elimination must continue not only until a right thought has been substituted for every wrong one, but until scientific, right thinking has become a habit. Then will one be holding "the enduring, the good, and the true" so steadfastly in consciousness that the blessing of experiencing the promised good will be realized.

Christian Scientists know that the rich promises of the Bible are for God's people in all ages, and they know that these promises will be fulfilled when God's divine mandates are understandingly obeyed. Therefore the happiness of Christian Scientists has its source and continuance in an earnest search for divine commands and in a faithful effort to obey them. They know the correctness of their Leader's thought as expressed on page 118 of "Miscellaneous Writings," "Obedience crowns persistent effort with everlasting victory."

✧

## Truth's Sustaining Power

REGINALD LAVERY

[We are privileged in being able, through the courtesy of the writer of the following letter and the one to whom it was addressed, to present to our readers this confirmatory testimony of the sustaining power of Truth experienced by those who even in the midst of seeming dangers rely upon omnipotence.—THE EDITORS.]

I SUPPOSE that in a letter from the front you will expect to hear something about the war, but I am going to write about something of far more importance than the material side of the war; in fact I am going to write about something which makes war, even when you are in the thick of it, appear foolish and unreal, despite the so-called horrors which material sense tries to tell us are so apparent.

After a few months' experience of the conditions out here, I think a good many people came to the conclusion that there is only one thing worth living for, only one thing worth thinking about, and that is God. Of course they have been forced to this conclusion, in a way, as a result of the terrible human experiences which they have been through. However, if men have advanced to such a



Digitized by Google

state of spiritual understanding as this without the help of divine Science, you can draw your own conclusions as to what I have gained in understanding with that help.

It would be useless for me to try to thank you in words for bringing to me the truth that summer many years ago,—I can only do this by demonstrating the truth which was taught. Thank God, I have been able to do that these last twelve months in France and have been rewarded a hundredfold, so that the seeds sown many years ago have indeed yielded a rich harvest. Not only once or twice have I proved the allness of God and the nothingness of evil, but on every occasion since I have been in the trenches have I proved God's omnipotent power, and believe me those occasions have been many.

When you see great trees snapped off like a twig and hurled yards, when you see a whole house demolished by a single shell, when you see a great rent which would hold a thousand men torn in the ground by a mine, you begin to wonder what power there is in matter to help one to escape such destruction, and of course there is no power in the material world to help a man who is in such a strait. That is the turning point, when men turn from matter to Spirit, and man's extremity becomes God's opportunity. Above the mighty thunderings comes as the sound of many waters the unchallenged declaration, "The Lord God omnipotent reigneth." What a blessing to know that it is impossible for a man to be in any conceivable circumstance where God cannot help him, because if we do think this we are believing in a power opposed to God.

It has been my privilege on many occasions, when right in the midst of these mighty thunderings, to be able to realize my at-one-ment with God, and so be conscious of that peace which passes human understanding. I cannot describe this peace, but it brings that calm and exalted thought which is undisturbed by all the testimony of the material senses. Sufficient is it for me to know that I always have it so long as I am conscious of that Mind "which was also in Christ Jesus,"—always conscious of good, there is no need to fear. These promises from the Bible mean everything to me: "Thy God whom thou servest continually, he will deliver thee." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

Surely one cannot be fearful or discouraged in the face of such promises. However, it is necessary for us to give up all our material aims and ambitions and plans, and that ought not to be very hard, for most of them have been ghastly failures. When we can with confidence leave everything to God, and say with Jesus, "Not my will, but thine, be done," then we can rise above the din and discord of mortal strife in the knowledge that the battle is not ours but God's. There is no need then to worry and think about when the war will be over or how it will finish, or what we shall have to go through, or whether we shall be killed or wounded. These things have nothing to do with us, since as Mrs. Eddy tells us, "Entirely separate from the belief and dream of material living, is the Life divine" (Science and Health, p. 14). It is good to know that the all-seeing, all-acting, all-powerful Mind is guiding and governing our affairs every second of the day and night.

What a glorious lesson it is this week on "Sacrament." I think this is my favorite lesson, although I suppose we ought not to have any favorites, as they are all so beautiful; but there is something in this subject which always appeals to me and takes me far out of the reach of material belief. How well do I remember this lesson at this time last year, about a week before we left for the front. I was sitting under a little tree one Sunday evening, just by Stonehenge, Salisbury Plain. There was a sublime sunset and marvelous cloud effects in the sky, and studying the lesson under such peaceful and beautiful conditions I indeed had a peep into that city described in Revelation. As I sat there in the shadow of stones that are the remains of a great altar upon which human sacrifices were offered by the Druids long centuries ago, so this week, twelve months afterward, have I studied the same lesson in the shadow of the remains of buildings which mark the place of a greater altar upon which the greatest human sacrifices have been offered—in Ypres.

However, the divine Mind is not influenced by person, place, or thing, and although the conditions this year are about as ghastly as mortal mind could conceive, divine Love has shined through all and revealed even greater truths than last year. This experience reminds me of a verse in one of our hymns (Hymnal, p. 194) :—

> Feast after feast thus comes and passes by;
> Yet passing, points to the glad feast above—
> Giving sweet foretaste of the festal joy,
> The Lamb's great bridal feast of bliss and love.

What beautiful milestones we have in the Lesson-Sermons on this great and sublime journey from sense to Soul! We cannot take the wrong road if we always keep our eye single to the light. It is not always an easy path; very often there are swift currents to battle against, dark caves of mortal thought with all kinds of dangers and temptations lurking in the corners, high mountains of material sense to climb and overcome; but, whatever we may meet on this journey, we can rest assured that we will not meet anything which Christ Jesus has not met before us. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." One cannot give too much importance to the words, "be of good cheer." If there is one thing which smashes the seeming reality of evil, it is cheerfulness; not the cheerfulness derived from material pleasures, which vanishes with the first approach of trouble, but the cheerfulness which is the outcome of high ideals and good works. This cheerfulness shines on as a beacon light, although perhaps surrounded by the most appalling human conditions.

I remember during the winter months in the trenches toward the end of last year, and before we were equipped with the gum boots, we were days in the front line with the mud and water above our knees, and sometimes almost up to our waists; but amidst all this I was able to keep my mind so filled with thoughts of Truth and Love that I was hardly conscious of the material surroundings, and so was able to keep cheerful not only myself, but those about me as well. This is a great help to one's comrades, as they have nothing to help them and they look to you in every trouble. It is a beautiful position to be in, and you can fairly feel the good you have sent out return unto you tenfold when you see with what success you have helped them. I think this is the greatest reward a man can have, as it is the product of the greatest power in the world, the power of Love. As Paul said, the man who has not Love is as nothing. How true those words are!

All the inventions of mortal mind which are now being made to destroy men, are really destroying themselves; no matter how terrible or monstrous or destructive they may seem to appear, they fade away into nothingness with the first appearance of Love. There is a place on a well-known road here that leads to the trenches, which is called "Hell Fire Corner." Well, when we are in ——— we have to pass this corner every night on fatigues and working parties. They always shell this corner some time during the night, and you do not know what second the shells are coming. When I get near this place, instead of thinking of it in this way and expecting shells every second, I always think of it as "Love's Corner," as I know



Digitized by Google

Love is there as much as in any other place in the world; and there is no more of God in one place than another, as He fills all space; therefore there are no dangerous places for God's idea.

It is beautiful what peace and comfort and what a sense of security I get if I realize this when passing such places. The same thing applies when I am in a listening post out in No-man's-land, just a few yards from the enemy mine. I have been able to realize some of the most beautiful thoughts when in these situations. Surely to be able to call upon a power like this, which is master of all material conditions and circumstances, is to have the "pearl of great price," for which we may well work, watch, and pray, no matter what we meet here to go through with in order to attain it; then we shall indeed finish our course with joy, and receive that glorious reward promised in Revelation,—"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

What a glorious task we have before us,—what ideas of Mind there are still to be unfolded, how we may well work for that day when all peoples and nations shall recognize divine Mind as the only Mind, when man shall love his neighbor as himself, when all the ideas of Mind will be expressed in everything that is beautiful and good, when there is neither crying nor sorrow, nor any more pain, for all things will have become new. Thank God, we need not wait through long tedious years before we can enjoy these spiritual blessings, but we can begin here, right where we are, to enjoy them.

## "Suffer the little children"

EUNICE SIMS UPTON

IN thinking over the many blessings for which we as Christian Scientists have occasion to be grateful, the understanding which has come in regard to little children is prominent in the writer's thought. The little ones who are instructed in Christian Science cling naturally to all that is good, and it is not at all unusual to find a child simply and naturally disentangling the errors which are still clinging to and hampering the parents' thought. The most beautiful of all is the realization of the wonderful protection bestowed upon these little ones when brought into the light of divine Science.

In a very few years the great cause of Christian Science must be represented in large part by those who today are young children, and its further progress will depend largely upon the purity of thought which is being inculcated, the exactness with which the demands of Principle are being taught, both in the home and in the Sunday school. Mortal mind is prone to argue that it would rather do some other line of work than to teach children; hence it would leave this important duty to another,—some one who could do this work better than the one to whom it is offered. Some such argument as this has come to the writer in a number of different forms, and each time Love has led her back to the knowledge that to teach the children properly was her highest duty and privilege. It is no difficult task to impart the truths of Christian Science to children, when we realize that in every case where error seems to hold its ground stubbornly it is the older thought which seems to be swayed by mortal mind, and not that of the little one.

Experiences have come to the writer which have taught her many needed lessons, and some are given here with the hope that they may impart a blessing to others. A call once came to her to attend to some business matters which would require her to be away all the morning, leaving alone in the home two children, aged respectively nine and six years. Just as she left the house the thought came that nothing in the way of special counsel had been given to the children; but there was no time to go back, and turning to divine Mind for their protection, these words came: "God is there." Thought was fully occupied with the duties of the morning and the children were forgotten, although once during the time an anxious thought flew homeward; but instantly came the assurance of God's ever presence and omnipotence.

On returning home some hours later, the children were found sitting at the table studying the Lesson-Sermon. They had spent the entire morning in this way, and in deep humility a prayer of thanksgiving went up from the mother's heart. How often had much time been spent in mental work for the children, and then, after leaving them in God's care, mortal mind would tempt the mother to be anxious and to meddle with the work God had been asked to do. How often had the "don'ts" of mortal mind occupied valuable time; but in the case cited not one had been spoken, scarcely a thought of anxiety had intervened, and so God's work was perfect.

On another occasion a great fire was burning several blocks away, and all was excitement. The little boy did not return from school at the usual hour, and on inquiries being made, it was found he had gone to the fire. Time passed and still he did not return. The mother sought divine guidance, and in a short time peace was realized, though the conviction came clearly that she must go after him. On nearing the fire she saw that the streets were filled with crowds of people, so that it seemed well-nigh impossible to find a child seven years of age in that great crowd. While these thoughts were crowding in, the "still small voice" was telling her to go straight on, and she did so. Not far from the burning building was a fence, and there the crowd was greatest; but still looking for guidance, the mother walked directly to the fence and placed her hand on the boy's shoulder, although when three feet away she could see nothing of him.

The mother had been led to the boy by the shortest possible way, and again a lesson of deep humility was brought to consciousness. Why had one anxious thought ever crept in, when she knew that Love "never faileth"? Divine guidance is ever at hand and the little ones are ever in Love's care. Such lessons as these bring many moments of earnest thought, and the words of the Master, "Suffer the little children to come unto me, and forbid them not," are fraught with deeper meaning. Does not this forbidding come from our doubts and fears, our beliefs that arrogant mortal mind can do something better than the Most High?

The gentle Master's admonition was very plain: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." When we become humble enough to learn some of life's deeper lessons, then we begin to understand the significance of the definition of children as given by our Leader on page 582 of Science and Health: "The spiritual thoughts and representatives of Life, Truth, and Love."

## Unselfed Love and Gratitude

JENNIE M. DELLANO

MANY helpful lessons may be gained in our passage from sense to Soul through appreciation of the unselfish deeds of others. The Scriptures are filled with these object lessons, such as the little maid of Israel who, when taken captive into Syria, did not sit down in self-pity and bemoan her fate, but turned her thought to helping Naaman that he might be healed of his leprosy. Not only was Naaman's healing accomplished, but we find him giving this complete acknowledgment of its source, "Now I know that there is no God in all the earth, but in Israel."

In one of our Wednesday evening meetings a gentle-



Digitized by Google

man told of his having reached home from business one evening in excruciating pain, when a telephone message came asking him to help a friend who was suffering. His first thought was that he had quite enough to do for himself, but he answered, "Yes, I will." He gave his friend treatment as taught in Christian Science, realizing the allness and power and presence of God with the patient, and man's likeness to his Maker. And when the gentleman's thought reverted to himself he was healed.

We read in our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, "Whatever holds human thought in line with unselfed love, receives directly the divine power" (p. 192). All nature expresses the thought of giving out beauty and loveliness and expecting nothing in return. The great trees leave out in grandeur, affording shelter and shade for God's little ones. The early hours of the summer mornings are gladdened by the songs of birds, which pour out gratitude to our heavenly Father before they have found their morning meal. We are too apt to give thanks afterward instead of before we receive the blessing. This was not Jesus' way; he said, "Father, I thank thee," and then bade Lazarus come forth.

The life of our beloved Leader is one pæan of praise and gratitude to God, reflecting an ever flowing activity of unselfish deeds whose monument the centuries cannot crumble. "Love, redolent with unselfishness, bathes all in beauty and light," she writes on page 516 of Science and Health. Paul did not wait to be healed of the "thorn in the flesh," but gave his life to healing the sick and raising the dead—loosening the mental and physical bonds of himself and others. Joseph did not spend his time in condemning his brothers for having sold him into Egypt, but, dropping sense and self, he made his captivity a stepping-stone to a higher understanding of God, whereby he was enabled to feed his brethren in the days of adversity. Had Daniel felt aggrieved at the presidents and princes who influenced King Darius to cast him into the den of lions, he would never have been delivered unharmed, for we learn in Christian Science that hate is an animal propensity which attracts that defiling element in our human experience; while love is a reflection of divine Mind and is continually "under the shadow of the Almighty."

May our lives be a credit to our Leader, who gave her all for God and humanity that we might be healed and see the light that will never fade away, even the "Spirit of truth," that will abide with us forever.



[Written for the *Sentinel*]

## A Song of Joy

EMILY F. SEAL

THERE sings in my heart from day to day
A joyous thought which clings alway,
And lifts me above earth's cares and fears,
Till I seek no more the place of tears
But find my hope to courage grown,
Remembering Love's sure care for His own.

He cares—our Father—for every child;
Not one is left in the wilderness wild,
But is led to pastures green, beside
The living waters, so still, so wide.
Not a far-off God on a golden throne,
But a Father who cares for His very own.

The scepter of Love is over us all,
Touching each child at the faintest call;
So my heart sings on from hour to hour,
A song of sweetness and of power,—
Growing in fullness and swelling tone,—
God always, always cares for His own!

# Selected Articles

["'He trusted in God.'"—*The Christian Science Monitor*, Boston, U.S.A., Aug. 23, 1917]

It would be difficult more perfectly to state the secret of Christ Jesus' power than did the chief priests when they said of him, "He trusted in God;" nor could words, contemptuously spoken as these were, better expose the materialism of the carnal mind, which it was the purpose of Jesus' trust in God to destroy but which the priests had no intention of surrendering. The priests claimed that they themselves trusted in God, as many mortals since their time have also claimed. The difference, however, between their conventionalized worship of a national deity and Jesus' scientific trust in the divine Principle which he understood, was measured by Jesus' success in destroying those very illusions of sensuous existence in matter which to the materialists were solid reality.

Trust in God today, as in Jesus' time, can mean nothing but the conscious turning away from the testimony of the material senses to reliance upon the evidence of spiritual reality. It was this reversal of material order which made Jesus the Christ the hated of materialists, who felt the rebuke of his spirituality but were unwilling to part with their materialism. It is just this unwillingness of the human mind to lay down the desires of the material senses that prolongs the suffering of those senses.

The persistence of humanity's trust in matter, in the face of continual disappointments due to the failure of the thing trusted in, can only be explained by the human mind's ignorance of Spirit. This false trust in material power or promise is the lie about a quality of mind, a characteristic of the real consciousness, which reflects God, and which therefore naturally relies upon Spirit and upon nothing else. As this genuine trust in God penetrates human beliefs, fears are dispelled, and a man consciously receives the immediate reward of peace commensurate with his singleness of confidence. The prophet Isaiah referred to this quality of spiritual reliance and its effect when he said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

This "peace of God, which passeth all understanding," can no more result from blind faith in God than can ignorance of mathematics demonstrate accuracy in numbers. This is because faith without understanding of Principle virtually amounts to reliance upon a humanized sense of God, and constantly reverts to the senses to answer whether it has received the good it hopes for. This accounts for the perpetual struggle of the human mind between the extremes of hope and discouragement. Christian Science gives the needed understanding of God as unchanging, ever operative divine Principle. It shows that, as a consequence of the oneness and allness of Spirit, the evidence of the senses is entirely unreal. Upon this scientific basis trust in God takes a man through dangers unscathed, overcomes material obstacles and diseases, and brings into experience the harmony of this more spiritual sense of being. "To divest thought of false trusts and material evidences," Mrs. Eddy writes on page 428 of Science and Health, "in order that the spiritual facts of being may appear,—this is the great attainment by means of which we shall sweep away the false and give place to the true."

The human being struggling toward an abiding trust in God does not at once extricate himself from false trusts and belief in material evidences. It may even seem to material sense that the opposing elements, whether mental or physical, become more intense in proportion to the sincerity of the effort to trust in Principle. Moses did



Digitized by Google

not escape the experience in the wilderness because he trusted in God; but his trust delivered a nation. Daniel did not escape the den of the beasts because he trusted in God; but his trust proved the lions harmless. Not under the shelter of his own home roof, but in a pagan court, was Joseph destined to prove his trust in the abundance of God.

Christ Jesus accepted the gage of materialism that he might prove the power of trust in Principle; prove that immortal man, as the child of God, is above the destructive touch of materialism. It was to this struggle between the material and the spiritual, the unreal and the real, that Mrs. Eddy referred when on page 226 of Science and Health she wrote of her experience, "I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged."

With the understanding that God is divine Principle, there comes the assurance that all that God creates is also good. In what God bestows upon man there is no element or possibility of evil. The effect upon the human mind of this scientific understanding immeasurably transcends the effect of the effort, however conscientious, to trust in God while still believing in the reality of evil. When evil is known to be an illusion of the human mind itself, it is seen that, however trying or sorrowful human conditions may seem to be, the sorrow can be overcome and the trial emerged from triumphantly, because neither trials nor suffering are of God. The realization of the actuality of present spiritual harmony demonstrates the unreality, the nothingness, of matter and its discords. "Step by step," Mrs. Eddy writes, on page 444 of Science and Health, "will those who trust Him find that 'God is our refuge and strength, a very present help in trouble.'"

The effort to trust in God from this scientific basis is by no means easy to material sense. It means, indeed, a tremendous wrestling with that unreal sense of existence until it is overcome, and a man can walk, conscious of liberty, in a demonstrated knowledge of the supremacy of Spirit and its reflection. The psalmist, who again and again urged men to trust in God, declared of those who endeavor to resist the lie of materialism, "The Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him."

✧

[Judge Clifford P. Smith in *The Berkshire Gleaner*, Lee, Mass.]

In view of *The Berkshire Gleaner's* review of Mark Twain's book on Christian Science, or rather his book against Mrs. Eddy, I trust that you will permit me to quote a comment on this book by his biographer, Albert Bigelow Paine. In Mr. Paine's biography he said (pp. 1186, 1187) that Mr. Clemens "never had any quarrel with the theory of Christian Science" but had "animosity for the founder."

It can hardly be contended that animosity for Mrs. Eddy qualified Mr. Clemens to deal fairly with either her or the religion she founded. Nevertheless it was characteristic of him that he aimed to be fair, and there was a contest between his dislike and his admiration for Mrs. Eddy. His final opinion of her was expressed as follows ("Mark Twain," p. 1187): "Closely examined, painstakingly studied, she is easily the most interesting person on the planet, and in several ways as easily the most extraordinary woman that was ever born upon it."

In spite of Mr. Clemens' animosity for Mrs. Eddy he paid to Christian Science the tribute that accepts the final test of every religion, namely, its fruits. Thus he said ("Christian Science," p. 268): "Personally I have not known a Scientist who did not seem serene, contented, unharassed. I have not found an outsider whose observation of Scientists furnished him a view that differed from my own." And as his biographer has said ("Mark Twain," p. 1187): "He frequently expressed a deep obligation which humanity owed to the founder of the faith, in that she had organized a healing element ignorantly and indifferently employed hitherto."

The specific comments on Christian Science or Christian Scientists made or reported in the *Gleaner* will not stand the test of reasonable observation. It is not true at all that Mrs. Eddy is worshiped by her followers. No other religious leader has been more careful than she to turn the thought of her followers away from herself to her teaching. Nor is it true that Christian Science "permits no discussion." What it does, which has been given this misinterpretation, is to provide better means for discussion than preaching, and to inculcate the greater value of thoughts and deeds over mere words.

The statement that Christian Science "has no charities" can only mean that its charities are either not known to its critics or are different. The most genuinely charitable people know that the mitigation of effects is not the best form of charity. Nevertheless, Christian Scientists have given as much money for the relief of suffering from the European war as any other body of people of equal number in the United States. Moreover, as the supreme judicial court of Massachusetts observed and held in a case which involved the validity of Mrs. Eddy's will: "The promotion of the religion of Christian Science is as definite as many donations which have been upheld as public charities. Relief of spiritual destitution, religious or moral ignorance, intolerance or perversity, is a good public charity." There is a wide field for such charity; and the debt which humanity owes to Mrs. Eddy for restoring the element of healing to the Christian religion, which Mark Twain admitted, amounts to a greater charity than anything done by any or all of her critics.

✧

[Samuel Greenwood in *The Colonist*, Victoria, B. C., Canada]

To the bystander witnessing the periodical "flaying" of Christian Science on the part of its clerical and other opponents,—for the most part the clerical,—the enduring vitality of the victim must seem at least remarkable. To this same bystander it must seem that neither denunciation nor ridicule of another's religion is the best way to establish the superiority of one's own. Its critics should see that the only feasible way to dispose of Christian Science, in the event of its not being true, is to replace it with something more satisfying and helpful.

The attempt of the speaker to define Christian Science or its method would not appeal to a Christian Scientist, and a Christian Scientist, let it be remembered, is more competent to say what Christian Science is, or how it is applied, than are its opponents. The assertions that Christian Science is "anti-Christian," that it "denies the Saviour," and so on, only serve to announce the speaker's difference of opinion, though that could be done more generously than by a misstatement of facts.

This critic acknowledges that Christian Science heals the sick, which he admits is a very Christian thing to do, even to the extent of advocating its adoption by his own church. If he is conversant with the facts of the Christian Science movement, he should also be willing to acknowledge that it has been conspicuously successful in liberating men from sinful and vicious habits, and is helping its adherents everywhere to live better and purer lives. If these things are "anti-Christian," the meaning of that word as generally applied stands in sore need of improvement.

The assertion that Christian Science denies the Saviour would, if true, be a revelation to Christian Scientists. While they, in common with other Christians, are conscious of their shortcomings, they would naturally not



Digitized by Google

think of including that among them, for the very good reason that they accept Christ as their Saviour not only from sin but from sickness as well. It would be difficult to name a denomination that regards the mission of Christ Jesus in a fuller sense, or that strives harder to obey his commands.

✧

[Duncan Sinclair in *Partick Gazette*, Glasgow, Scotland]

Under the title, "The Cross of Christ," in a recent issue of the *Gazette*, reference is made to those who have "become Christian Scientists and no longer believe that there is such a thing as death; and that hence they could not believe that Jesus died for sins."

In the first place, Christian Science does not deny that death seems to occur, as a phenomenon, on the material plane of human consciousness; but it differs entirely from generally accepted religious systems in that it does not admit that death has its origin in God. Christian Science holds that God is infinite Life, and that in infinite Life there exists no such thing as death, which is the very antithesis of Life. Death is the result of the beliefs of the carnal mind,—the material sense of things, which sense is in direct opposition to the fact that God and His universe are entirely spiritual. Death is unreal in the absolute sense, in the sense, that is, that it does not exist in the consciousness of God.

Further, Christian Science does not underrate the sacrifices made by Jesus the Christ for the world,—indeed, Christian Scientists look upon the Nazarene as the greatest friend and the best friend of mankind,—but they differ from many as to the meaning of his life. Christian Science looks upon his work as essentially that of a Saviour. It holds that Jesus' whole effort was directed toward the destruction of the beliefs of sin, disease, and death. But could he have destroyed anything real? Not if reality be defined as that which exists in the eternal consciousness of God. Undoubtedly in every healing of sin and disease he performed, as well as in the recorded instances of the raising of the dead, Christ Jesus proved that sin, disease, and death were false beliefs of the human mind, and that they could be, and actually were, destroyed through his spiritual understanding of Truth.

The Master, notwithstanding all he had done for mankind, recognized that the world had to be shown that he could overcome the belief of death in his own case; hence his submission to the crucifixion was not to propitiate the wrath of a God of vengeance, because such a being did not exist, but to demonstrate God's power—the power of Truth and Love—over the world's belief in evil. One of the saddest things to contemplate is the fact that so many seem to believe even yet that God, who is infinite Love, could demand the suffering of any one to appease His hypothetical wrath. It is one of those fallacies which future generations will look back upon with wonderment, and marvel how it could possibly have originated.

On page 24 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "The efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for mankind. The truth had been lived among men; but until they saw that it enabled their Master to triumph over the grave, his own disciples could not admit such an event to be possible."

✧

[Carl E. Herring in *Omaha* (Neb.) *Bee*]

A writer in the *Bee* reverts to the common notion of the reality of evil because it is evident to the senses that evil exists. This he calls using one's common sense.

Common sense is an excellent thing, but labeling one's own views common sense does not make it so. Common sense kept the world flat for a great many centuries. Common sense stopped Galileo and the progress of the world, made Huss a martyr, blotted New England with the witchcraft delusion. Common sense sits on the back end of a train and sees the rails close up. Common sense interprets the Bible literally, and the commoner it is the more absurd the sense. Common sense interprets "fire" as good or bad according to the use that is made of it, which is only a step in advance of the Parsis, whose god was fire; in both cases attributing to fire a potentiality in itself for good or evil.

We have no objection to the use of the words common sense, and frequently the "C. S." of Christian Science is said to stand for common sense; but it should be used only as the ultimate of philosophy and not as the crude beginnings. As an illustration, our critic sees in the statement that God is All-in-all a deduction that if this is so "there is nothing else." Such common sense interpretation would render a discussion of things spiritual impossible.

Words at the best are inadequate to express ultimate truth, and when their meaning is dried up to express only the commonplace usage of the farm or stock yards they become impossible. The "allness of God" is simply another form of expression in which to present the universally accepted fact that God is supreme and infinite. The conclusions which flow from this postulate are properly the subject of earnest difference among students, but the premise is not.

✧

[Aaron E. Brandt in *Meadville* (Pa.) *Messenger*]

In the notes on the International Sunday School Lesson reference is made to Christian Science; and in commenting on the healing by Christ Jesus of the man who was blind from his birth the following statement is made: "Jesus did not talk to the blind man of the 'delusions of mortal mind.' He recognized suffering and sought its alleviation."

If this statement aims to show that there is a difference between the practice of Jesus and the teaching and practice of Christian Science, and that Jesus did not heal blindness, disease, and suffering of all kinds from the standpoint that they are delusions and not realities, kindly permit us to point out that on many occasions he denied entirely physical evidence, and in the case of Jairus' daughter he said, "She is not dead," although this declaration was treated with scorn by those present, who doubtless believed as does this critic. Christian Science, as taught in Mrs. Eddy's writings and practiced by her and her followers, has overcome not only many cases of blindness but also every kind of disease and sickness mentioned in the Scriptures and out of them.

Christian Scientists recognize, however, Jesus' greater understanding of this truth and his equally greater ability to practice it. It is a difference of degree only, and not a difference in kind; the same difference that exists between a pupil and his teacher with reference to the subject-matter taught. That blindness is a delusion of mortal mind, the term given by Mrs. Eddy to designate that which is opposed to the real or true Mind which was in Christ Jesus, the evidence is too strong to admit of any doubt at this day. The mere fact that Jesus removed the man's sense of blindness is proof of this.

If Jesus did not in so many words say that blindness was a delusion, his act of restoring sight speaks louder, much louder than words, and keeps echoing and re-echoing down the ages this momentous fact: that blindness is of such a nature that it can be destroyed by an understanding of Truth, the Word of God, which is eternally fixed and invariable; and that the things that are seen and temporal, which certainly include blindness and every ill of the flesh, are not the things of God's creating, or Jesus would not have destroyed them; but that they are, and must be, the delusions of a false sense.



Digitized by Google

# Christian Science Sentinel

FOUNDED SEPTEMBER, 1898, BY
MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

PUBLISHED EVERY SATURDAY BY
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

*Entered at Boston, Mass., post-office as second-class matter*

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
*Editor and Associate Editors*


# Editorial

## Notice

FOR many months past The Christian Science Board of Directors has been collecting, compiling, and binding in form for permanent preservation such letters or other authentic statements by Mrs. Eddy as their owners have desired to give to The Mother Church. The members of The Christian Science Board of Directors, and many other Christian Scientists throughout the field, have given to The Mother Church their original letters written by Mrs. Eddy.

On behalf of The Mother Church this Board acknowledges its appreciation of the cooperation extended by Christian Scientists in the field in connection with making this collection.

Christian Scientists or others who knew Mrs. Eddy personally or through correspondence at any period of her human experience, and who are therefore able to record their reminiscences or furnish data of historical value, are requested to communicate with this Board.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

## Principle Our Omnipresent Guide

To Christian Scientists the word Principle expresses the truth that "God *is* infinite *Person*," unlimited in knowledge and goodness, as the textbook states. Again it says: "God is Love. He is therefore the divine, infinite Principle, called Person or God" (Science and Health, pp. 116, 302). If we once thought we could work secretly in the chambers of our imagery for six days in the week, and that our mundane or selfish thinking could be covered from sight by a parade of righteousness on the seventh day, all this willful deception disappeared with the first gleam of understanding that God is Principle.

Some complain that this word Principle expresses to them something cold, searching, relentless; but with any actual demonstration of healing comes assurance that Principle means comfort, resource, reliance,—the warmth of Life, the joy of righteousness. It means heaven brought nigh when the discovery is made that Principle guides man omnipresently, that is, guides his every step heavenward. The Scripture describes this exactly: "The steps of a good man are ordered by the Lord: and he delighteth in his way."

Formerly men were accustomed to think of God as so personal that there were limits to the divine understanding, such limits that He must of necessity judge according to appearances. If, for instance, He demanded the acclamation of praise, hearing the loud-throated acclaim of the multitude He could not be aware of the wandering thoughts of an individual devotee. If He demanded a fast, He could be pleased if one, although feasting secretly, so disfigured his face that he appeared unto men to be fasting. If He required prayer, the fragrant odor of clouds of incense rising would satisfy, instead of the heart's meekness and the purification of desire; or long and ostentatious verbal prayers could create a favorable impression and be the cover for secret iniquity. In other words, the inevitable result of holding a personal sense of God is Pharisaism, which Jesus most emphatically condemned as being a woe to man, not a blessing. He said: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation."

It would seem, then, that the personal sense of God means God and man sundered, or in practice man sundered from goodness—living only the appearance of goodness on set occasions of worship, or on such occasions as might be termed days of reckoning. The theory means denial of divine omnipresence and omniscience. But when we accept the teaching of Christian Science and understand God as infinite Person,—as perfect Mind, omnipotent, omnipresent, omniscient,—then the futility of trying to deceive ourselves or Deity by false appearances is at once apparent. We may hear men declare that "appearances are deceitful," but we recognize that their misleading belief cannot affect either infinite Mind or one who is guided by that Mind. Of the divine messenger it was said, "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." Christ Jesus, then, was exactly and intimately guided by Principle, from which he was not for a moment separated.

The coming to human consciousness of the understanding of Principle is like the rising of the sun after a night of storm. But here the analogy fails; for the human almanac provides for sunsettings, whereas in metaphysics it is said, "Thy sun shall no more go down." Once accepted, the light is nevermore withheld. God as divine Principle literally guides every motive and act, so that there is peace amid worldly confusion, quietness of heart amid "wars and rumours of wars," and the certainty that Love is omnipotent to heal even while men seem to be aggravating the sorrows and distresses of mankind.

Since, then, "the day of the Lord" has come to many, clearly its light must shine for all. Those who pause from blind strife for a moment may say, Show us the salvation of your God. Wherever this question is an honest one, Christian Scientists can answer it by revealing Principle as the omnipresent guide and giving testimony regarding their own healing. What mean our periodicals for the world unless they are an open forum for record and testimony and proof of the fact that God is intimately known to men and women, and children too, as infinite Principle—that is, Love inexhaustible, of whose beneficence man is partaker, from whose eternal goodness man can never be separated.

WILLIAM P. MCKENZIE.

## Things that Seem

SURFACE indications catch the eye of material beliefs and pretend to be solid facts. Therefore spiritual discernment is necessary in order to separate appearances from "the substance of things hoped for, the evidence of things not seen." The average business man, priding himself on his practical nature, or common sense, as the expression is generally used, is apt to be startled when he discovers, upon making acquaintance with the Science of Christianity, that it is "the invisible things" which really count in human life, while the visible are but after effects of underlying causes.

This sobering sense of Truth works mighty transformations in people's careers, when reliance upon material props gives place to trust in God. In the same way those who seem to stand alone in the world, making their way against many odds, find through Christian Science that the powers that be are ready to work for them and not



Digitized by Google

against them. They learn to brush aside the material evidences of their own limitations and of the world's shortcomings, thereby revealing the true inexhaustible reservoir of divine supply.

As fear is an enemy which enters into every human problem, the struggling Christian is in danger of being reached through that avenue unless he resolutely turns away from things as they seem to things as they are. Then he will be supplied from an invisible source and will himself possess the secret of how to feed others who also are hungry and thirsty. In proportion as the things that seem are set aside for realities, in that proportion does true success and prosperity crown right endeavor. Mrs. Eddy writes on page 570 of Science and Health: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences." This promised rest and drink are spiritual realities quite apart from things that seem. They are earned only by actually living God's word, breathing the mental atmosphere of perfect Love wherein no hate can dwell, and obeying God's commands.

All manner of conflicts, petty annoyances as well as grievous ills of the flesh, can be destroyed by spiritual obedience to the promptings of the divine Father-Mother. The practice of healing the sick by Christian Science is essentially an act of obedience to the example and injunction of the Wayshower, who said, "Heal the sick, cleanse the lepers, raise the dead, cast out devils." Truth is ever at work, feeding with impartiality the righteous and the unrighteous in proportion to their sincere desires, supplying the water of life in the wilderness, and protecting the weak with the covering of its wings. Truth, which deals only in things as they are, upsets the calculations of error, which tries to set up falsities. It overlooks neither the heavy-laden, nor the obscure, nor the disconsolate, but disposes of their burdens as mere things that seem, and so lifts them into an atmosphere of freedom and gratitude.

In the world test of to-day the question arises more than ever persistently, What is real, and what are the things that seem? Under the latter classification Christian Science places evil of every sort, whether of the physical battle field or of the dark chambers of imagery. Only God's actual creation is indestructible; all else belongs to the realm of belief, and must give way in human consciousness to the things that are and to the laws that be.

WILLIAM D. MCCRACKAN.

✧

## Prophecy

THERE was perhaps never a time when prophecy was more eagerly looked into than at the present, and this is surely well, for we find in the first epistle to the Thessalonians this admonition: "Despise not prophesyings." It is however of the utmost importance that students of Christian Science should keep ever in view the true meaning of prophecy when distinguishing between the beliefs and utterances of mortal mind and the inspired declarations of those who gain their views of past, present, and future from the divine Mind. On page 593 of Science and Health Mrs. Eddy thus defines the word prophet: "A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth." This at once recalls these words in the second epistle of Peter: "No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

The statement that there is no "private interpretation" of Scriptural prophecy has many times aroused a sense of antagonism on the part of those who felt that they were as capable as any others of interpreting prophecy; but from the Christian Science standpoint the above passage offers no difficulty at all, because it at once becomes clear that we must ourselves be inspired by divine Truth before we are able to interpret the inspired utterances of those who were thus illumined. Furthermore, the student of "Science and Health with Key to the Scriptures" by Mrs. Eddy, knows that in our efforts to understand the Bible, indeed to understand anything,—our own experiences or the conditions of humanity as a whole,—we must apply all we know of divine Principle. Moreover, we learn in Christian Science that the divine influence designated in Scripture as the Holy Ghost, or "the Spirit of truth," means the divine Science of God and man, and so all our efforts in the way of right interpretation must be governed by Principle and be followed along the lines of divine Science.

As we read the prophecy found in the Bible, or much that has been written by godly men throughout the Christian centuries, we are apt to feel greatly troubled because in many instances the dark clouds of mortal sense seem to shut out the light of Truth and Love. Our revered Leader recognizes this when she says respecting the Old Testament, "It would almost seem, from the preponderance of unreality in the entire narrative, as if reality did not predominate over unreality, the light over the dark, the straight line of Spirit over the mortal deviations and inverted images of the creator and His creation" (Science and Health, p. 502).

It therefore becomes very clear that in reading prophecy we must separate between the real and the unreal, knowing as we should that the unreal will vanish away in proportion as the light of understanding is turned upon the dark images of mortal sense. We should not forget, however, that the warnings given in Scripture must not be overlooked. Mortal mind would be glad to dream on in its belief of the pleasures of the senses, all based upon the delusion of life as separate from God, Spirit, and unlike the divine creation. This false dream must be broken; indeed it could not last in any case, having no Principle, hence no reality; but as the rays of divine Principle scatter the clouds, heavy with their dark pictures of sin and suffering, the reality which was "in the beginning, is now, and ever shall be," appears.

Jesus' disciples evidently thought that because of their Master's demonstrations over sin, disease, and death the whole of error would speedily vanish, but he proceeded to show them that there would be an aggravation of error as the slumberers were roused from their dreams of sense. He warned them against any clinging to materiality, and spoke of the great tribulation which would prevail in the final stirring up of error, but by way of assurance he said, "Lift up your heads; for your redemption draweth nigh." He also said that the "gospel of the kingdom" must of necessity "be preached in all the world for a witness unto all nations," before the end (of error) could come. Following his warnings as given in the twenty-fourth chapter of Matthew, we come to his marvelous parables of the ten virgins, the talents, and the last judgment, all of which we should diligently apply to ourselves, in order that we may become partakers of the blessings which come from the all-conquering Principle that he declared.

In Scriptural prophecy we have the warning, the way of escape, and the triumph of good pointed out, and so we come back to Peter's words which immediately precede the first passage quoted from him in this article: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

ANNIE M. KNOTT.



Digitized by Google

# Among the Churches

## Current Notes

HUNTINGTON BEACH, CAL.—The remodeling of the building used for church purposes by the Christian Science Society, at the northwest corner of Eighth Street and Olive Avenue, has been completed, and the first service was held in the new structure Wednesday night [Aug. 8]. The building now has a seating capacity of about one hundred.—*Huntington Beach News.*

PASADENA, CAL.—The Christian Science congregation has erected on the church grounds a flagpole which is eighty feet high, eighteen inches at the base, and six inches at the top.—*Pasadena Star-News.*

SAN FRANCISCO, CAL.—Second Church of Christ, Scientist, has a new home. The handsome edifice at Dolores and Cumberland Streets was opened yesterday [Aug. 12] with services. The dedication will come later.

*San Francisco Call.*

VENTURA, CAL.—The new Christian Science church edifice on Main Street will be used for the first time for service today [Aug. 5].—*Ventura Post.*

BARD, CAL.—The Christian Science Society has filed an application with the county clerk for permission to borrow twelve hundred dollars with which to erect a church.

*Holtville Tribune.*

PAYETTE, IDAHO.—First Church of Christ, Scientist, dedicated its church edifice Sunday, Aug. 5.

✧

## Admission to Membership in The Mother Church

**The next admission of candidates will be Nov. 2, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 10, 1917.**

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

**Those who have made application for membership prior to June 1, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.**

**JOHN V. DITTEMORE, *Clerk,***
**236 Huntington Avenue, Back Bay, Boston, Mass.**

✧ ✧ ✧

# The Lectures

KANSAS CITY, MO. (Second Church).—William R. Rathvon, lecturer; introduced by Andrew G. Bodwell, Jr., who said in part:—

The Scriptures say, "If God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" We are told not even to have a thought as to what we shall eat or drink, or wherewithal we shall be clothed. Christian Scientists are finding that these statements are full of practical meaning, and that the one great lack today, strange as this may seem, is not primarily a lack of material food and clothing, but a lack of a true understanding of God. "Seek ye first the kingdom of God, and his righteousness," the promise reads, "and all these things shall be added unto you."

This does not mean that Christian Scientists ignore the immediate needs of their fellow beings; on the contrary, through the Christian Science War Relief Fund thousands of dollars' worth of food and clothing are being sent systematically to the war sufferers in Europe. But Christian Science shows that the primary need is to seek first the kingdom of God, as the Bible teaches. In the book of Psalms we are told that "they that seek the Lord shall not want any good thing."

LYNBROOK, N. Y. (Society).—Dr. Walton Hubbard, lecturer; introduced by Harry Cunningham, who said in part:—

In these times of stress, when the whole world seems to be in a state of upheaval, we cannot spend our time more profitably than in learning of a religion the Principle of which is God, and its object the demonstration to all mankind that harmony and not discord is the reality. We are told in the Bible that God is Love; and Christian Science is proving this daily by the reforming of the sinner and the healing of the sick,—the very signs our Master said would follow them that believe. In this connection Mrs. Eddy, the Founder of Christian Science, says in the opening words of the first chapter of the textbook, "Science and Health with Key to the Scriptures," "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." Christian Scientists honor God. They accept unreservedly the First Commandment, "Thou shalt have no other gods before me," and it is by doing so that they can prove and are proving the nothingness of evil in whatever form it may appear, be it poverty, malice, hatred, or revenge.

GRAND RAPIDS, MICH. (First Church).—William R. Rathvon, lecturer; introduced by Audley F. Hewitt, who said in part:—

A Christian Science lecture is always constructive; it never tears down except to rebuild. The speaker this evening may possibly refute ideas that some of you have long believed, but you may be assured that he will not do so without explaining to you that which Christian Scientists have found vastly more satisfying. Nor will he do so without recognizing the truth that every religious experience is a matter for individual decision. Christian Science teaches that true liberty can come only with a right understanding, a correct knowledge of God; but it places upon each one of us, individually, the responsibility of demonstrating our own concept of God. That is one reason why the growth of Christian Science is today paralleling the growth of liberty throughout the world.

ANCON, CANAL ZONE, PANAMA (Society).—Paul Stark Seeley, lecturer; introduced by Elbert Sherman Waid, who said in part:—

I believe all will agree that never in the world's history has there been a greater need for a solution of the many problems—physical, moral, economic, and national—that confront all people. We want to know how to be healthy, strong, successful; how to be good and how to do good, as individuals and as a nation. Many thinking people have come to the conclusion that not through human theories, doctrines, or experiences, but through an understanding of God and His laws, will come the deliverance which is promised in the Bible. Jesus of Nazareth said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Christian Science presents this truth.

NEW BEDFORD, MASS. (First Church).—George Shaw Cook, lecturer; introduced by George W. Holbrook, who said in part:—

Much that is good has been said and done in the name of science, but the science capable of "lifting humanity above itself into purer desires, even into spiritual power and good-will to man" (Science and Health, p. 407), must



Digitized by Google

be Christian, in other words, it must be an absolute understanding of God.

We know that Christian Science, being based on the Bible and following the teachings and works of Christ Jesus, is the Science of being, furthermore it is demonstrable. Christian Science heals sickness and sin; it comforts the sorrowing, and makes love and good abound wherever the letter and the spirit of this divine Science are understood.—*New Bedford Times.*

LOS GATOS, CAL. (First Church).—Dr. Walton Hubbard, lecturer; introduced by W. C. Wurz, who said in part:—

Jesus' declaration, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," was proved to be demonstrable then, and is again so proved by those who have learned to understand, at least to some extent, what he meant by truth. Christian Science is revealing to a waiting world the truth as the Master understood it, and by it the sick are healed, the sorrowing are comforted, and the sinning are reformed.—*Los Gatos Mail News.*

LONDON, ENGLAND (First Church).—John W. Doorly, lecturer; introduced by R. G. Watson, who said in part:—

At a time when the thought of the world is rocked to its foundations, and the various systems of philosophy have been tried and found wanting in the solution of the problems of life, and the forms of religious doctrine have failed to satisfy the longings of humanity for the truth about existence, one recalls the words of the prophet Amos, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." We who are students of Christian Science are convinced that it is solving all our problems far better than we could have hoped for.

CHICAGO, ILL. (Fourth Church).—Prof. Hermann S. Hering, lecturer; introduced by Mrs. Lillian H. Turner, who said in part:—

The teaching of Christian Science about God and man is scientific knowledge. Job said, "Acquaint now thyself with him [God], and be at peace." Job had passed through a great struggle with physical suffering, as well as the loss of his children and of his large possessions. His great desire was to know wisdom and "the place of understanding," and ultimately he gained this knowledge, which brought to him healing from his afflictions, and also brought more abundant earthly possessions. Christian Science is proving that this acquaintance with God is a practical, scientific fact, to be used in our daily life.

COLFAX, WASH. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Mrs. Mary E. Hull, who said in part:—

The angel song heralded to listening ears in centuries long since past has continued ceaselessly echoing and re-echoing adown the corridors of time, and today repeats its glad refrain, "Glory to God in the highest, and on earth peace, good will toward men." The healing message it bears is grandly emphasized in the clarion tones of Christian Science; while in its "low sweet prelude" is breathed in infinite tenderness to the whole world the Christ-call, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

✧

## Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

CALIFORNIA—Oakland (Fourth Church): Municipal Auditorium Theater, 3 p.m., Oct. 7.
Pasadena: Church Edifice, Oakland Avenue, near Colorado Street, 8 p.m., Oct. 8.
Whittier: Woman's Club House, Bailey Street and Friends Avenue, 8 p.m., Oct. 2.
CANADA—Toronto, Ontario (Third Church): Royal Alexandra Theater, 3 p.m., Oct. 7.
CONNECTICUT—Hartford (Second Church): Church Edifice, Asylum and High Streets, 8 p.m., Oct. 12.
Norwalk: Regent Theater, 8 p.m., Oct. 5.
DISTRICT OF COLUMBIA—Washington (First Church): Poli's Theater, 3 p.m., Oct. 7; Church Edifice, Columbia Road and Euclid Street, 8 p.m., Oct. 8.
ENGLAND—Bradford, Yorkshire: The Morley Street Picture House, 3 p.m., Oct. 28.
Croydon, Surrey: North End Hall, North End and Crown Hill, 7:30 p.m., Oct. 16.
Leeds, Yorkshire: Harehill's Picture House, 3 p.m., Oct. 7.
London (Seventh Church): The Fulham Town Hall, 8 p.m., Nov. 8.
Manchester, Lancashire (Second Church): Church Edifice, Clothorne Road, Didsbury, 8 p.m., Oct. 30.
Sheffield, Yorkshire: Empire Theater, Charles Street, 3:15 p.m., Nov. 4.
GEORGIA—Atlanta: Church Edifice, Peachtree and Fifteenth Streets, 8:15 p.m., Oct. 9.
Columbus: Auditorium, Chase Conservatory of Music, 8:30 p.m., Oct. 11.
ILLINOIS—Chicago (Second Church): Wrightwood and Pine Grove Avenues, 8 p.m., Oct. 4 and 5.
Danville: First Baptist Church, North Walnut and West Williams, 8 p.m., Oct. 11.
Decatur: Orlando Hotel, 8:15 p.m., Oct. 9.
East St. Louis: Church Edifice, Summit Avenue and Washington Place, 3 p.m., Oct. 7.
Galesburg: Universalist Church, Prairie and Tompkins Streets, 8 p.m., Oct. 4.
Shelbyville: Yale Theater, 8 p.m., Oct. 5.
Woodstock: Woodstock Opera House, 8 p.m., Oct. 9.
INDIANA—Anderson: Grand Opera House, 8:15 p.m., Oct. 5.
Kendallville: Boyer Opera House, 8 p.m., Oct. 4.
La Fayette: Allen's Dancing Academy, 8:15 p.m., Oct. 6.
Terre Haute: Church Edifice, Sixth and Cherry Streets, 8:15 p.m., Oct. 9.
Winchester: Irvin Theater, 8 p.m., Oct. 4.
IOWA—Ottumwa: Grand Opera House, 8:15 p.m., Oct. 8.
KANSAS—Iola: Grand Theater, 8:15 p.m., Oct. 9.
MAINE—Sanford: New Town Hall, 8 p.m., Oct. 4.
MASSACHUSETTS—Malden Mystic Theater, Pleasant Street, 8 p.m., Oct. 14.
Needham: Town Hall, 3 p.m., Oct. 7.
Pittsfield: Masonic Temple, 8 p.m., Oct. 2.
MICHIGAN—Jackson: Masonic Temple, 8 p.m., Oct. 6.
Jonesville: Theater, 8 p.m., Oct. 5.
NEW JERSEY—Montclair: Church Edifice, South Fullerton Avenue, near Bloomfield Avenue, 8:30 p.m., Oct. 4 and 5.
Orange: Church Edifice, Cleveland Street, 8:15 p.m., Oct. 4.
Paterson: Church Edifice, Fair and Auburn Streets, 8 p.m., Oct. 8.
NEW YORK—Belmont: Village Hall, 8 p.m., Oct. 4.
Canajoharie: Fort Rensselaer Club Rooms, Moyer Street, 3:30 p.m., Oct. 7.
Kingston: Church Edifice, 161-163 Fair Street, 8 p.m., Oct. 9.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Oct. 12.
Rochester: Church Edifice, East Avenue and Prince Street, 3:30 p.m., Oct. 7, and 8 p.m., Oct. 8.
Tonawanda: Tonawanda High School Auditorium, 8 p.m., Oct. 2.
Troy: Griswold Opera House, 3:30 p.m., Oct. 7.
Utica: Church Edifice, Genesee Street and Avery Place, 8 p.m., Oct. 8.
NORTH DAKOTA—Grafton: Strand Theater, 3 p.m., Sept. 30.
OHIO—Akron: Church Edifice, Buchtel Avenue and Fir Street, 8 p.m., Oct. 4 and 5.
Canton: Church Edifice, 1014 Cleveland Avenue, N.W., 8:15 p.m., Oct. 4.
Cleveland (Fourth Church): The Elysium, Euclid Avenue and East 107th Street, 3 p.m., Sept. 30, and 8 p.m., Oct. 1.
Norwood: High School Auditorium, 3 p.m., Oct. 7.
OREGON—Medford: Page Theater, 8 p.m., Oct. 5.
Portland (First Church): Church Edifice, Everett Street, between Eighteenth and Nineteenth Streets, 8 p.m., Oct. 2.
Salem: Grand Opera House, 8 p.m., Oct. 4.
PENNSYLVANIA—Philadelphia (First Church): Academy of Music, 8 p.m., Oct. 6.
Shamokin: High School Auditorium, 8:15 p.m., Oct. 9.
SCOTLAND—Glasgow: McLellan Galleries, Sauchichall Street, 8 p.m., Nov. 1.
TEXAS—San Antonio: Beethoven Hall, 3:30 p.m., Oct. 7.
Victoria: Hauschild's Opera House, 8 p.m., Oct. 8.
VIRGINIA—Norfolk: Colonial Theater, 3:30 p.m., Oct. 7.
WALES—Swansea, Glamorganshire: Albert Hall, 8 p.m., Oct. 18.



Digitized by Google

# Testimonies of Healing

This testimony is gratefully given in recognition of the power of Truth. In early manhood I became addicted to the excessive use of intoxicating liquors, and when the necessity of quitting the habit was realized I found human will-power to be futile and impotent. This fact was demonstrated repeatedly, until its availability was necessarily denied. Following this, the power of God was invoked through the orthodox church, but again failure was the result. Not once, but several times, was this remedy tried. Then I resorted to material remedies, but after the fear of nausea (which was the only basis of the "cure") had been dissipated, the craving for strong drink overcame me. Then I again turned to the orthodox church and again tried to understand God, but could not, in spite of the fact that I had been practically reared in the Sunday school and church of an evangelical religious organization, and had served in every elective and appointive office, even at times filling the pulpit.

For thirty years the irresistible craving for strong drink was ever present, even during periods of temporary abstinence. I at last found myself in the position of a man who could no longer resist the habit even for a little while, and was in debt to the point of hopelessness, with a wife and two children who had never ceased to pray that the power of God might intervene and save me. It was under these circumstances that my dear wife and daughters, having heard of Christian Science and its wonderful results, prevailed on me to investigate it. Through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy I was healed. I read the textbook from cover to cover over and over again, but still continued to drink, until there came a day when my liking for liquor turned to aversion and I had no satisfaction in it. The desire and craving for it had left me, and has not returned. Tobacco in its strongest forms was used during all these years of intemperance, but when the liking for strong drink left me the pleasure in using tobacco also vanished, and since then I have had no desire for it.

Since acquiring a small understanding of divine Principle through Christian Science, the passions of mortal mind, hate, revenge, selfishness, and the like, have given way to love, and our home life has been transformed. Many demonstrations have been made over physical inharmonies. We have found unvaryingly that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). Glory be to God, and gratitude from the fullness of the heart to the Discoverer of the Principle of primitive Christianity.

J. J. DIRKS, St. Louis, Mo.

✧

I wish to express my gratitude for what Christian Science has done for me. About two years ago I was taken with severe headache. This condition lasted for four weeks, and I suffered night and day during that time. A doctor who was called to see if he could do anything for me, said my trouble was caused from biliousness. He gave me some medicine, but it brought no relief. Finally there was what the doctor called a cerebral hemorrhage, which paralyzed my whole right side so that I could not move a finger, and both speech and sight left me almost entirely. I remained in that state for two weeks without any apparent change, although taken to the hospital the third day.

I had heard of Christian Science previous to this, and had friends who were loyal Scientists, but as I did not understand its teaching I had not given any thought to it. Having little faith that the doctors could do anything for me, however, I decided to try it, so requested my husband to bring me a copy of Science and Health which a friend had loaned me. At that time I could not see to read, but I tried a little each day and very soon could see every letter plainly. This gave me hope, so I continued to read, although I could not sleep nights, because of so much suffering. In a couple of days I discovered that the awful pressure at the base of the brain had ceased, and from that day I began to improve, with the help of a friend who was knowing the truth for me.

In four weeks from the time I was taken to the hospital I was up and walking about without any support whatever, and I left there in a few days. I went to my friend's house and stayed two weeks, having treatment during that time, and also studying faithfully that I might get a better understanding of Christian Science. I improved so much that I was then able to go home, and in a very short time was doing most of my work. I have also been healed of hernia of ten years' standing, of bladder trouble, and of chronic bowel disorder. I have gained in weight and never felt better in my life.

For all these blessings I am truly thankful to God, and I am grateful to Mrs. Eddy for giving us this truth. I am trying to live each day so as to be worthy of all the blessings I have received.

MRS. L. D. COMSTOCK, Downey, Cal.

✧

Words cannot express my gratitude for what Christian Science has done and is doing for me every day, and it is an ever present help in the rearing of my children. It is such a consolation to know that wherever they are, God is caring for them. I took up Christian Science on account of my eyes, after having been to an eye specialist in Kansas City every other day for two months without finding any relief, and afterward to St. Louis, where I was treated every day for two weeks and a part of the time two and three times a day. My suffering was intense, and the specialist said I would always have trouble with my eyes and would have to wear glasses with a very thick lens.

I came home discouraged, but was led by divine Love to attend a lecture on Christian Science. I was so sure it would help me that the very next day I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and a few days later went to see a practitioner. In ten days from the time I began reading the textbook I took off my glasses, and have not used them since, nor have I felt any need for them during the past four years. I have also been healed of neuritis, acute attacks of stomach trouble, severe headaches that lasted several days, chronic bowel disorder, and several other ailments, as well as worry. For all this I am very grateful. I also find Christian Science indispensable in my every-day life. There is no problem it cannot solve if applied correctly, and it is a great pleasure to me to be able to help others. I have been greatly discouraged at times, but find it is for my own good that the way sometimes seems rough and thorny.

I would like to relate how divine Love protects us when we are seemingly in danger. On account of high waters and washed out bridges I was delayed for about a week from reaching my destination. On the sixth day the trains on one road began to run as usual. A bridge we had to cross was being repaired, but was considered safe. Our train started across, but when halfway over, the bridge began to tremble, so the engineer stopped the train and then backed off. It was decided that we should wait until a train came from the opposite direction, when passengers could be exchanged. All that could were to walk across the bridge, and the rest would be taken on hand cars. I walked across, a gentleman carrying my baby, and I never had the least fear for its safety or mine.



Digitized by Google

This was in the afternoon, and on the following morning the damaged end of the bridge was washed away.

Measles, mumps, chicken-pox, biliousness, toothache, burns, bruises, catarrh, a throat affection, and many minor ailments have been overcome quickly in Science. For all these healings I am deeply grateful, but the spiritual uplift is worth more than all the other things put together. I am grateful for the privilege of having had class instruction, and can never be thankful enough for the blessings received through the understanding of Christian Science. My one desire is so to live that I may show my thankfulness to God and my gratitude to our revered Leader, Mrs. Eddy, for this wonderful truth that makes free.—PEARLE H. JARBOE, Kansas City, Mo.

✧

About three years ago, after everything had been done for me that could be done by physicians, and we had been advised to go to a high altitude as soon as possible, I took the advice of a loving friend and asked a Christian Science practitioner for treatment. I am most deeply thankful to God, and grateful to Mrs. Eddy, to be able to say that with less than a week's treatment for tubercular disease I was completely restored to health. At the same time several other conditions were overcome from which I had suffered for a number of years. I shall never forget how patiently the practitioner explained man's relationship to God, and how quickly the fear disappeared. She told me to hold in thought continually the truth that "perfect love casteth out fear."

My husband also has had many proofs of God's protecting care, for he took up the study of Christian Science with me, and on several occasions we have had it proved that "with God all things are possible." My prayer is to live close to God, to understand and to be obedient to His laws.—MRS. WILLIS E. AYERS, Charleston, S. C.

✧

Out of love and gratitude I wish to acknowledge some of the benefits received in Christian Science. I did not come to Science for physical healing, but was drawn into it through witnessing the wonderful healing of a young girl, a relative, who was suffering from tubercular disease in its advanced stage. The seed of truth was sown in my consciousness, and some years later I took up the study.

Since then I have been healed of growths in my nose. The symptoms were most distressing, for I could not breathe through my nose at all and could not articulate distinctly. With the loving help of a practitioner some relief was gained, but I finally resolved to take up the work myself, and through faithfully studying our Lesson-Sermons and reading Science and Health, gradually I became better, until the healing was complete and permanent. At the birth of my little son, four years ago, Christian Science was found to be an ever present help. My husband also has been healed of a severe form of stomach disorder.

For these demonstrations, and many others, I am truly thankful to God, the giver of all good. I also wish to express my gratitude to our Leader, Mrs. Eddy, who so faithfully worked to overcome many obstacles in again presenting this truth to the world.

HARRIET D. LEASE, Ft. Madison, Iowa.

✧

My gratitude for Christian Science can only be expressed in a desire to prove by works this never failing, practical, and demonstrable religion. From childhood I suffered from nearly every so-called serious disease known to medical science. I submitted to seven surgical operations, each one of them, however, being submitted to without hope of recovery or relief. In July, 1908, I underwent two critical operations, one for perforating ulcers of the stomach, and the second, two weeks later, for obstruction following the infective perforations. Three weeks after this peritonitis in its worst form set in. I was under the constant care of an able specialist and nurses, but the surgeons told my mother that with the best of care my chances were one in a thousand.

For seven weeks I struggled between life and death. Then Christian Science came into my home and saved me. The first treatment brought the joy and peace for which I had so long hoped, and also a return to natural sleep. I had been a slave to the morphine habit for over sixteen years; for seventeen years I suffered from sleeplessness, for the relief of which the drug was first prescribed. In ten treatments I was free from bondage to this drug. I had worn glasses for over sixteen years, but the demonstration of dispensing with them was instantaneously made four years ago.

I am most thankful to God, who inspired our dear Leader, Mrs. Eddy, to give to the world a religion which when rightly applied meets every need. Christian Science practitioners are messengers of God, giving peace, joy, and harmony to those who are suffering under false beliefs and discords, whether physical, moral, or financial. I am grateful for the seeming trials, for by them we are tried and purified. My gratitude for all these blessings is beyond words to express.

IDALYNE M. BEEMER, Los Angeles, Cal.

✧

After about eight months of service at the front I feel that it is my duty to give a testimony saying how very grateful I am for the many benefits received through Christian Science. On several occasions I have had to material sense some narrow escapes, and at times things have looked very dark; but after a few moments of reflection and turning my thoughts to God, good, all fear and anxiety has passed away. During the recent advance this has come home to me more forcibly. One day after coming out from the trenches we were marching along the road, which was being shelled heavily, when the two men next to me were hit. One passed away and the other was wounded, but I came through without a scratch.

I look forward to receiving the *Sentinel* and the *Monitor*, which are sent to me weekly, though at times it is not convenient to read them until I am out at rest. Again I must say how grateful I am to Mrs. Eddy and her teachings for what they are doing for me and mine.

WILLIAM STEWART, Rochdale, Lancashire, England.

✧

I am deeply grateful for the help that has come to me through Christian Science, and although quite young in this truth I would like to tell of my first demonstration. While working in the garden I injured my side and in the evening began to have dizzy spells. The following day I could not raise my head from the pillow without becoming weak and dizzy. My family were reluctant to call a Christian Science practitioner and wished me to have a doctor, but I refused to give my consent.

The next day as I heard the discussion about sending for a doctor I came to the conclusion that if I intended to receive any benefit from the practice of Christian Science, now was the time to try it. I asked to be taken into the next room, and as soon as I was left alone I took up Science and Health, which was close at hand. I opened the book at the chapter on Christian Science Practice, but at first, on account of dizziness, was unable to make out the letters. In a few moments this statement respecting sick people became quite clear and seemed to rivet my attention: "Their strength is in proportion to their courage" (p. 417). I dwelt upon this thought for a while, and



Digitized by Google

gradually realized that in order to gain the strength I must have the courage, so I arose and walked to my room. This seemed the hardest thing I had ever done, but the moment I attempted to dress, instantly strength came to me and I was healed.

I walked briskly out to the family, who seemed somewhat surprised; but I insisted that I had been healed, and ate a hearty breakfast, helped to prepare the Sunday dinner, and indulged in some candy, although for three days previous I had retained no nourishment. As I realized that those about me did not understand, I recalled the words of our Master, "Having eyes, see ye not? and having ears, hear ye not?" I however understood the power by which I had been healed, and for this my first demonstration in Christian Science I am very thankful to God. I am also grateful to our beloved Leader for having brought the truth before us, not to believe blindly, but to demonstrate for ourselves.

PEARL M. ROTH, Buffalo, N. Y.

✧

Gratitude to God impels me to give my testimony in regard to the healing and sustaining power of Christian Science. I had pursued worldly happiness and success, sparing no means within my power to procure them. Then, when they seemed about to be mine the whole structure was dashed to the ground, and I saw that within myself or within the means which I had been using there was no power to remedy the situation. In humility and repentance I turned to God, asking for another chance. Almost at once the opportunity came,—a new field of work, a new environment,—and I accepted it as an answer to my prayer. My heart was so filled with gratitude that when Christian Science was presented to me very soon after this, it found a ready soil. I accepted this as a further answer to my prayer, realizing that Christian Science was the means and the way for the redemption of my life.

Since then Christian Science has done so much for me that I could not begin to tell all. Immediately upon beginning to read Science and Health I was enabled to take off glasses which had been used for about six years, and they have never been put on again. I have done more reading since that time than ever before, and have experienced no discomfort. Many other ills have been overcome, but it is of another phase of the action of Truth in human experience that I wish particularly to tell.

The work that I took up was new to me, being a responsible position in the schools of a good-sized city. I had to plan the course and make models for the art work affecting about one hundred and twenty-five teachers and five thousand children. Though I felt insufficient of myself to do this work, I believed that God through Christian Science would reveal the way, and truly ideas came to me as veritable revelations. Many times when I knew not what to do or where to turn, intelligence was given me to lead me out of the difficulty. In fact the finest work which I have done was done at just such times, when I was most willing to surrender my own will or pride of intelligence.

My whole attitude toward the work has been changed. Whereas before I had regarded whatever work I was doing as a means for self-advancement, I now realize that the work is God's, and that He supplies the intelligence to accomplish it.—MARIE CLARKE, San Diego, Cal.

✧

[Translated from the German]

About a year and a half ago I came to Christian Science sick in mind and body as a result of great trouble in the family, which I thought at the time I would be unable to live through. I suffered with shattered nerves, melancholy, nervous stomach trouble, and all manner of complications. Our family physician could afford but little relief, and I felt I could not possibly continue that way. In my distress the remembrance of Christian Science, of which I had heard much good, came to me, and I thought that even if it should not help there would be one gain,—my faith in God would be restored. I asked advice of a neighbor who was an attendant at the Christian Science church, and she gave me the address of a practitioner, who came the next day and took up treatment. I also suffered very much with sleeplessness. After the first treatment I slept peacefully all night, and soon became aware of the fact that there was a steady improvement in my condition. Thanks to the great patience and love shown to me, the healing took place in about two months, and I am now free from all these troubles.

I would like to add here that a few weeks later I was quite suddenly taken ill with a severe attack of rheumatism, the pain being so intense and continuous that I seemed unable to use my small knowledge of Christian Science; in fact it seemed as if I would lose consciousness. After having suffered in this way during a whole night and day, I notified a practitioner, who sent word that she would begin with the work at once. Two hours later I was free from pain and went to sleep. I could not, however, move my arm; in fact several weeks elapsed before it became normal and I was able to do my housework. This healing particularly impressed me, and my heart was filled with gratitude to God and with love toward Mrs. Eddy, whose clear, spiritual thought enabled her to reveal to mankind this glorious truth. This new teaching is proving a great help also in my daily life.

Seven months ago I was put to the test—it became incumbent upon me to demonstrate the power of Truth. My sister-in-law, who was staying with me at the time, sustained an injury of the foot by knocking it against an iron bedstead. She paid little attention to this and finished her work, but an hour or two later severe pain set in, the foot appeared to be very much swollen, and she was unable to walk. She tried to read in Science and Health, but could not do so on account of the pain. As we did not have the correct address of the practitioner, I looked upon the situation as an opportunity to prove that God is our life, that Truth alone reigneth, and that disease has no power. I kept these facts before my thought and read the ninety-first and one hundred and twenty-first psalms; but I did not merely read them—I firmly believed what I was reading, believed that God would help. After about two hours of prayer I found my sister-in-law quiet and free from pain. Upon seeing me she asked: "What have you done for me? Did you pray?" I answered in the affirmative, and she cried for joy. Our gratitude to God was unbounded.

Whenever a discordant sense tries to assert itself, I direct my thought to this wondrous truth. I have used no medicine during all this time, for God has been my only physician. May this testimony of my healing through Christian Science prove a help to some fellow being, as Mrs. Eddy's writings and the *Sentinel* have been a comfort to me in times of tribulation. I have but one wish—that I may wax strong in the light of Truth.

FRAU GERTRUDE SCHMIDT, New York, N. Y.

✧

I am grateful for the many blessings which have come to me through the study and application of the truth about God and man as taught in Christian Science. The day I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, we had our first proof of the power of Truth over physical disease, for our seventeen months' old boy was healed of a very severe cold on his chest after only two Christian Science treatments. During the past five years and a half Christian Science has overcome every physical discord that has been mani-



Digitized by Google

fested in our little family, including influenza, neuralgia, acid burn, ivy poisoning, whooping-cough, chicken-pox, measles, catarrh, and fever. A sprained toe was instantly made well, and both my husband and I have been healed of eye trouble so that glasses are no longer needed.

I am very grateful for these healings, but the mental help is much more wonderful to me. Christian Science has revealed to me a God who is Love, whose will I am trying to do, whereas I used to be afraid to pray "Thy will be done" because I did not know what that will might mean. Now I know that God has only love and good for all His children, and that He does indeed heal all our diseases.—BELVA L. ISGRIG, Cincinnati, Ohio.

✧

Our little daughter has had a beautiful healing through the application of Christian Science, and I am happy to tell of it. So many times I have heard parents say that they are not afraid to trust Christian Science for themselves, but fear to trust their little ones to its care, and to such this testimony may be of help.

From the time our baby was four weeks old until she was seven months old she was constantly troubled with a bowel disorder. As the baby's father was not in Christian Science and feared to trust it for healing, we resorted to material remedies; but conditions grew steadily worse, until nothing seemed strong enough to bring about normal action. Two specialists in children's diseases were consulted, but the treatment recommended was tedious, difficult, and without promise of good results for a long time.

At this point I called my husband's attention to the fact that I had been conscientious and patient in trying everything that he had believed in, with the result that our baby was growing worse, and now asked to be permitted to try my way. This we did, and after about three weeks' treatment in Christian Science our baby was entirely healed. There has never been a return of the difficulty, and the little one is now over two years old. During the three weeks there were many dark and trying hours, but the reward was great and served to make us more and more reliant on God for our blessings.

For this and many other experiences of healing I am deeply grateful. I am happy that I know through the study of Christian Science that any and all conditions of inharmony can be put out of man's experience through the understanding and application of the truth.

EDNA R. RAPHAEL, Chicago, Ill.

✧

I have a great desire to express my gratitude for Christian Science and for all the blessings that have been manifested in my life since it came to my attention. At a Wednesday evening meeting I was healed of a bowel trouble from which I had suffered for twenty years. Since the age of twelve I had been afflicted with an ingrowing toe-nail, which at times was so painful that I could scarcely stand, and it was necessary to have part of the nail cut away once or twice a year by a physician. I had two Christian Science treatments for this trouble, and the nail grew out just like the others. I have also been healed of severe headaches which lasted from three to five days.

A short time ago I was taken seemingly very ill. My throat was much swollen and I had a very high fever all night. The next morning by holding to the truth I was able to attend to my usual duties till nine o'clock, when I had to lie down. As the fever was still increasing, I asked my daughter to telephone for help, but as she did not state how much in need of assistance I was, the practitioner did not arrive until two hours later. My husband said I had better send for a physician immediately, but I begged him to wait a while. Soon afterward the practitioner arrived, and in a few minutes the fever left me. I slept half an hour, and when I awoke I was hungry, for I had not been able to take food for twenty-four hours.

For these healings and many others I am deeply grateful, but I am thankful most of all for the spiritual uplift. I shall always be thankful to God for His many mercies, and grateful to Mrs. Eddy for making available to us this saving truth in Christian Science.

GERALDINE RIPKEN, Los Gatos, Cal.

✧

About nine and a half years ago, while suffering from a severe stomach trouble, I was advised by a friend to try Christian Science. Acting on this advice I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it, with the result that in less than a month I was entirely healed. I continued to read the book, and after several months found that I no longer needed eyeglasses, which had been worn for almost eight years on account of a structural defect of the eyes.

Nearly a year ago I was healed within a few days of a severe case of what is generally called pleurisy, through the earnest work of a Christian Science practitioner. I find that through putting into practice the truth contained in Science and Health I am enabled to work out very satisfactorily the many problems which have to be met in my daily life, both at home and in the business world. I am most grateful for these and many other healings, and for the knowledge I am gaining each day through the study and application of the teachings of Christian Science and the Bible. I am also most grateful for the privilege of being a member of First Church of Christ, Scientist, in this city.

ORA MERTZ, Rochester, N. Y.

✧

This testimony is written in loving gratitude for what Christian Science has done for me. It is the biggest blessing that has ever come into my life; for it has brought me to a realization of God as an all-sufficient supply and a never failing help in time of need. I am grateful for many beautiful healings in our family, but much more so for the understanding of God that I have gained.

Over a year ago our ten year old boy was completely and permanently healed of rheumatism in one week, with only three or four absent treatments in Christian Science. Other ailments, such as kidney and bladder trouble, whooping-cough, nervousness, and a throat affection, also have been overcome. I am most thankful for all these benefits.—ELIDA J. DAHL, Chicago, Ill.

✧ ✧ ✧

[Written for the *Sentinel*]

## The Open Door

W. EDSON SMITH

Behold, I have set before thee an open door, and no man can shut it.—Rev. iii. 8.

WE had been prisoned for so long, so long!
  High walls had ever hemmed us round about;
A ragged garden held a smothered song,
  No glimpse of God's without.

And then, one day, there was that open door,—
  Green fields, and flowered brooks, a smiling land;
Shyly we followed the white road before,
  Like children, hand in hand.

And children ever, through immortal years,—
  Immortal childhood under skies of blue;
The far side of the rainbow. Gone the fears!
  God's promise did come true.



Digitized by Google

# From Our Exchanges

[Rev. W. Y. Fullerton in *The Christian*]

It is all important to have a Scriptural creed; but the working creed of most lives consists in but a few articles, and in these days of searching we are finding that our faith becomes stronger as it becomes simpler. "It would trouble me far more," wrote Bishop Paget of Oxford, "if under any great trial my mother's faith were to break down or prove useless, than if ten of the cleverest men I know were to tell me that they had examined the evidence and come to the conclusion that there is nothing in Christianity." Now that faith which was Bishop Paget's great standby is precisely the thing that is common to all the churches,—the simple working faith in Christ as an everyday Saviour.

It cannot be too greatly emphasized that it is not organization or doctrine that makes us one, but the possession of the Spirit. Who has not the Spirit of Christ is none of his; who has, is his. A frank recognition that by one Spirit we are baptized into one body, will bring Christian unity in sight, unity that will never come any other way.

✧

[W. B. Selbie, M.A., D.D., in *The Constructive Quarterly*]

There is no doubt that much error and confusion in the past might have been avoided if churches and peoples alike could always have remembered that religion is a life, and is not to be confounded with the externals in which it finds expression. Creeds, dogmas, and forms of worship, important as they are, are not of the essence of religion. But, unfortunately, when it comes to giving outward form and semblance to the faith, these things necessarily bulk large and are apt to usurp the place of that which is far more vital. It has to be admitted that there may be a decent external show of religion, both intellectual and devotional, without any real substance behind it, and the danger of this in all state religions is obvious and familiar. It can only be avoided by the clearest possible understanding of the fact that religion is not a matter of externals at all, but is a deep inward force depending on a relationship between the soul and a higher power or powers and issuing in social and moral activities. It is, to use a familiar phrase, more concerned with the practice of the presence of God than with ideas about God, though no doubt the two can never be entirely distinguished.

✧

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth*]

The man who trusts every one will no doubt often be taken in, but he does not make people worse than they are; at the most he only provides them with a temptation which brings out their true character.

✧ ✧ ✧

## Christian Science Sentinel

Subscription price for the *Christian Science Sentinel*, payable in advance:

Postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Subscriptions to the SENTINEL will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

Bound Volume XVIII: (Sept. 1915 to Sept. 1916). Cloth, $4.25; half calf, $5.00. On earlier volumes write for prices.

MONEY EQUIVALENTS

| £ | s. | d. | Francs | Marks | Guilders | Kroner |
|---|---|---|---|---|---|---|
| $9.00 = 1 | 17 | 0 | 47.25 | 38.07 | 22.22 | 33.46 |
| 3.00 = 0 | 12 | 4 | 15.75 | 12.70 | 7.41 | 11.15 |
| 2.00 = 0 | 8 | 3 | 10.50 | 8.45 | 4.94 | 7.43 |
| 1.00 = 0 | 4 | 2 | 5.23 | 4.23 | 2.47 | 3.72 |

Make remittances payable to The Christian Science Publishing Society.

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of binding and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

✧

## From the Editor

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

✧

## From the Publishing Society

"Christian Science: A Message which Heals and Saves," a lecture by Edward A. Merritt, C.S.B., has been published in pamphlet form and is now ready for distribution.

The pamphlet "Prayer and Confidence" is now published in Swedish as well as in Dutch. Both of these pamphlets are printed with the English version opposite each page of translation.

Price for pamphlets is given on second cover.

✧

## From the Clerk of The Mother Church

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

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

✧

## From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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



Digitized by Google

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand it to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General.

FACSIMILE

# ....Opportunity....

◆ ◆ ◆

THERE is never lack of opportunity for God to be expressed through man, never lack of opportunity for man to express God.

The Bible and Mrs. Eddy's writings teach that this spiritual quality is constantly available in human concepts of opportunity.

*St. Paul says: "As we have therefore opportunity, let us do good unto all men" (Gal. 6-10), and Mrs. Eddy says: "I desire the equal growth and prosperity of all Christian Scientists, and the world in general; each and every one has equal opportunity to be benefited by my thoughts and writings" (Miscellaneous Writings, page 291).*

*The notice printed at the request of the Postmaster-General of the United States on the front page of this issue of the* CHRISTIAN SCIENCE SENTINEL *and reproduced above, offers one of the greatest opportunities that could be given for the purposes for which St. Paul and Mrs. Eddy raised their voices and devoted their life work.*

*Christian Scientists, who see the underlying causes of the great world-overturning now in progress, and who know the scientific remedy, will take advantage of the opportunity. Into the tremendous stream of publications which will go forward to cheer the soldiers at the front, a sufficient quantity of Christian Science periodicals may be included to greatly protect those who are fighting the battle of democracy, and hasten the close of the war by a righteous and permanent peace.*

NOTE—Those desiring to help distribute the Christian Science periodicals to soldiers at the front in accordance with the Postmaster-General's plan, but who do not wish to send their own copies of the periodicals, or copies previously given for local distribution work, may make arrangements with any Christian Science reading room to send periodicals regularly as desired.

Digitized by Google

# Works on Christian Science

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Text-book

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only text-book on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include both English and German editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1,103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each, $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

---

**Quantity prices are on shipments to one address only,** but quantity lots at quantity prices cannot be made up of different books or of different styles of binding. *Attention is called, however, to the exception to this rule which is made in the cases of Science and Health, and of Miscellaneous Writings, as given under these titles in this price list.*

---

*Address all orders for above works, and make remittance by New York or Boston draft or money order, to*

ALLISON V. STEWART, FALMOUTH AND ST. PAUL STS., BOSTON, MASS.

Digitized by Google

OCT 5 1917
UNIV. OF MICH. LIBRARY

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General.

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

Vol. XX No. 6

Boston, October 6, 1917

Contents of This Number

Christian Science Literature (List of publications) . . . . . 102
Unity . . . Stokes Anthony Bennett 103
Educational Influence of the Monitor Carlotta S. Signor 104
The Explanatory Note Cecil E. Benjamin 105
"Tell no man" . . Gertrude Sutton 105
The Real Man Here . Lou-vee B. Siegfried 106
Giving . . William Hale Coomber 107
Selected Articles . . . . . 107
Editorial
Distribution of Literature . . 110
Government not Politics . . . 110
Warfare, True and False . . . 111
Treason . . . . . 111
Among the Churches (Current Notes) . 112
The Lectures . . . . . 113
Testimonies of Healing . . . . 114
Thoughts for Each Hour (Poem) Myrtle Strode Jackson 117
From Our Exchanges . . . . . 118
Special Announcements . . . . . 118
"What Is Money?" . . . . . 119
Works on Christian Science, by Mary Baker Eddy . . . . . 120

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

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

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·FALMOUTH·AND·ST·PAUL·STREETS· ·BOSTON·MASS·U·S·A·

Digitized by Google

# Works on Christian Science

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Text-book

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only text-book on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include both English and German editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1,103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each, $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

---

Quantity prices are on shipments to one address only, but quantity lots at quantity prices cannot be made up of different books or of different styles of binding. *Attention is called, however, to the exception to this rule which is made in the cases of Science and Health, and of Miscellaneous Writings, as given under these titles in this price list.*

---

*Address all orders for above works, and make remittance by New York or Boston draft or money order, to*

ALLISON V. STEWART, FALMOUTH AND ST. PAUL STS., BOSTON, MASS.

Digitized by Google

OCT 5 1917
UNIV. OF MICH. LIBRARY

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General.

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




Vol. XX No. 6

Boston, October 6, 1917

## Contents of This Number

Christian Science Literature (List of publications) . . . . . 102
Unity . . . Stokes Anthony Bennett 103
Educational Influence of the Monitor Carlotta S. Signor 104
The Explanatory Note Cecil E. Benjamin 105
"Tell no man" . . Gertrude Sutton 105
The Real Man Here . Lou-vee B. Siegfried 106
Giving . . William Hale Coomber 107
Selected Articles . . . . . 107
Editorial
Distribution of Literature . . 110
Government not Politics . . . 110
Warfare, True and False . . . 111
Treason . . . . . 111
Among the Churches (Current Notes) . 112
The Lectures . . . . . 113
Testimonies of Healing . . . . . 114
Thoughts for Each Hour (Poem) Myrtle Strode Jackson 117
From Our Exchanges . . . . . 118
Special Announcements . . . . . 118
"What Is Money?" . . . . . 119
Works on Christian Science, by Mary Baker Eddy . . . . . 120







THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·FALMOUTH·AND·ST·PAUL·STREETS· ·BOSTON·MASS·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

**Established in 1908 by Mary Baker Eddy, Discoverer and Founder of Christian Science**
**Published Daily, Except Sundays and Legal Holidays**

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local news-dealer, one month, 80 cents.

## The Christian Science Journal

**Published Monthly**

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

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

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

Bound Volume 34 (April, 1916, to April, 1917): Cloth, $4.00; half calf or half morocco, $4.75. On earlier volumes write for prices.

## Der Herold der Christian Science

**Established in 1903 by Mary Baker Eddy, Discoverer and Founder of Christian Science**
**Published Monthly**

A Magazine printed in German, which publishes original and translated articles and editorials bearing upon Christian Science, also testimonials of healing.

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Bound Volume 14 (April, 1916, to April, 1917): Cloth, $3.75; half calf or half morocco, $4.50. On earlier volumes write for prices.

## The Christian Science Quarterly

**Published January, April, July, and October**

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

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $1.00; single copy, 25 cents.

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

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. 424 pages. Cloth, $2.50. Edition de luxe, $5.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** 132 pages with index. Paper covered, 15 cents; cloth binding, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet. Paper cover, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 14 subjects in French and Swedish; 18 subjects in German. Ten copies to one address, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated, 107 pages. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. 128 pages, paper covered, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12 x 16), $1; 12-inch (mount 15 x 20), $2; 16-inch (mount 21x29), $3.50.

---

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18 x 24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11 x 14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483 x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440 x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683 x. Large type Bible, 10¾ x 8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

**Aluminum Lesson Markers.** Set of thirty, with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

---

Remittances should always accompany orders, and be made by check, money order, or exchange on Boston or New York. Currency or coin should not be sent by mail unless registered. Please send no money or business letters to the Editor or Editorial Department.

Send all orders for the works of Mrs. Eddy, with remittance by New York or Boston draft or money order, direct to ALLISON V. STEWART.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered at Harvard University by Bicknell Young.

**Upward Footsteps.** Also printed in Dutch.

**Fulfilling the Law.** Also printed in Danish.

**Prayer and Healing.** Also printed in French and German.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**Environment and Opportunity.** Also printed in French.

**The Father's Business.** Also printed in German and Swedish.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**The Law of Kindness. "What Went Ye Out For to See?" "Then the Full Grain in the Ear." "Awake Thou That Sleepest." Law and Work. Confidence and Supply. Birthright and Dominion.**

OTHER TRANSLATED PAMPHLETS

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

FOR LITERATURE LISTED ABOVE ADDRESS ORDERS AND MAKE REMITTANCES PAYABLE TO

**The Christian Science Publishing Society, Boston, Massachusetts, U. S. A.**

Digitized by Google

# Christian Science Sentinel

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

Vol. XX October 6, 1917 No. 6

## Unity

STOKES ANTHONY BENNETT

On page 264 of "Miscellaneous Writings" Mrs. Eddy says: "Unity is the essential nature of Christian Science. Its Principle is One, and to demonstrate the divine One, demands oneness of thought and action." How very important it is, then, that we as Christian Scientists should keep ever before us the high thought of unity! How important that we should allow nothing to obscure or to dislodge this thought, thereby jeopardizing our individual progress and hindering the advancement of our cause! Mrs. Eddy knew full well the value of true unity, and her many admonitions to work for and to preserve this unity are significant beyond degree. They are, as it were, guideposts along the upward way of every honest truth seeker, which point him to the shining goal of successful demonstration. They are, in a word, direct and sure leadings to practical Christian Science.

As we are told in the foregoing quotation, the Principle of unity is "One," and this "One" of course means God, the source and support of all that really is. Unity, therefore, is an attribute or a quality of God, an expression or a reflection of His oneness. It is the perfect spiritual bond which reveals God and His handiwork as indivisible and inseparable, as forever infinite. It is the immortal, eternal link which discloses the indissoluble connection between the creator and His creation, between Mind and its idea, Truth and its manifestation, Love and its object. Wonderful in meaning, mighty in strength, and unfailing in accomplishment, unity is indeed "the beauty of holiness." Born of God Himself, unity is and ever will be the grand exemplification of the allness or wholeness of Deity, and therefore of the oneness of divine, omnipotent Principle.

"To demonstrate the divine One, demands oneness of thought and action." Here we have a declaration by our Leader which is nothing less than a brief outline of the standard by which we may see how much we understand of the Principle of Christian Science, and how much we are proving of this Principle. To put it differently, this declaration is the sure, unmistakable test of our sincerity and honesty, and of our fidelity to the teaching which we profess to espouse and to follow. "To demonstrate the divine One" is really all there is to Christian Science,—the Science of spiritual being,—for, as we have already seen, this "divine One" is God, and God is the Principle, the essence or cause of whatever truly exists. Therefore the work, the only work, of Christian Scientists is to demonstrate Principle; to prove the entireness of God and of His reflection.

At this point let us see just what it means for us as Scientists to be unified in thought and action. Upon first consideration of our Leader's words as above given, we may be prompted to say that surely we are one in thought and action, because we could not be students of Christian Science and be otherwise. But upon a more careful, prayerful consideration of these words, may we not be led to change our minds? May we not, strange though it be, come to realize that in practical, everyday experience we have wandered far away from both the letter and the spirit of our teaching concerning unity and brotherhood, and so have forfeited our legitimate right to be known as loyal, obedient Christian Scientists? As we continue to ponder this matter, may we not come face to face with certain conditions, both individual and collective, that are inharmonious and undesirable, and that have been rendered thus simply through our failure—yes, our refusal—to accept and abide by our Leader's inspired counsel on the subject of unity, with all this word implies?

Now in some instances these disturbing and disheartening conditions have to do with our work as church members; and this particular work must have had a chief place in the thought of our Leader when she penned the words quoted at the outset of this article. There can be no doubt that membership in a Church of Christ, Scientist, gives those holding it unlimited opportunities to gain an understanding of genuine unity and fraternity, as well as of all else that makes for harmony, peace, and good will, and then to prove their understanding. Affiliation with either The Mother Church or a branch church means not only an acknowledgment and indorsement of its obligations to foster concord, amity, and righteousness both among ourselves and among mankind in general, but also an honest, sincere desire and intention to live up to these obligations, thereby showing the world that a faithful follower of Christ's teachings is always alert and active in behalf of every good thing.

The human, carnal mind, however, that mind which St. Paul affirms is "enmity against God: for it is not subject to the law of God," would have us believe that under certain seemingly hard and trying circumstances it is either impracticable or impossible to hold strictly to the high ideal of unity, and at the same time to promote and protect in a respectable, dignified, and reliable manner our own welfare and that of our church. In other words, this human, fleshly mind would have us believe that there are some occasions when it is imperative that we should have our own personal, willful way, and should even go so far, perhaps, as to set aside altogether our Leader's vital saying, "Unity is the essential nature of Christian Science." Inasmuch as the carnal, material mind is the "devil" in mortal experience, and so is, in the language of the great Metaphysician, "a liar, and the father of it," we should not be deceived by its false suggestions, but should deal with this counterfeit of the one divine, immortal Mind as Jesus did, when he said with all his strength and vigor, "Get thee behind me, Satan."

It is in no wise a fact that so-called problems in our midst cannot be met and mastered by understanding and demonstrating scientific unity, for if it were, our Leader's numerous statements concerning this unity and its saving power would be of no value whatever. By reversing the arguments and beliefs of mortal mind we arrive at the truth; therefore it is plain that the sole reason why we do not solve each and every difficulty that presents itself in connection with our church work, is not because the teaching of Chris-

Copyright, 1917, by The Christian Science Publishing Society.

Digitized by Google

tian Science respecting unity is one whit impracticable, but rather because we do not let that unselfish, patient, and forgiving Mind be in us "which was also in Christ Jesus," and do not work together in humility and in brotherly love.

Since the Principle of unity is God, and God is supreme, there can be no exception to the scientific rule of unity. What may appear to be an exception is but a failure to apply the rule wisely and correctly,—a failure on the part of some one somewhere to do his duty. With omnipotence as the basis of unity, the possibilities of unity are unfettered and unlimited. With divine Principle originating and sustaining every phase of true unity, each Christian Scientist should rejoice in the privilege that is his to aid in bringing forth the grand and glorious fruits of unity. What matters it if mortal mind does seem to lay before the scientific rule of unity a hard problem in either the individual life, the home life, or the church life, which it vehemently asserts can never be solved! God is more, infinitely more to us than mortal mind; and an exact, demonstrable knowledge of God, divine Love, as One or All-in-all, and of individual man as tributary to or at-one with God, hence forever in loving unity with his brother man, is the answer—and the problem is solved.

In these last days of error, when the decisive battle of Armageddon is being waged upon the human plane, and every force of evil is striking hard at the very foundations of unity, equality, and freedom, let us as Christian Scientists be up and doing. Fully awake to the issues of the hour, and praying unceasingly for wisdom from on high, let us guard well our own ranks against the cruel, crushing foes of self-righteousness, self-justification, self-will, and self-aggrandizement that would break through these ranks and overthrow the priceless standard of Christian Science unity and solidarity which our brave, fearless Leader set for us as she herself fought a good fight and proved the unspeakable superiority of Soul over sense, Mind over matter, Truth over error, good over evil, and Love over hate.

Mrs. Eddy says, "I once thought that in unity was human strength; but have grown to know that human strength is weakness,—that unity is divine might, giving to human power, peace" (Miscellaneous Writings, p. 138). It is by exemplifying this unity in our own daily overcoming of the false, illusive claims of evil and its host, that we shall be helping beyond measure the world cause of real and lasting brotherhood and democracy.



## Educational Influence of the Monitor

CARLOTTA S. SIGNOR

WHENEVER human aspiration is externalized in some achievement far beyond all previous accomplishment in that line, again is the divine dictum heard, "I have set before thee an open door, and no man can shut it." The door to a truer, purer, happier outlook upon the world has opened. None of us really means to refuse to take the broader view, or to deprive himself of a true record of human activities, a fuller knowledge of the manifest operation of good among men, a deeper insight into the tendencies of events, an acquaintance with our neighbors in other lands, far and near, which alone can establish an intelligent understanding of their needs and aims. With understanding, how quickly prejudice and harsh judgment—archenemies to education—vanish!

In a recent address a man prominent in national affairs said: "Common understanding and community of action are the product of communication. In modern civilized states this means the ability to read newspapers. The product of such communication is what the sociologists term 'like mindedness;' it is the quality which makes it possible for men to act together in a common cause." The educational value of *The Christian Science Monitor* is one that to be fully appreciated must be realized by actual experience. To the unschooled the daily reading of the *Monitor* is a liberal education; to the college bred it is not only an adequate presentation of the progress of the world, but a constant whetting of the pleasures of past studies by a style enriched with illustrations drawn from the treasures of literature, history, and art.

It is no one-sided education which is gained in the reading of this great daily. On the first page we get the important events of the day, stated without surmise or exaggeration in careful English. Some knowledge of current events is necessary to every well-informed person, and an acquaintance with significant movements is even more important and much more interesting than the passing event. Proceeding in our paper we find absorbing articles on public measures in our country and in the countries of the six continents, to say nothing of the islands of the sea. There are also interviews and accounts which make us acquainted with the great personages of the time, or with the still picturesque villager of some remote corner. We find new and comparative studies in educational methods; we can keep abreast with music and musicians, and be informed on the drama.

A full page gives important and reliable financial news, and reviews the business of notable concerns. A full page also gives clean news of athletics and sports. On another page fashion tendencies are reviewed, and taste and judgment are stimulated by clever treatment of household problems. The little ones just beginning to read, or interested in pictures only, are entertained and instructed by amusing, whimsical pictures and verses, by incidents and stories which interest while they foster generous and loving impulses.

Human thought grows by what it feeds upon. Does it make a difference in the quality of an individual's thought as to what company he keeps? Does it make a difference as to what he reads? Can as pure a mental home be maintained when crime, disaster, and horrors must be waded through to find the worth while news, as when the worth while news is printed alone? The present writer never sees a child looking over an ordinary newspaper without being reminded of the experience of one who interviewed the warden of a large prison with the view of subscribing for *The Christian Science Monitor* for the use of the unfortunate inmates. The warden assured him that he could not allow it. No daily newspapers were allowed in the wards, as the constant recital of crimes tended to contaminate the prisoners. Think of it,—contaminate those already acquainted with evil, but yet be good enough for the home! The visitor explained that the *Monitor* was an example of clean journalism, and said that he would send a few copies and call again. A week later the warden was again interviewed. "Why," he said, "I'll be glad to have this daily. There is nothing here to injure any one."

Can we think too earnestly as to what it means to an adult, or to a child, to read a mixture of good and evil, or to read good only? We do not countenance the eating of decayed food with the pure. Is the mental food less important? Can we keep the stream pure if we allow the polluted dribblings of mortal mind to enter, where we should have a clear channel through which wholesome waters may flow to cleanse and quicken? In this connection I cannot resist quoting part of a letter signed "Methodist Student," pub-



Digitized by Google

lished in the Illinois *Oak Leaves* and in the *Austenite* in July, 1916. It is as follows:—

"To the Editor: I desire to say a word about Christian Science and its devotees. I am not a Christian Scientist, and never intend to be. But I read *The Christian Science Monitor*. It is the only real newspaper in America, as far as I know, and I read many newspapers. I have frequently been surprised at the enlightenment of the Christian Science people on public questions. They are aware of events and issues and problems and of affairs in a way that the rest of us are not. At first I thought that it might be a proof of their faith. I have now solved the riddle. They read *The Christian Science Monitor:* and the regular reading of this great newspaper will educate anyone. It is quite different from Chicago's big daily newspapers, and can be read a week or a month after publication as well as ten minutes after going to press.

"Every citizen who desires to be well informed and to know both sides of national and international issues and local problems, has only to subscribe for the *Monitor*. It is a newspaper that the entire family can read with pleasure and profit; and the criminal and degenerate are not exploited. The articles are all sane, uplifting, and interesting, and the whole world is covered by special correspondents. There is only one article each day that refers to the Christian Science faith, and that is on an inside page, where it can be found by those seeking to be informed of the church views and faith: but it is not thrust upon the reader's attention. The *Monitor* is not a propaganda paper."

In reading the *Monitor* our course need not consist of geography, civics, and history in the making alone, but refreshing flights may be made into the realm of one's favorite art, be it literature, painting, dramatics, or music. We may carry out the advice of the wise man who counseled us to read each day a beautiful poem and see a beautiful picture. Last, and in invitingly large print, is the editorial page, a page rich in analysis and comment on current affairs,—a thought inspiring interpretation and correlation of conditions mentioned elsewhere; a page serious in the main but relieved by the whimsical treatment of some one or more subjects. Praise for this department is generously bestowed by careful critics of journalism in many locations.

No accumulation of facts can so increase one's culture as the constant association with great ideas. The progress of the world is a great idea, and should be followed along the big, true lines of advancement, not along petty lines of transient happenings. An idea is a vital thing. It is not destroyed by use. Its potency is revealed only by use. Only those who read *The Christian Science Monitor* regularly have any concept of what it means to the schoolboy or to the college man in breadth of view and extent of information, together with the cultural growth which comes from mental excursions into the realms of purity, truth, and beauty.

✧

## The Explanatory Note

CECIL E. BENJAMIN

As the student of Christian Science becomes more receptive to Truth and awakens to the consciousness of the universe of right ideas, much in our revered Leader's writings which had perhaps seemed of little consequence before is found to contain that which is of great import and necessary to our cause. An instance of this kind, revealing a wise provision for the maintenance of "the dignity and defense of our Cause" (Miscellaneous Writings, p. 148), recently opened out to the writer through a study of the explanatory note in the *Quarterly*. To him this note had previously seemed to contain little of consequence, apart from the recital for the benefit of visitors at our services of the fact that Christian Science preaching is impersonal, but now it became clear that in holding this view he had allowed a vital part of the service to pass unrecognized.

It has been repeatedly pointed out in the periodicals that the importance of the Lesson-Sermon can hardly be overestimated, and therefore that we cannot afford to overlook anything which could make for a clearer realization of its truth by all who study and hear it. St. John says, "In the beginning was the Word, and the Word was with God, and the Word was God;" and Webster defines this "Word," or Logos, as "the expression or incarnation of the divine reason, especially as the mediator between God and man." Now we are aware that mortal mind through its various agencies would seek by means of specific silent suggestions, which sometimes manifest themselves in the form of drowsiness, coughing, and in other ways, to prevent the Lesson-Sermon, the divine Word, from being understood and thus performing its healing mission, and in our present state of consciousness we find that specific arguments of error must be specifically handled and obliterated.

On page 233 of Science and Health Mrs. Eddy says, "The utterance of truth is designed to rebuke and destroy error," and a careful study of the second paragraph of the explanatory note shows that the Lesson-Sermon contains the truth which gives the rebuke and accomplishes destruction of error. It reads: "The canonical writings, together with the word of our textbook, corroborating and explaining the Bible texts in their spiritual import and application to all ages, past, present, and future—constitute a sermon undivorced from truth, uncontaminated and unfettered by human hypotheses, and divinely authorized."

Thus we see that any and every lying mesmeric suggestion which would or could interfere with the permanently increasing and continuous efficacy of the Lesson-Sermon in any manner or way whatsoever, is proved powerless. In other words, the reading of the note, whether in private before the daily study of the lesson, or in public at the regular service, constitutes an impersonal prayer or treatment by student or by readers and congregation, having for its object the assurance that the Lesson-Sermon shall, without shadow of hindrance, carry its compassionate, healing message to each and every consciousness, and thus perform its mighty work.

✧

## "Tell no man"

GERTRUDE SUTTON

THE novice in Christian Science finds no subject on earth so desirable to discuss as this beautiful and, to his consciousness, new truth. Usually his first joy is expressed by talking of the subject in season and out, to listeners willing and to listeners unwilling, to those who are friendly, indifferent, or antagonistic.

Jesus' healings were nearly always prefaced by a few words of teaching, and were sometimes concluded by the wise counsel to "tell no man." But the practitioner is not surprised to read that the one healed often fails to heed this advice. The writer does not forget how many, many demonstrations had to be made over again because of her constant talking to incredulous listeners, and especially does one of these experiences stand out in her memory. After Christian Science had been studied a short time, glasses that had seemed indispensable were laid aside. Joyously she told this to every one she knew, and presently, lacking sufficient



Digitized by Google

understanding to protect herself, she had to return to the use of glasses and wear them for many months.

The wisdom of our Leader was as great as her love for humanity, and if we would only be obedient to her loving counsel, how many painful experiences we should avoid! Again and again we are told in Science and Health not to discuss symptoms and disease. "Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality" (Science and Health, p. 261) is its teaching. Hence we should not discuss ailments past or present. We are healed of disease and sin by seeing these errors for what they are,—illusions, shadows cast by wrong thinking, by the belief in the power and reality of evil. We are not healed until our consciousness is changed, for we read on page 231 of Science and Health, "If God destroys not sin, sickness, and death, they are not destroyed in the mind of mortals, but seem to this so-called mind to be immortal."

In proportion as we replace the false or mortal concept of man with the right idea, we are healed, and this healing is made manifest in body and surroundings; in fact our healing comes by realizing that man is the image and likeness of God,—spiritual, indestructible, and unchanging. In proportion as we identify every individual with this real man, we are healed. Did this man ever have rheumatism or weak eyes? No, indeed! Then that condition was an illusion, a false concept of mortal mind. Evidently it was not a condition of matter that held us in bondage and of which we were healed, but a condition of wrong thinking,—fear, ignorance of God's law, or sin externalized.

We must not describe a disease believing and declaring that we had it, for indeed we never did have it. As we advance in the understanding of this marvelous and priceless truth, we perceive that the ailments we believed we had were mental and not material, were fear and self-pity and self-righteousness, were condemnation and criticism externalized. And as we learn to replace these with truth and love and meekness, we discover that we are indeed becoming acquainted with God, "who healeth all thy diseases."

We can never say too much in praise of Christian Science; we cannot rejoice too much that we have the wonderful privilege of being students of it. It is the "pearl of great price," worth more than all we ever had. It ushers us into the new birth. It establishes the kingdom of heaven on earth. It unlocks the Scriptures and is the key to the kingdom; but let us be very careful to manifest a zeal more according to wisdom. Let us study and think more, and talk less, remembering always that obedience to our Leader's wise and loving counsel is the very best protection.

✧

## The Real Man Here

LOU-VEE B. SIEGFRIED

THERE is no compromise between the mortal belief of existence and the understanding of what constitutes true existence or reality. The psalmist sounded the confession of mortal existence and of the mental character of its counterfeit of man when he cried, "In sin did my mother conceive me." One definition of the word conceive is, "To take into one's mind, to formulate or imagine." Cruden defines sin as "any thought, word, action, omission, or desire, contrary to the law of God." Then a human body is but the projection of a belief of life, sensation, and substance in matter, entirely outside of and contrary to the law of God which reads: "Let us make man in our image, after our likeness."

So persistently is this belief held in mortal thought and surrounded by common consent of multiplied mortal believers, that it becomes apparent to the physical senses as a new human being or subdivision of mortal belief. On page 263 of Science and Health Mrs. Eddy says: "The multiplication of a human and mortal sense of persons and things is not creation. . . . The fading forms of matter, the mortal body and material earth, are the fleeting concepts of the human mind. They have their day before the permanent facts and their perfection in Spirit appear."

The misconceptions of man are as though the human mind, hiding behind spectacles of finite, material belief, with lenses colored and distorted by the illusions of the five physical senses, gazed out upon reality and sought to remedy by material means what it seemed to see. Such an attempt has always been as needless and futile as was the bleaching process employed by a friend of the writer to remove what seemed a yellow stain on some white linen which she was washing while wearing amber goggles to lessen the glare of a southern noon. Scarcely more promising of success would be the effort to beautify a human being by patching up his shadow with silhouette paper. The real man is as little affected by what happens to the shadow-like mortal existence as light is affected by darkness.

In sleeping dreams the body concept in the dream seems just as real, active, and intelligent as the supposed waking self, and the dream sense is just as consistent in its inexplicable situations and activities as mortal activities are to human sense; yet how absurd dreams are to the awakened dreamer! Just as surely as the sleeping dream has no power over, control of, or part in the daily activity of humanity, the longer dream of mortal existence is temporal, unreal, and powerless to control the real man's activity. Feeding and clothing the body, making money to gratify ease in matter, saving the belief of life in matter, if done without any attempt to pierce the dream of material existence by awakening to the facts of being, can only terminate in that climax of mortal belief called death, both in the sense of physical dissolution and spiritual barrenness, if they do not actually hasten it. Paul says, "To be carnally minded is death; but to be spiritually minded is life and peace;" hence the necessity to save life by learning what man's life is, by knowing it as the eternal and indestructible reflection of perfect Life, or God.

Christian Science reveals the law of God whereby the perfect man can be apprehended here and now. God's work is done and man is created for eternity. It is our work to reverse scientifically the fables of mortal sense within our own consciousness, seek to apprehend God, and thereby know the real man. Jesus gave us the perfect example for progressing from the human plane of misconception to spiritual perception, and Mrs. Eddy with spiritual insight and her clear statement of the Science of Christianity has indeed unlocked the records of the Bible, so that we may find and apply for ourselves the law of God. Every correction of mortal belief reveals to us the perfect man in the degree that the correction is in accord with divine Principle and our motive pure. The only real man is spiritual and is actually here. His appearance is not postponed until a hypothetical release from matter through the mortal phenomenon styled death; nor is he indigenous to any special place, period, or clime.

The appearance of the real man to human consciousness begins when the first step toward apprehending the true nature of God is made, for man is inseparable from God, in whose likeness and for whose expression man was created.



Digitized by Google

The real man is no more to be found imprisoned in matter than faith, love, or eternity are to be found by chaining them down to matter or by annihilating them. The real man is not appreciable to the physical senses or affected by them. He is perpetually occupied in manifesting the harmonious activity of divine Mind, or God, and is oblivious to all misconceptions of Truth accepted by mortal belief through incapacity to perceive God and man clearly. When humanity accepts the truth of being, belief is supplanted by knowledge, and mortality is obliterated from human consciousness, which then becomes spiritual understanding.

✧

## Giving

WILLIAM HALE COOMBER

IN one of the hymns in the Christian Science Hymnal (p. 89) we are taught that,—

Ceasing to give, we cease to have,
Such is the law of love.

It is on this basis that students of Christian Science are acquiring the true idea of giving; and to know how to give rightly is necessary. The greatest thing we can give to the human sense is that reflection of Love which seeketh not its own. There can be no true giving without the thought of Love underlying the act. To give unwillingly is not giving at all, and cannot bring a blessing in its train. In a Christian Science church one gives because one loves to do so, whether in the form of money, testimony, or in any other way. When the inexhaustible source of supply is understood we shall never cease to give, knowing that the more we give the more we get. One should not give merely for that reason, but because to give to some one else of the good one has, brings a joy that withholding never can.

"It is more blessed to give than to receive," said the apostle. The parable of the talents has not always been understood—it has seemed to some a little unjust that "he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath," but it has probably been overlooked that the one "that hath" was giving what he had, whether of money or talents, and so, in accordance with the divine law of giving, it was made possible for him to receive more.

It must be seen that giving is practical, active, and that there is nothing of a negative nature about it. Christian Scientists can help along the cause of Christian Science in many ways by their practical giving. They can attend the Christian Science services as regularly as possible, can give testimony of benefits received through Christian Science, and they can, if faithful, become members of a branch Christian Science church or a society, and also of The Mother Church, a privilege which gives one increased opportunities of service, and so for giving, in the cause of Christian Science.

Above all, one can always strive to think rightly, which is perhaps the highest form of giving, because right thinking produces right doing, which also includes giving.

✧ ✧ ✧

For who that leans on His right arm
Was ever yet forsaken?
What righteous cause can suffer harm
If He its part has taken?
Though wild and loud, and dark the cloud,
Behind its folds His hand upholds
The calm sky of tomorrow!

WHITTIER.

# Selected Articles

[Editorial in *Eastern Argus*, Portland, Maine]

It is a noble service being rendered by the Christian Science church during this period of world-wide human misery. As shown by the statement published in *The Argus* yesterday [July 19], the generous contributions made by members of this denomination for war relief work already amount to several hundred thousand dollars, and they are still liberally giving. The Christian Science organization will, with a continuation of its present good work, go on record as one of the most potent agencies for relief of destitution and misery incidental to the war.

✧

[Judge Clifford P. Smith in *Springfield* (Mass.) *Union*]

The canard against Christian Science, which one of your correspondents repeats, has been rehashed with variations for a decade or more and frequently exposed. The story is that a native of India was told of Christian Science when she came to America, and recognized it as an ancient Indian philosophy. The nature of the information furnished to this visitor from afar is not stated, but it can be gathered from her explanation of the philosophy which she identified with Christian Science. "It means just this: the philosophy of nothingness. You are to view the whole universe as nothing but falsehood. You do not exist. I do not exist. The birds and the beasts that you see do not exist." This narrative is most inept because Christian Science does not teach anything of the sort. Incidentally, it can be said that no one ever adopted such a philosophy for himself. The thought "I do not exist," is an intellectual impossibility.

It is to be observed in the New Testament that Jesus expressed the object of his entire service to humanity in terms of life. He did this not only once, but often. The end of all that he said or did was that we might forsake the finite and gain the infinite sense of life. Included in this is all that constitutes salvation. Christendom has been accustomed to look for salvation to the death of Jesus, but in his teaching the essential factor was his life. As he himself said, "Because I live, ye shall live also."

What was the basis from which Jesus taught and proved the true idea of life? He expressed it in such statements as the following: "As the Father hath life in himself; so hath he given to the Son to have life in himself." "I live by the Father." "One is your Father." "All live unto him." Because these sayings are true, what Mrs. Eddy has written concerning the nature of the experience called death must also be true. No difference what the mortal seeming in any case may be, the actual life of man is never ended; it is never even arrested.

Jesus was perfectly self-consistent when he said, "Lazarus is dead," and when he said of another who had undergone the same experience, "She is not dead, but sleepeth," and when he said universally, with reference to the life-giving Spirit, "He is not a God of the dead, but of the living: for all live unto him." Did infinite Life withdraw itself from Lazarus for four days? Was there a period in which for him there was no God? Rather than this, is it not true that from the viewpoint of divine reality he lived and must ever continue to live? Man's genuine identity is indestructible. From his real substance nothing can be taken. Since it is true that "God created man in his own image," it is also true, as an unknown writer has said, that God created man "to be an image of his own eternity."

A Christian Scientist, therefore, is one who accepts the



Digitized by Google

absolute truth taught by Christ Jesus and uses it scientifically for the betterment of human conditions. How soon will this absolute teaching be completely proved? The proof of it is involved in Christian Science healing; and as the Discoverer of this Science has said (Science and Health, p. 428), "The evidence of man's immortality will become more apparent, as material beliefs are given up and the immortal facts of being are admitted."

✧

[Warren O. Evans in *The Hope Valley* (R. I.) *Advertiser*]

From the tone of a recent editorial it would appear that its writer is at a loss to understand how a Christian Scientist is able to hold fast to the faith or understanding that is in him, even to the point of facing the "last enemy."

Having proved the inadequacy of material remedies, the true Christian Scientist could no more be tempted to return to them in the hour of his great extremity than one could be induced to return to the use of a candle after having experienced the brilliancy of the electric light. He is as sure of himself and of the Truth or Principle which the teachings of Christian Science reveal as he is of the fact that two and two make four. And even though he may be called to pass through the experience of death, he still knows that God is his Life; that he can no more be separated from God, his real Life, than the sunlight can be separated from the sun. He therefore reaches that point of absolute assurance where he can say with Paul, "None of these things move me, neither count I my life [mortal sense of life] dear unto myself."

The practice of Christian Science is not merely to prolong human existence; although through the application of the teachings of Mrs. Eddy human life is extended to a marked and noticeable degree. Were it not so, there would not be the widely published report of an occasional death of a Christian Scientist.

Christian Science is an exact science, based upon an understood Principle, with definite rules for its demonstration. To the Christian Scientist, therefore, the study of this Science becomes most interesting and satisfying. Not only does he find himself in better health and less liable to sickness, but the former yearnings of the human heart to know God and to understand human existence are satisfied. He catches a glimpse of what Life really is, and begins to realize God's presence with him every hour of the day,—not in the old theological way through blind faith, but in a practicable, scientific, demonstrable sense. He knows that Life is not in matter; that he lives in Mind, in consciousness, and he is at peace. As Job says, "Acquaint now thyself with him [God], and be at peace."

To know God, then, is the one and only end worth striving for. As Mrs. Eddy puts it on page 3 of the Christian Science textbook, "Science and Health with Key to the Scriptures," "To understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire."

✧

[Clyde Johnson in *Wyoming Tribune*, Cheyenne, Wyo.]

In reporting a recent meeting of the Young Men's Literary Club, the *Tribune* said that a doctor who was present made some startling statements regarding the physical condition of pupils in the Cheyenne schools and followed them up by saying that the "condition could be reduced to a minimum by a proper policy of medical inspection and treatment, beginning in the early grades." Now there is a wide difference of opinion among thinking people as to what might constitute a "proper" policy of medical inspection and treatment. And besides it would be difficult to shape such a policy without flagrantly trespassing upon individual rights and playing into the hands of those who wish to dominate and control the thinking and general activity of their fellow men.

There is a large class of people who honestly and consistently believe that the best attention and instruction a child could possibly have is embodied in the succinct command of Christ Jesus, "Take no thought . . . for the body." Christian Scientists believe in and practice bodily cleanliness, but they are ever mindful of the admonitions given by Mrs. Eddy in "Science and Health with Key to the Scriptures" (pp. 382, 383): "We must beware of making clean merely the outside of the platter." "We need a clean body and a clean mind,—a body rendered pure by Mind as well as washed by water."

It was also brought out at this meeting, the report continues, that among several influences that had operated to defeat medical inspection was the "prejudice of religious sects, organizations, and denominations which oppose the theory that there is any real disease at all." Christian Science most emphatically opposes the theory that disease is real, and this opposition is based squarely upon the Scriptures. If disease is real, God made it, and the Scriptures tell us that God made everything and saw that it was good. No one who has had any experience with it will make the assertion that disease is good. Christian Science plainly points out that disease is a human experience, and draws the line sharply between the real or God-created and the unreal or experiences of suffering, sinning mortals. It teaches mortals how to "gravitate Godward" (Science and Health, p. 265).

It is difficult to understand how honest and legitimate opposition to compulsory medicine can be designated "prejudice." The position of Christian Scientists in opposing the encroachments of material systems is a consistent one. Before their healing in Christian Science most of them had given one or more of these systems a thorough trial and found it wanting; and now, since taking up this new-old method of spiritual healing, they are endeavoring to follow all the teachings of the Master. It was the Master who said, "He that believeth on me, the works that I do shall he do also." It is well for tired humanity to heed his command to "heal the sick" and to remember that he did it through the divine Mind and not through matter.

✧

[Judge Samuel W. Greene in *Mayfield* (Ky.) *Messenger*]

In the *Messenger* is printed a sermon called "The Signs of Christ's Coming," in which the minister takes occasion to say some unkind and untruthful things about Christian Science. To say that Christian Science is neither Christian nor science is to imitate the carping critics of half a century and means nothing. Mrs. Eddy, the Discoverer of Christian Science, says on page 123 of Science and Health:—

"The term CHRISTIAN SCIENCE was introduced by the author to designate the scientific system of divine healing.

"The revelation consists of two parts:

"1. The discovery of this divine Science of Mind-healing, through a spiritual sense of the Scriptures and through the teachings of the Comforter, as promised by the Master.

"2. The proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrated an ever-operative divine Principle. The operation of this Principle



Digitized by Google

indicates the eternality of the scientific order and continuity of being."

The minister says that Christian Science denies the atonement and asserts that every man is his own savior. Christian Science expressly affirms the doctrine of the atonement, and in a most helpful way illustrates Christ's reconciliation of men to God, going on to show that man comes forth from God, that he reflects God, Truth, Life, and Love, and thereby illustrates the atonement, or, as Mrs. Eddy puts it in Science and Health (p. 19), "the *at-one-ment* with God."

Christian Science is giving man the opportunity to realize here and now the ever presence and power of God, and points out to him a present plan of escape from sickness, sin, and death. It has brought health, peace, and happiness to thousands the world over, and the minister's unfair criticism will not have been in vain if it leads some of its readers to investigate this life-giving truth, this practical religion.

✧

[S. T. Downs in *Logansport* (Ind.) *Tribune*]

The report of the Boy Scouts' first day in camp stated that several patients were treated in the Red Cross hospital "by a combination of Christian Science and horse liniment." This statement undoubtedly was intended as a jest, and a Christian Scientist can enjoy a joke at his own expense; but he sees in the seemingly harmless statement a danger of increasing an already too common misconception of what, to him, is a thing of the greatest importance,—the salvation of mankind from sin, sickness, and death.

The practice of Christian Science is not ignoring discord and doing nothing, nor is it a combination of mental effort and material drugging; it is rather a very active and Christianly scientific endeavor to know the truth, just as the great Teacher, Christ Jesus, commanded. The Christian Scientist relies wholly on the operation of spiritual law, which is brought into operation through prayer, just as did he. Through this radical reliance on God, Christian Science is healing all manner of disease, sin, and discord.

✧

[John D. Huber, M.D., in *Albany* (N. Y.) *Argus*]

In a recent number of "Health Talks" I included a letter from a girl who claimed to be in need of a surgical operation but who alleged that she was being prevented by her father from having the operation because he was a Christian Scientist. The letter and my reply raised a protest from Christian Scientists, who claim there is nothing in Mrs. Eddy's book "Science and Health with Key to the Scriptures" to warrant placing obstructions in the way of those who elect to rely upon material methods for relief from sickness and suffering in preference to Christian Science. My reply was based upon the supposition that because Christian Scientists believe they have found a more efficacious means than medicine and surgery, they would oppose the employment of medicine and surgery by others. Evidently this is not their attitude; therefore I am glad to be enlightened on the point and to make this correction.

✧

[William D. Kilpatrick in *Maple Rapids* (Mich.) *Dispatch*]

Permit me to say through your columns, in reply to a statement made in a local pulpit concerning Christian Science, that Christian Science is most distinctly not "superstition." If Christian Science were based on superstition, or even partially so, it would have been a thing of the past long ago. One of the most common charges against the teachings of Jesus of Nazareth was that they were based on superstition, and he was accused of accomplishing his healing work through Beelzebub, alias hypnotism, mesmerism, superstition, and the like. Christian Science is answering this form of criticism in exactly the same way that Jesus did, namely, by proof. Superstition can never be proven, while Christian Science is proving itself daily and hourly through the healing of the sick, the reclaiming of the sinner, the overcoming of misery, unhappiness, poverty, and all the ills to which mankind are subject.

Christian Science is proving itself to be true by proving the Bible true, and it is the only religion today that offers the world proof in place of preachments that Bible teachings are divine and scientific. One who is not capable of following the command of the Master by scientifically and metaphysically healing the sick and casting out sin has little excuse for attempting criticism of a religion so demonstrating its divine purpose. Every disease known to mankind has been healed through Christian Science; sin of every name and nature is being reduced; misery, unhappiness, poverty, and so on, are being gradually overcome, and in their places are being planted the seeds of health, happiness, purity, hope, and plenty.

✧

[Samuel Greenwood in *The Sun*, Vancouver, B. C., Canada]

Notwithstanding the statement of the critic quoted in your column, Christian Science does not in any sense deny "the authority of Jesus Christ," as even a cursory examination of its literature would readily disclose. "The authority of Jesus Christ" is a term broad enough to include not only the acceptance of all that the Master taught, but the doing of what he said his followers should do.

Now Christian Science accepts this "authority" so fully as to consider Jesus' command to heal the sick as binding upon the Christians of the first century. We have no authority to separate it from his command to preach the gospel; and only a sense of spiritual impotence would seek to evade this command by placing the responsibility on the shoulders of the medical profession. Until this critic accepts "the authority of Jesus Christ" as unreservedly as do Christian Scientists, he is in a lamentably poor position to question their attitude on that point.

The charge that Christians do not regard the Bible as "the revealed word of God," is another fallacy that a slight knowledge of Christian Science would dissipate forever. Mrs. Eddy's writings abound with passages sustaining the sacred character of the Scriptures, and emphasizing her acceptance of their teachings. On page 126 of Science and Health she writes: "The Bible has been my only authority. I have had no other guide in 'the straight and narrow way' of Truth."

The attempt of the speaker to identify Christian Science with yogism serves to bring out his lack of acquaintance with both the teaching and the practice of Christian Science, for these have brought peace and health to multitudes of people, in the place of misery, and are guiding them into the way of righteousness. Whether or not Christian Science coincides with this gentleman's views is of small moment beside the fact that it is bringing forth the fruits of Christianity, and that it will continue to do so to the glory of God and for the salvation of mankind.

Christian Science has withstood the assaults of scholastic and doctrinal theology for the last fifty years, but instead of going "to pieces," it has been blessed abundantly. Sometime I am sure this speaker will see wherein he has mistaken and misrepresented a teaching that is divinely sanctioned in the good it does, and instead will thank God for it.



Digitized by Google

Christian Science Sentinel

FOUNDED SEPTEMBER, 1898, BY
MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

PUBLISHED EVERY SATURDAY BY
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

*Entered at Boston, Mass., post office as second-class matter*

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
*Editor and Associate Editors*

# Editorial

## Distribution of Literature

FOR a number of years the free distribution of Christian Science literature has been assuming increasingly larger proportions in the activity of the entire field. The desire of Christian Scientists to avoid neglecting this important work, together with the necessity for developing step by step the organized means for accomplishing the best results, has sometimes produced a lack of uniformity in methods and a liability in some instances of conflict in authority.

After careful consideration of the subject by The Christian Science Board of Directors and by the Trustees under the Will of Mrs. Eddy, it has seemed clear that the field should demonstrate greater uniformity in this work.

The By-laws of The Mother Church show clearly that the branch churches and societies are organizations independent of each other, through which Christian Scientists express to the world a large part of the activity of the Christian Science movement. It is considered advisable to avoid even a slight deviation from the plan of orderly and systematic classification of the duties of churches and individual workers which Mrs. Eddy's demonstration has provided. Therefore The Christian Science Board of Directors recommends that the responsibility for the free distribution of authorized Christian Science literature outside of the Boston district, should not be separated from the work of the branch churches and societies. This important activity should be carried on through their literature distribution committees. This will leave the Committees on Publication free to carry on their work as specifically provided in Article XXXIII and Article I, Section 6, of the By-laws of The Mother Church.

This Board also recommends the free distribution of authorized Christian Science literature through near-by branch churches and societies to interested readers in communities where there is no branch church or society, and in order more effectively to encourage such distribution the Trustees under the Will of Mary Baker Eddy will hereafter assist by allowing the cost of this distribution to be included in their offer of assistance to branch churches and societies.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

✧

## Government not Politics

THE problem usually set for a country or a community is to bring out a social order wherein there will be justice primarily. Christian Science sets a higher ideal than this, indicating the order of things wherein love will be the animating force in government, and justice not an end in itself but a definite means to a good end. Mrs. Eddy shows clearly that character must be developed by a thorough cleansing from love of sin. She says, "Escape from punishment is not in accordance with God's government, since justice is the handmaid of mercy" (Science and Health, p. 36). What is wrong in present conditions is the misinterpretation of justice due to a masculine conception of it, whereby it takes the nature of revenge against the wrongdoer. Prison systems which have wholly the intention of punishment illustrate this. For one error the whole man is made to suffer, while the right way is to use the resources of the whole man to abolish any error.

What raises more resentment than anything else in children is injustice, and as criminals are usually undeveloped they too often have a passionate sense of resentment when they feel that the strong arm of the law is guided by cruelty and that compassion is never considered. It is worth while to ponder the saying, "Thou shalt judge with the mind of twelve men and the heart of one woman." The author who wrote that recognized that in every woman there is the motherly element which would bring out love, whereas there might need to be discussion and argument with a dozen men, that is a jury, in order to bring out an adequate sense of justice. Christian Science forwards this view of the case and takes it out of the personal sense to establish it in Principle, because it shows how both men and women when guided by Principle bring out balanced humanity and rise into the equableness of divinity, even according to the example of Christ Jesus, who could say, "I and my Father are one,"—whose life, words, and deeds illustrated the fact that Mind is both Father and Mother God.

Now without the complete elements of Mind there can be no true government or development of order for the nation in a way similar to the development of order for the welfare of the family. The politician, for example, is one who schemes and plans to use powers and processes of government for personal advantage and local ends. He is one of a group that is against other groups. He is working for one party which is striving to defeat another party. Generally money is a sort of god to him; at least he measures success by the amount of it he can divert from the service of those he is against to the use of those whom he favors. As his basis for asking the support of the voters in a community he makes the claim that he diverted the resources of the whole country to the local community. Often this money is spent for public buildings not needed, or canals never used, or barracks not inhabited, but the plea is made that the money for those needless things was at least spent in that community. He forgets that others will do the same thing and misuse the taxes in similar wasteful political projects, so that in the end everybody will be cheated.

The underlying theory of all this is wrong. It is as if the members of one family should take advantage of mutual trust and steal from one another and waste the family income, so that such squandering would cause others to suffer lack. The mother of the family is indeed the "lady;" that is, as Ruskin so interestingly develops, the loaf-dispenser. If she makes any distinction it is likely to be in caring for the littlest one and considering the need of those not yet grown. One cannot imagine a mother playing politics with the bread supply of the house; and this same consciousness which has love for its motive must become developed in those who politically govern, even if the way to this consummation devoutly to be desired be "woman in politics." Woman, however, would translate that term, to which some object, into "womanliness in government," and then politics as it now is would cease to be, and the government of community or country would embrace with loving interest its members and citizens.

Consider, for example, the saloon in politics. No one would engage in the drink dispensing business if he knew enough to do better. Whenever the healing of Christian



Digitized by Google

Science has reached gamblers and saloon keepers, they have had a vision of useful living, and moving forward, have become helpers of mankind and ceased to be the debauchers of youth. Christian Science does not "take away a man's living," but delivers him from hell, and shows him the way of true life.

Count up what a mother does to bring a son to twenty-one years. There are ten thousand patiences and self-denials, watchings and servings, and yet the servant of the underworld would take this boy who has been cared for by heavenly-inspired love, and for a few greasy pieces of silver in his till would willingly make him a staggering mass of misdirected muscle, with bloodshot eyes and maudlin mind. Should such things be? Shall the underworld of callous selfishness control our cities? Is the politician who creeps around dark corners and whispers behind his hand in order to hold the backing of those engaged in a nefarious traffic, to decide the fate of the sons and daughters of citizens? The sooner there is an end of political scheming of this sort the better, for it is right that the true sense of government wherein Love rules shall be recognized and prevail.

And how shall it prevail? By individual submission to God and allegiance to Principle, for thus comes right self-government. On pages 125 and 106 of Science and Health Mrs. Eddy makes this clear in the statements: "Reflecting God's government, man is self-governed;" and, "Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love."

WILLIAM P. MCKENZIE.

## Warfare, True and False

READERS of the Bible are apt to overlook the fact that although the idea of peace figures largely therein, a great deal is also said about warfare. This is not confined, moreover, to the wars of the Jews, which are recorded at considerable length in the Old Testament, for we find frequent reference to another sort of warfare in the New Testament, one of the most significant statements concerning which is in the nineteenth chapter of Revelation, where we read about one who is called "Faithful and True," and who is also spoken of as "The Word of God." Respecting this great spiritual idea symbolically presented as a warrior leading the armies of heaven, we are told that "in righteousness he doth judge and make war."

As we study the Old Testament records, and find how material warfare was employed by the Hebrews to compel alien peoples to accept their religion, we can only note through the centuries the melancholy effects of such a method of advancing the cause of Truth on the human plane. At the same time we become aware in Christian Science that the struggle between right and wrong, between Truth and error, will go on through the centuries until right prevails, and the righteousness which is the unvarying demand of divine law is established over the whole earth. On page 568 of Science and Health Mrs. Eddy, in commenting upon St. John's vision as presented in the twelfth chapter of the Apocalypse, says that here "the Revelator first exhibits the true warfare and then the false." To the Christian Scientist all warfare means a mental struggle between right and wrong; and while the warring instincts of the human mind are constantly seeking to express themselves, there is also a deep-seated desire for peace,—a desire which is too often blind to the true elements of peace as spiritually understood. St. James characterizes this in deeply significant words when he says: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

It goes without saying that if the deepest desire of all men was to express absolute purity in thought, word, and deed, the struggle in the individual consciousness would lessen until finally the Master's benediction, "My peace I give unto you," would be realized. St. Paul learned many lessons from the Roman soldiers with whom he was closely associated for a number of years. For three years he was a prisoner in the garrison at Cæsarea; and later, during his residence as a political prisoner in Rome in the reign of Nero, it seems that a member of the imperial guard was detailed to be his custodian, and when they were out in the streets a chain bound the wrist of the one to the other. It is very important to note that while Paul uses the figure of human warfare to a considerable extent throughout his epistles, never once do we find him expressing any censure of the fearless men with whom he was associated. It is said that one after another of these men became converts to Christianity under his teachings; and they doubtless learned that while warfare would probably continue for a long time, yet the motive of the individual warrior should be to express righteousness and to look constantly for the triumph of good over evil. In his first epistle to Timothy we find him admonishing this young disciple, that through his study of the Holy Scriptures he might be enabled to "war a good warfare; holding faith, and a good conscience." Paul tells us that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

The trouble with most people is, that they have not understood how to use the divinely provided weapons of which Paul speaks, and which he found to be mighty; and this may be said to apply to every one of us. One thing is sure, however, that there will be no peace for us as individuals, nor for the world at large, until we have learned to distinguish between the true warfare and the false. We may perhaps have to begin by doing that which is nearest right on the human plane; and to the extent that our motives are pure they will be mighty, and will lead beyond all question to victory. We are often tempted to be moral cowards, to seek what Mrs. Eddy calls "a false, convenient peace" (Miscellany, p. 211); and while this may seem to satisfy for a season, it will never bring the results which must be attained in order to establish the kingdom of God on earth. He who said, "My peace I give unto you," also said, "I came not to send peace, but a sword." He without question never used any weapon but the sword of Spirit, and he taught his followers how to use it, but he at the same time taught that there must be no sluggishness or apathy in his service, for not so could the kingdom of God be established upon earth.

When we come to live in entire harmony with divine law and are governed wholly by Truth and Love, then we shall find the most terrible manifestations of evil fading out into nothingness before the light of Spirit which we radiate. Then will come to an end the age-long warfare of mortals, and those who have put off mortality can say as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith."

ANNIE M. KNOTT.

## Treason

THE betrayal of friendship is generally accounted a particularly odious offense. Even those who have made little progress along spiritual lines can be depended on to support their friends, at least as far as they are conscious of the meaning of the term loyalty. Why then is it that lasting friendships are comparatively rare and people after a time draw apart who might be expected to remain united? The divergence of ideals seems to account for much of this tend-



Digitized by Google

ency. On page 80 of "Retrospection and Introspection" Mrs. Eddy writes, "There are no greater miracles known to earth than perfection and an unbroken friendship." Nothing drives human beings farther apart than that which they consider a betrayal of their ideals, and they give such conduct the ugly name of treason.

The Christian Scientist is at times faced by the question of uncovering error lest silence be taken as an indorsement of evil. What are the absolute facts in the case? Is evil real or unreal? What is mortal man that his attitude toward evil should determine what is intrinsically real or unreal? Can any one by giving thought make one atom of evil a reality? It is not possible for any human being to indorse evil, to give value to unreality by adding his name as he would indorse a check, for such a paper is a counterfeit, forged and issued by that false mind which Jesus has frankly described as "a liar."

It should therefore comfort the Christian Scientist to recognize that no matter how rampant treason may seem in its temporary successes and how successful in deluding mankind with its transient triumphs, it can never be made real by any possible juxtaposition with good, and can never be really indorsed or countenanced, even though no opportunity may present itself of uncovering it for what it is. This conviction should lighten the load of many a conscientious teacher, practitioner, or reader who has somehow been made to feel that he is responsible for another's mistakes because he is not in position to correct them.

Nay, further, there may come to him the grief of seeing the lambs of the fold follow a hireling instead of the good shepherd. He would save them if he could. He sees the familiar signs of personal control which would try to operate as an interference between Father and son, Principle and idea, and put asunder that which God has joined together. He observes the unmistakable process of that mental tyrrany which would if it could possess, absorb, dictate, and outline every activity of its victim. He feels the very natural desire to warn, to break the chains of slavery, to rescue the innocent from falling under the influence of the evil-minded. But perhaps no sure way presents itself of doing this without shocking the innocent and doing further harm. Therefore the would-be rescuer is thrown back into a condition of sorrowing helplessness and is tempted to mourn for the lost sheep.

But now comes an opportunity for a little self-questioning, for a quiet mental interrogatory which may follow these lines: You say that personified evil is at work luring the innocent into its grasp, and you wish to save them. Very well, do you believe personified evil has power, that it can think or has ever produced any history? If you do not, then why labor to keep any one from that which has no power? The most contemptible forms of evil, designated as disloyalty, treachery, treason, though they may operate on a national scale, are not part of God's creation and cannot by any form of indorsement on the part of any human being become more than nothing. In these times of secret manipulations it is well for Christian Scientists to recall Mrs. Eddy's statement that the Science of divine Love "would enable man to escape from idolatry of every kind, to obey the First Commandment of the Decalogue: 'Thou shalt have no other gods before me;' and the command of Christ: 'Love thy neighbor as thyself'" (Message for 1900, p. 5); and that, as our Leader says in continuation: "On this rock Christian Science is built. It may be the rock which the builders reject for a season; but it is the Science of God and His universe, and it will become the head of the corner, the foundation of all systems of religion."

WILLIAM D. McCRACKAN.

# Among the Churches

## Current Notes

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

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

CHICAGO, ILL.—When critical times on the Mexican border made necessary the mobilization of the National Guard, the Christian Science churches of Chicago, acting through their joint literature distribution committee, began the work of giving a copy of the leather bound pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, or of other works by this author, to any Chicago member of the militia who desired to have the book. The privilege was also extended to recruits for the regular army and the navy, and many men in our country's service gladly accepted this offer, and so found a great aid to the study of the Bible and to spiritual growth. This work has continued without interruption, and is now being extended to the men whose acceptance by our exemption boards gives them the honor of service in the new American army and navy.—*The Austinite.*

NORTH YAKIMA, WASH.—Work on the new edifice of First Church of Christ, Scientist, for which a site on the corner of North Naches Avenue and A Street was purchased some time ago, will be begun to-morrow morning [Aug. 29], though the work of preparing the site has been under way for some time. The church, when completed, will cost in the neighborhood of sixty thousand dollars. The unit which is to be built at the present time will cost between thirty-five and forty thousand dollars. The auditorium, with a floor space 79 by 95 feet, will seat about eight hundred and fifty persons.—*North Yakima Republic.*

MISSOURI.—First Churches of Christ, Scientist, of Joplin and Webb City, and the Christian Science Society of Carthage, maintained a reading tent at the annual Jasper County fair, Sept. 4 to 8. Thirty-four hundred pieces of literature were distributed and scores of people visited the tent.

✦

## Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 2, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 10, 1917.

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

Those who have made application for membership prior to June 1, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
236 Huntington Avenue, Back Bay, Boston, Mass.



Digitized by Google

# The Lectures

CHICAGO, ILL. (Ninth Church).—Charles I. Ohrenstein, lecturer; introduced by George E. Simmons, who said in part:—

The apostle Paul, in his epistle to the Philippians, said to them: "Work out your own salvation with fear and trembling." Clearly this means that the working out of salvation is an individual problem. The responsibility may not be shifted to another. The creating and governing Principle, God, must be understood and wrought out in the experience of each one. The Bible contains full and complete instructions regarding salvation. Christ Jesus has shown us the way by demonstration. He worked out his own salvation, not from sin only but from every troublesome and inharmonious condition, sickness and death included.

The Christian Science textbook, "Science and Health with Key to the Scriptures," is exactly what the title says,—a "Key to the Scriptures." It corroborates and explains the Bible in its "spiritual import and application to all ages, past, present, and future" (The Christian Science Quarterly, Explanatory Note). The Christian Science lectures explain the teachings and practice of Christian Science. The facts of Christian Science are set forth in words that are readily understood, for the effort is to make plain to each individual the way of salvation. The effect is always a blessing, never an injury.

BUFFALO, N. Y. (First Church).—Paul Stark Seeley, lecturer; introduced by George L. Hodgson, who said in part:—

Our Master during his earthly ministry gave a definition of life. He said in the seventeenth chapter of the gospel according to St. John, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." In the fourth chapter of the same gospel he defined the nature and character of God. He said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." Here for nearly two thousand years we have had the words of Jesus Christ himself telling exactly what constitutes life and how it is to be sought and found. Christian Science is restoring to mankind to-day this new-old truth which preaches good tidings to the meek, proclaims liberty to the captives, and opens the prison to them that are bound.

MALDEN, MASS. (First Church).—John Randall Dunn, lecturer; introduced by Dr. J. W. Rice, who said in part:—

Christian Science is a religion of love. It teaches that Love will overcome hate, jealousy, and kindred elements of the carnal mind. Never in the world's history has there been so great need of a knowledge of God as there is to-day, and men never realized this need more than they do to-day. In these times of stress Christian Science is the message of "on earth peace, good will toward men." Through its silent ministrations we are learning more about the fatherhood of God and the brotherhood of man, and striving for that Mind which was in Christ Jesus, and which alone can bring the peace that passeth human understanding.

✧

## Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

CALIFORNIA—Los Angeles (Fourth Church): Sunbeam Theater, 5722 Pasadena Avenue, 8 p.m., Oct. 18.
Los Angeles (Fifth Church): Church Edifice, 7107 Hollywood Boulevard, 8 p.m., Oct. 15.
San Diego (First Church): Church Edifice, Second and Laurel Streets, 8 p.m., Oct. 11.
Santa Ana: Grand Opera House, Fourth and Bush Streets, 8 p.m., Oct. 12.
Venice: Church Edifice, Second and Brooks Avenues, 8 p.m., Oct. 16.

CANADA—Hamilton, Ontario: I. O. O. F. Hall, 8:15 p.m., Oct. 12.
Montreal, Province of Quebec: Windsor Hall, Windsor Hotel, 8:15 p.m., Oct. 16.
St. Thomas, Ontario: Engineers' Auditorium, Talbot Street, 8:15 p.m., Oct. 11.

CONNECTICUT—Norwich: Buckingham Memorial, 7:50 p.m., Oct. 15.

ENGLAND—Bolton, Lancashire: Aspin Hall, Deansgate, 3 p.m., Nov. 3.
Bournemouth, Hampshire: King's Hall, Royal Bath Hotel, 3 p.m., Nov. 16.
Halifax, Yorkshire: Town Hall, Elland, 8 p.m., Oct. 26, and Co-operative Hall, Hebden Bridge, 8 p.m., Nov. 2.
London (First Church): Caxton Hall, Westminster, 8 p.m., Nov. 5.

ILLINOIS—Champaign (First Church): Belvoir Theater, 3 p.m., Oct. 7.
Chicago (Sixteenth Church): Masonic Temple, Lunt Avenue, east of North Clark Street, 8 p.m., Oct. 11 and 12.
Peoria (First Church): Mohammed Temple, 207 North Monroe Street, 8 p.m., Oct. 16.

INDIANA—Madison: Odd Fellows Hall, 2:30 p.m., Oct. 7.
Marion: Indiana Theater, 3 p.m., Oct 14.
New Castle: Circuit Court Room, 8:15 p.m., Oct. 9.

KANSAS—Atchison: Church Edifice, Fourth Avenue and Santa Fe Street, 8 p.m., Oct. 16.

KENTUCKY—Louisville (Second Church): Macauley's Theater, 3 p.m., Oct. 14.

MASSACHUSETTS—Brockton: City Theater, 4 p.m., Oct. 14.
Lowell (First Church): Colonial Hall, 8 p.m., Oct. 16.
Newton: Players Hall, Washington Street, West Newton, 8 p.m., Oct. 14.
Stoneham (auspices Reading): Armory Hall, 8 p.m., Oct. 11.
Worcester (Second Church): The Strand, 62 Front Street, 3 p.m., Oct. 14.

MICHIGAN—Saginaw: Masonic Temple, 3:30 p.m. (central time), Oct. 14.

MISSOURI—St. Louis (Fifth Church): Tower Grove Turner Hall, 3548 Juniata Street, 8 p.m., Oct. 11.

NEW HAMPSHIRE—Exeter: Town Hall, 8 p.m., Oct. 15.
Milford: Town Hall, 8 p.m., Oct. 15.
Nashua: City Hall, 3 p.m., Oct. 14.

NEW YORK—Canajoharie: Fort Rensselaer Club Rooms, Moyer Street, 4 p.m. (note change), Oct. 7.
Hudson Falls: Court House, 8 p.m., Oct. 9.
New York (Third Church): Church Edifice, 125th Street, near Madison Avenue, 8 p.m., Oct. 19.
New York (Fourth Church): Church Edifice, Fort Washington Avenue and 178th Street, 8 p.m., Oct. 9 and 11.
Nyack: Church Edifice, 101 South Broadway, 3:30 pm., Oct. 14.

OHIO—Athens: Ohio University Auditorium, 2:30 p.m., Oct. 14.
Cleveland (Third Church): Church Edifice, West Twenty-fifth Street and Mapledale Avenue, 8 p.m., Oct. 12 and 13.
Cleveland (Fifth Church): Church Edifice, Franklin Avenue and West Fifty-eighth Street, 8 p.m., Oct. 8 and 9.
Dayton (First Church): Memorial Hall, 8 p.m., Oct. 12.
Lakewood: Church Edifice, Detroit Avenue, opposite Arthur Avenue, 8 p.m., Oct. 11.
Marion: Marion Theater, 3 p.m., Oct. 7.
Youngstown: Masonic Temple, 3:15 p.m., Oct. 14.
Zanesville: Memorial Hall, 8 p.m., Oct. 18.

OKLAHOMA—Ardmore: Convention Hall, 8 p.m., Oct. 11.
Guthrie: Guthrie Theater, Vine and Harrison, 8 p.m., Oct. 12.
Lawton: High School Auditorium, 8 p.m., Oct. 12.
Madill: Opera House, 8 p.m., Oct. 16.
Vinita: Grand Theater, 8 p.m., Oct. 19.

PENNSYLVANIA—Altoona: Mishler Theater, 8:15 p.m., Oct. 16.
Bellefonte: Court House, 8 p.m., Oct. 12.
Erie: Masonic Temple, 8:15 p.m., Oct. 6.
Philadelphia (Third Church): Nixon's Grand Opera House, Broad Street and Montgomery Avenue, 3:30 p.m., Oct. 14.
York: Orpheum Theater, 8:15 p.m., Oct. 11.

TEXAS—Dallas: Dallas Opera House, 3 p.m., Oct. 14.
Eastland: School House Auditorium, 8 p.m., Oct. 15.
Waco: Scott Building, second floor, Eighth and Washington Streets, 4 p.m., Oct. 14, and 8:15 p.m., Oct. 15.

VERMONT—Lyndonville: Cable's Hall, 8 p.m., Oct. 15.
Rutland: Church Edifice, Cottage Street, 8 p.m., Oct. 16.

WEST VIRGINIA—Parkersburg: Odd Fellows Temple, 8 p.m., Oct. 15.



Digitized by Google

# Testimonies of Healing

When my attention was first drawn to the teachings of Christian Science and I began to read Science and Health, I was instantly and deeply impressed with its logic, its practicality, its common sense. Here at last, it seemed to me, I had found a workable religion, one that could be used to live by. I had been reared in a religious atmosphere and at twelve years of age had joined a church. For a number of years I conscientiously took part in its activities, but never seemed to gain any genuine sense of peace and comfort from my beliefs about God, nor could I see much evidence of real spiritual joy and uplift in the lives of religious people around me. Even my mother, a most sincere Christian and a woman of beautiful character, found her faith no refuge from morbid fears and anxieties, which darkened our home with thoughts of sickness and poverty and gradually wore out her life.

When I first became interested in Christian Science I was just finishing my college course and was in a most disturbed state of mind. There was sickness and discord in our home, and having been convinced that I had made a mistake in the choice of a profession, I was filled with anxiety about my future. I then passed through an experience which left me with a curious prejudice against organized Christian Science, and particularly against its Founder. So, while I continued to cling to the little understanding of Truth I had gained, and tried blindly to apply it, I was determined not to study Science and Health or to attend Christian Science services.

There followed two years filled with sorrow, disappointment, anxiety, and physical weakness. Finally one day I despairingly asked myself why I should be so miserable and weary when I knew what it meant to be the child of a loving Father; why I could not gain some practical help from that knowledge. The answer came instantly from my awakened conscience: "Because you are trying to get help on your own terms. You are blindly and stupidly prejudiced, and you are dishonest. You admit that you gained something good from Christian Science, and now you want to use that good for your own selfish purposes, without even giving credit to the source from which you learned it."

That was sufficient, for I had been trained to despise dishonesty above all things. I sent for the copy of Science and Health that I had left at the home of a relative, and began to study it and also to attend the services of a Christian Science church. With this surrender my troubles began to disappear. Pressing anxiety was relieved, I obtained a more congenial position, and the nervous exhaustion which had weighed upon me simply faded out of consciousness.

Now for nine years Christian Science has been my only physician, both for mind and body. That I have had no serious physical disorders to overcome is due, I feel sure, to the protecting power of divine Love. Minor ailments, including colds, acute stomach trouble, and a throat affection, have all disappeared. Mental discords, such as sensitiveness, discontent, and impatience, have been overcome in large part, while a morbid tendency to worry is rapidly yielding to the power of Truth.

Every position that I held came to me unsolicited, with a distinct improvement in salary and prospects. Six years ago I was lifted, in a way that seemed miraculous, out of a line of work that I had outgrown, and was given an astonishingly advantageous start in magazine writing. The way has often seemed a rugged one, but I am sincerely grateful for each hard experience that has helped me to overcome error.

I am grateful for the privilege of class instruction, for the fact that two dear relatives have also found the way in Christian Science, and for the great happiness of a marriage with one who with me loves the truth and tries to live it. I wish to acknowledge gratefully the help received from Christian Science friends, and with deepest reverence to acknowledge my boundless indebtedness to the woman who made the wonderful demonstration of restoring this priceless Christ-healing to weary and heavy laden humanity.

ZELLA BISSELL CHATFIELD, Berkeley, Cal.

✧

Fifteen years ago I went to a Christian Science practitioner for help to overcome what seemed to be a chronic inherited appetite for liquor. I had had two shocks of paralysis and suffered from a throat trouble, but these seemed minor evils, with which I was willing to put up if I could be freed from what to me was the besetting sin. I had been in the habit of using liquor from a very early age, having been left alone to earn a living as best I could when twelve years old, and two years later being employed in a hotel where the conditions were not such as to promote sobriety.

After being tossed about on the sea of what seemed to be a tempestuous life voyage, but always hungering after a life of peace and happiness, I was asked why I did not try Christian Science. I asked for treatment and was healed, but after fifteen months error suggested that I could have been healed in the orthodox church of which I had been a member, and as I liked the services and ritual I went back to it. I also went back in other ways; but the dream was of short duration and I awoke. Now that so many years have elapsed and all vestige of the false appetite has faded away, I can see the glistening peaks of the mountain top after the long fight, and realize in a degree what St. Paul meant when he said, "I have fought a good fight, . . . I have kept the faith." The throat trouble has also been overcome.

In regard to the paralytic condition, I have not had any trouble for many years in walking long distances, riding a wheel, or doing any of my usual work. When very tired I still limp, but have been examined twice in the past four years by two different medical examiners for insurance and have passed without any question a very satisfactory examination. The last examiner remarked that he rarely found any one in such perfect physical condition as I was at my age, which was fifty-one at that time. In my work I quite frequently make one hundred and fifty to two hundred calls a day.

What a benediction and what a healing thought that is on page 55 of Science and Health, where our Leader states, "Truth's immortal idea is sweeping down the centuries, gathering beneath its wings the sick and sinning." God speed the day when all mankind will rest beneath the shadow of the mighty wings of Love and Truth.

EDMUND A. FRANCIS, Mankato, Minn.

✧

I have had a healing in Christian Science which to me seemed most wonderful. After the birth of my little son one of my breasts became infected and I called upon my physician for advice. Upon examination I was informed that I had chronic enlargement of the glands. As time went on my case became more serious, and I visited another physician, who stated that there was an abnormal growth, which would have to be removed. I then went to a surgeon in one of our largest hospitals, and he too said that my condition required an operation.

It was at this time that I called for help in Christian Sci-



Digitized by Google

ence, and in three weeks I was healed without the use of a knife. All impurities passed from me, and the open wound, which seemed almost impossible of healing, as it covered such an area, closed up nicely in three weeks. I am enjoying good health and am happy in the study of this truth. I am truly thankful to God, divine Love, for my healing.

MRS. J. LEVY, Chicago, Ill.

✧

[Translated from the German]

This testimony is given with a sense of gratitude and humility. In my thirteenth year I had Bible instruction and was confirmed, but still all too many of Jesus' words and works remained unexplained. Four years later I took up the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, a copy of which had been lent to me by a family who had told me of their healing. Next I read four numbers of the *Journal*.

As both my parents were ailing, I proposed that they take Christian Science treatment, and it was decided that mother should have treatment first. She was afflicted with a stomach trouble which was not very serious, but which dated back to the birth of her last child, twelve years previous. I took a forty-three mile trip to a neighboring town in order to talk to a Christian Science practitioner in her behalf, and her healing was instantaneous and took place that same day. I gladly secured a copy of the textbook.

Father was suffering from gallstones. He had consulted physicians and spent weeks at the hospital, then came home with seven kinds of medicine besides an electric battery; yet the attacks continued to return, and at shorter intervals, until he had them once or twice a month. However, on the second day after mother's healing I again called on the practitioner, and father was helped in that the attacks became fewer and less severe, until he had none inside of seven months.

In 1898 I had class instruction. The application of what we learn in Christian Science is a great help in married life and in bringing up children. In Science and Health Mrs. Eddy says, "Only the action of Truth, Life, and Love can give harmony" (p. 169); and in so far as we put our trust in divine power, we need fear no evil. In the case of our four children the so-called children's diseases have as a rule manifested themselves in a mild form, and pneumonia has been overcome without leaving any bad after effects.

As for the days of confinement, my recollection of them is almost that of holidays. Metaphysical treatment was given, and I read the Lesson-Sermon constantly during the hours preceding. My mother and at times my husband were the only persons present, except the first time, when we had a Christian Science practitioner at the house. The result was that on the second day I was able to sit down comfortably at the dinner table. When the last child was born, it so happened that I had to take care of everything. We gave thanks and experienced nothing but harmony and well-being. In the sixth chapter of Matthew we read, "Take no thought for your life, what ye shall eat, or what ye shall drink." I strove to gain a scientific sense of things, and the demonstration manifested itself in complete freedom from stomach trouble. I partook of everything I prepared for the family and ate no special food. The children were all nursed by me. Whenever before birth an inharmonious condition tried to manifest itself, I would declare the truth, and overcome the trouble either through reading the textbook and treating myself or with the help of a practitioner.

Now, have all these wonders taken place in order that levity and ease may be indulged in? Surely not, but that the coming of the kingdom of heaven on earth may be hastened. In I Corinthians we read: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." In 1910 I joined The Mother Church and for two years rejoiced in being a member of a branch church. Then we moved, and later again, and the last seven years we have belonged to a Christian Science Society.

FRAU AMANDA KIFFIN, Broken Bow, Neb.

✧

For fourteen years I have proved the healing power of Truth in Christian Science. The most difficult problem to be solved occurred as I was returning from the Sunday service over a year ago, when I fell on a wet pavement and seemingly was helpless to move, the left wrist being broken and the left leg sprained. I was taken to a hospital, but the only material means used was an anesthetic when the bone was being set, as the surgeon refused to take the case otherwise on account of the severe pain in the leg. I remained there two days, and in the mean time a Christian Science practitioner had been engaged and absent treatments were given. I would say here that most loving attention was shown me during my stay at the hospital. After a week's help at my home from a practitioner, I was impressed that the work was mine to do.

Instruction had been received from a loyal student of Mrs. Eddy, and I felt that God had helped me many times in past years and would do so again. I could not as yet move the leg at all, and the pain seemed very real, although the wrist healed with no pain. For many months I read only that which tended to spiritualize thought, during which time the *Journal* and the *Sentinel* were a great help and comfort to me. Slowly but surely progress became apparent, and the doctor's verdict that a year would elapse before I could be active was disproved at the end of four months, for I was then able to attend to all my household affairs. I limped slightly, but used no support, and gradually the lameness disappeared. This healing was accomplished under the most trying circumstances. I am truly grateful—more than can be expressed in words—for the blessed truth which makes free.—AMELIA BOND GRAY, Los Angeles, Cal.

✧

It is with joy that I testify to the healing power of Truth. Christian Science, the beautiful new-old religion which Jesus taught and left to us as a rich legacy, was brought to me by friends about ten years ago. Several years later I was healed of what to mortal sense seemed a very badly injured knee, as I was unable to walk. I called a Christian Science practitioner, who after treating me remarked as she departed that I was all right and would need no more help. I felt quite resentful at her remark, but while thinking about it something seemed to ask why I did not try to walk. Obeying the intuition, I arose and walked.

We have had many proofs of the power of Truth in our family. Influenza, chronic bowel trouble, malaria, structural defect of the eye, ptomaine poisoning, and stomach disorder, among other things, have been overcome. The members of my family are students of this Christ-teaching and regular attendants at the Christian Science church. For several years no medicine has been used in our home, although in the old thought it was used daily.

The physical healing is only incidental in comparison with the spiritual understanding, which enables us to see man in God's image and to love our neighbor as ourselves. I am



Digitized by Google

truly thankful to God and grateful to Mrs. Eddy for this Comforter which shall teach us all things. I hope always to be faithfully "waiting for the Mind of Christ," as our Leader expresses it on page ix of the Preface to Science and Health.—JOSEPHINE A. SPARKS, Oroville, Cal.

✧

In the fall of 1914 I met with an accident, the wheel of a cab passing over the toes of my right foot. I was carried to my rooms, as the foot was very painful, also badly swollen and bruised. As soon as possible I summoned help from a Christian Scientist, who said she would treat me at once and asked me to come to the city. I did as she requested, and to my great pleasure was able to walk without the slightest difficulty after my arrival there. The healing was beautiful, without the loss of a single toenail.

The next summer a window sash fell on my left hand, and the pain was intense. I called this same friend, and told her that the hand was badly injured and very much inflamed. Treatment was given me, with the result that the next day the hand was much better, and the second day I could use it as well as before the accident. It was permanently healed.

I know that divine Love will meet my every need, and for all the blessings received I am more grateful than words can express. I am thankful to God for Christian Science, and also grateful to Mrs. Eddy for discovering this truth that is our help in times of trouble.

MARGARET KELLEY, Lexington, Ky.

✧

About six years ago I underwent a surgical operation on the advice of a well known specialist. I had had long treatments and a previous operation for the same trouble, but to no purpose. The doctor assured me that in about twenty days I would be a well woman, but the case was more complicated than was at first supposed, and some days after the operation acute lung trouble set in. The cough and the hemorrhage burst the stitches of the wound, which had to be reopened, and the suffering was indescribable, as the heart was not in a condition for me to have an anesthetic administered. For two months I could not raise hand or foot, and with difficulty would glance at the Bible, which was a great comfort.

At length the doctor saw my mental suffering and at a risk allowed me to leave the hospital. Housekeeping was out of the question, as I could not stand, so we went to a pension. There in the evenings after dinner different topics were discussed, Christian Science among them. As I had inquired into many doctrines in the hope of knowing the Bible better, I at once asked what it was, and some very disparaging remarks were made. The evident lack of justice made me desire to know something about this teaching, and my husband said he would help me to do so when I was better. Five months later we went to our own home, and a few days afterward I obtained the address of a Christian Scientist and went to see her. The talk with her did not impress me, but she loaned me the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I found it very good, especially the first chapter.

Some days afterward I returned the book, and was asked if I wished to buy a copy; but I said I was off for a holiday on account of my health and could not afford it. The Scientist however said I could pay for it when convenient, and I was so surprised at being so trusted by a stranger that I bought the book on those terms. I read it every day, and after three weeks stood up straight, cast off the surgical appliance, bathed in the sea, and disobeyed all the doctor's orders. The cough and the hemorrhage had gone, and a prenatal heart trouble began to disappear fast. When I got back home I had the measles, and was a little afraid, as the hemorrhage returned. My husband looked disturbed, but I told him not to worry, as it meant the end of the lung trouble. I was taken ill on a Friday, and on the following Monday was at my duties. Loss of memory was also overcome.

What finally made me take up Science was this. A troublesome growth came on the palm of my hand, and I went to the doctor to ask what it was. He said he could hardly tell, but it could be cut out and my hand would be all right in a few days, although he could not guarantee results. I went home and applied the truth and within a fortnight was free. Now, with the Christ-way and Mrs. Eddy's practical rules, all our problems have been and are being perfectly demonstrated over. I am grateful to my fellow Scientists and for the services. I can say in spirit and in truth, "My soul doth magnify the Lord."

ERNESTINA PRADA, Buenos Aires, Argentina.

✧

Christian Science is the greatest thing in my life, and is lifting me from pessimism to its opposite. The growing knowledge of God as infinite Principle, divine Love, is strengthening and inspiring me. I have been healed of many physical ailments, also of nervousness, an irritable temper, and in a measure of painful self-consciousness, as a knowledge of the allness of divine Love leads me to forget the body and human personality and brings a sense of joyful assurance and of unfailing help and protection.

This assurance is particularly helpful in these days of war and uncertainty. Divine Mind is guiding and guarding us all the way. I would especially mention the Zeppelin raids, which are frequent in our district. Being a physical coward, I would naturally find them terrifying, but every time I realize the presence of Life, Truth, Love, I am spared all suffering, and the event is transformed into an uplifting experience.

From our many healings it is hard to select the best, but the quick healing of my little son from an attack of bronchitis showed me the potency of Christian Science as compared with material remedies. This attack was overcome in two hours by absent treatment, after the father and I had worked all the night previously with no apparent result. I never saw such a quick healing by any other means; it was most impressive.

As for myself, four years ago I was an unhappy semi-invalid. Though not yet thoroughly robust, I am a different woman, and take pleasure in being able to perform my manifold household duties in a regular manner. Christian Science has truly proved a blessing to me and mine. I am unspeakably grateful to God, to our Leader, and to the many kind friends who have helped me in Science.

CATHERINE KENDALL, Wanstead, London, England.

I would like to corroborate my wife's statements, and also to add my own testimony. Christian Science came to me four years ago, when my faith in mankind had been rudely shaken, and also my faith in God, or what I then conceived God to be, for I could not see why He should allow any one to suffer who was trying to be good. Christian Science has given me a God that I can know and understand, and has necessarily given me a better concept of His image and likeness, man; in fact it has put thought on a spiritual basis instead of a material one, and so has transformed my out-



Digitized by Google

look on life. I can now see that my material losses, so called, have been my spiritual gains, and that I have been entertaining angels unawares.

I have found Christian Science a great help to me in camp here at Aldershot. I have proved that "Love is reflected in love;" also that "trials are proofs of God's care" (Science and Health, pp. 17, 66). Christian Science has greatly helped me in overcoming the sense of separation from my wife and two children, and I have learned that I can be about my Father's business wherever I am.

I am grateful for the better understanding of the Bible which I am gaining through the study and application of Christian Science, for the Bible has become a living book since its spiritual meaning is being interpreted. Words fail to express my thankfulness to God, and my gratitude to Mrs. Eddy for giving again to the world that truth which our Master and Wayshower said would make us free.

THOMAS KENDALL.

✧

For more than ten years I have enjoyed the privilege of being a student of Christian Science, and I feel deep gratitude for all the blessings which have come to me through this means. The autumn before becoming interested in Christian Science I had an attack of congestion of the lungs, so lived in constant dread of developing chronic lung trouble. The warning by the doctor to take care never to catch cold, only made me more afraid.

Upon beginning to study Christian Science I did not immediately lose all fear, but realized that either it was right to trust in material remedies for health or it was not, and reached the decision that I must trust God alone to heal me in the future. Gradually my health improved, as I gained a firmer grasp of what Life really is, and for a long time I have been entirely free from fear of this trouble. For years before taking up Christian Science I was almost lame during the winter with chilblains, being unable to go out at times, as I could not bear to have shoes on. This trouble has also vanished, and many other ills have been overcome for me through the understanding of Truth.

Grateful as I am for the physical healing, I am far more grateful for the help Christian Science affords me in the affairs of everyday life. Whenever it has been honestly and understandingly applied to any wrong condition it has proved an unfailing remedy. I am grateful for all the good that comes through The Christian Science Publishing Society, for the joy of being a member of The Mother Church and of a branch church, also for class instruction, and for all the many channels for progress which our beloved Leader, Mrs. Eddy, has opened up for us.

SUSAN FARQUHARSON CAMPBELL, Schenectady, N. Y.

✧

It is because of gratitude and appreciation for Christian Science, and for the many blessings received since becoming interested in this wonderful truth, that I send this testimony for publication. Through earnest study of the Bible, together with Science and Health and the other Christian Science literature, I have been healed of many false beliefs, such as superstition, fear, and criticism. I have learned to express more love for every one, and right thinking has taken the place of wrong thinking. Through trying to realize God's perfect creation and man as His image and likeness, goiter of long standing has disappeared, bowel trouble to which I had been subject for years has been overcome, and an ugly wart on one of my hands has vanished.

I am grateful for these healings, but much more so for the understanding of the allness of Life, Truth, and Love which I am gaining every day. Words could not express my thankfulness for the Christian Science literature, for the services, and for the lectures, which are such a wonderful help to me. I feel profoundly grateful to Mrs. Eddy for giving us this understanding of God.

I. MAE RUBLE, Union, Ohio.

✧

I am very happy to give my testimony as to the benefits derived from Christian Science. In 1910 I was completely cured, in a week's treatment, of tubercular throat trouble of several years' standing. Medicines of all kinds had been tried, and I turned to Christian Science as a last resort. My healing is permanent and my faith is absolute. Many other troubles have been overcome, such as varicose veins, severe headaches, and weakness of the spine. I also find that many conditions of thought have been changed, and I have been lifted into a higher consciousness. That I am now a strong, well woman is all due to Christian Science.

I am striving to love my neighbor and to be pure in heart, as the Bible teaches. I am truly grateful for all that Christian Science has done for both me and mine.

MAE V. KOERNER, San Francisco, Cal.

✧ ✧ ✧

[Written for the *Sentinel*]

## Thoughts for Each Hour

MYRTLE STRODE JACKSON

WINGS in the sky at morning's shining gate,—
The wings of wrath, the maniac wings of hate.
O Spirit, save us e'er it be too late!
Swiftly the answer came:
There are no wings in the wide sky above,
But the protecting wings of God's great love,—
The Holy Spirit brooding as a dove
O'er those who trust His name.
Wings of omnipotence, peace, and protection,
Wings of Love's constant, unerring direction,
Wings of the Spirit, swift pinions of prayer,—
Shelter our homes in Thine all-loving care,
Fold us in stillness, and strength, and perfection.

Mine-fields in depths no fisher-folk discern,
Torpedo tracks the ocean billows churn,
Our ships sail forth, but will they safe return?
Love answered thus:
There are no depths unto your heavenly King.
Good fills all space! O death, where is thy sting?
Can height, or depth, or any other thing
Separate us?
Depths of the ocean of Love ever flowing,
Depths of the riches of Christ's own bestowing,
Depths of God's mercy, of Truth's healing power,—
Be Thou our safety in danger's dread hour,
Thou the All-seeing, All-acting, All-knowing.

Minds, many minds, in business, medicine, art;
Millions of minds in every creed and craft,
What rest for weary brain and aching heart?
Then Science said:
There is no mind in the whole world abroad
But the one Mind, the great, eternal Lord,
Creating earth and heaven by His word,
Himself the head.
Mind of omniscience and true revelation,
Mind of the Spirit, of Love's inspiration,
Mind of the Scriptures, of Christ understood,—
Bind us as one in Thine infinite good,
Rule every heart, every home, every nation.



Digitized by Google

# From Our Exchanges

[Rev. George H. Parkinson, D.D., in *Pacific Christian Advocate*]

All of our interests, both in the things that pertain to business and in the things that pertain to the heart, are immediately concerned with the life of all races and nations, and we must set ourselves to such an interpretation and application of Christ's gospel as will make these new conditions just and brotherly. From some heart the world will demand an adequate ideal; from some fountain it will seek its healing and refreshment. Through her ministry the church must interpret and apply the ideal that is in Christ's heart; it must open a fountain deeper and richer than the comforts of wealth and power, or men will try to rebuild their civilization upon the philosophy without Christ, and upon a science without a heart.

[Rev. J. Frank Thompson in *The Universalist Leader*]

A final truth to be noted is that if we truly and supremely desire the accomplishment of God's purpose, and value our personal achievements chiefly bcause they contribute to that result, we shall rejoice in all the noble and beneficent deeds of other people as if they were our own. We shall make them ours through sympathy with the special benefits which they bestow and the general welfare which they promote. Thus we shall be saved alike from envy and discouragement.

[*The Christian Register*]

A real church is known for a minimum of the things that offend common sense, and is blessed with a maximum of the great affirmations and acceptances that have been good for all mankind since the world began. By this simple emphasis the only organization that is needed will come; it will be not adamant, but well knit; it will be not mechanic, but organic; it will be not cold with perfunctoriness, but breathing spirit and life in its beautiful forms and ceremonies, its fellowship and usefulness. This is the first requirement.

[*Zion's Herald*]

The "simple life," of which we hear so much, is essentially the spiritual life. At its core is an eternal, not a temporal, interest, and it is at peace because it is centered in God. Its singleness is a simplicity that is "in Christ;" it may therefore coexist with the largest amount of service for humanity amid the complexities of the modern world.

✧ ✧ ✧

## Christian Science Sentinel

Subscription price for the *Christian Science Sentinel*, payable in advance:

Postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Subscriptions to the SENTINEL will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

Bound Volume XVIII: (Sept. 1915 to Sept. 1916). Cloth, $4.25; half calf, $5.00. On earlier volumes write for prices.

MONEY EQUIVALENTS

| £ s. d. | Francs | Marks | Guilders | Kroner |
|---|---|---|---|---|
| $9.00 = 1 17 0 | 47.25 | 38.07 | 22.22 | 33.46 |
| 3.00 = 0 12 4 | 15.75 | 12.70 | 7.41 | 11.15 |
| 2.00 = 0 8 3 | 10.50 | 8.45 | 4.94 | 7.43 |
| 1.00 = 0 4 2 | 5.23 | 4.23 | 2.47 | 3.72 |

Make remittances payable to The Christian Science Publishing Society.

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of binding and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased copies of the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

✧

## From the Editor

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

✧

## From the Publishing Society

"Christian Science: Its Principle and Rule in Business," a noonday lecture delivered at Harvard University by Bicknell Young, C.S.B., has been published in pamphlet form and is now ready for distribution.

"Christian Science: A Message which Heals and Saves," a lecture by Edward A. Merritt, C.S.B., is also on sale.

The price for pamphlets is given at the top of the last column on second cover of this periodical.

✧

## From the Clerk of The Mother Church

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

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

✧

## From the Church Treasurer

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

Please remit by postal or express money order, bank draft, or

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# "What Is Money?"

Mrs. Eddy called the fund which Christian Scientists freely gave to build The Mother Church extension in Boston in 1906 "two millions of love currency" (Miscellany, p. 14).

Jesus, when viewing the rich men offering their gifts, said of the widow who threw "two mites" into the treasury of the temple at Jerusalem, "Of a truth I say unto you, that this poor widow hath cast in more than they all" (Luke 21:3).

The widow of Judea and the Christian Scientists of 1906 grasped a high concept of Love as ever-current, they conceived the commodity used by men for their medium of exchange as being a symbol of the all-currency of love and they expressed this concept in the highest terms of service to God and to their fellow man.

The right concept of money is strengthened by studying Mrs. Eddy's comment on the contributions made by Christian Scientists to build The Mother Church extension. She said, "In the *now* they brought their tithes into His storehouse. *Then,* when this bringing is consummated, God will pour them out a blessing above the song of angels, beyond the ken of mortals—a blessing that two millions of love currency will bring to be discerned in the near future as a gleam of reality; not a madness and nothing, but a sanity and something from the individual, stupendous, Godlike agency of man" (Miscellany, p. 14).

That which makes the giving of Christian Scientists so much more effective than the mere giving of money is the understanding with which Christian Scientists give.

*It is impossible to compute the good done for the world, or to Christian Scientists themselves, by those activities of The Mother Church and its branches, all of which are the direct or indirect results of Mrs. Eddy's revelation of God's "infinite resources" (Science and Health, p. 60). Through these channels Christian Scientists are furnished the opportunities to give scientifically. The mere contribution of funds for any purpose without some measure of the scientific understanding of giving really nullifies the effect of the gift.*

The unselfish support which Christian Scientists are giving to all of these activities of The Mother Church and its branches cannot be computed as money; it must be measured in terms of Mind. "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79). True giving is a symbol of constructive spiritual building.

Digitized by Google

# Works on Christian Science

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Text-book

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only text-book on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include both English and German editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1,103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each, $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

---

**Quantity prices are on shipments to one address only,** but quantity lots at quantity prices cannot be made up of different books or of different styles of binding. *Attention is called, however, to the exception to this rule which is made in the cases of Science and Health, and of Miscellaneous Writings, as given under these titles in this price list.*

---

*Address all orders for above works, and make remittance by New York or Boston draft or money order, to*

ALLISON V. STEWART, FALMOUTH AND ST. PAUL STS., BOSTON, MASS.

Digitized by Google

OCT 12 1917

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General.

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










Vol. XX No. 7

Boston, October 13, 1917

Contents of This Number

Christian Science Literature (List of publications) . . . . . 122
The Tenth Commandment — Rev. James J. Rome 123
"Love never faileth" — Ida E. Beer 123
The Work of Healing — Mora Tucker 124
Reality versus the Counterfeit — Lewis C. Strang 125
On Guard — Laura Dunbar Hagarty 126
Brief, Clear, and Effective Testimony — Esther E. Watson 127
Selected Articles . . . . . 127
Love Unchanging (Poem) — Edith L. Perkins 129
Editorial
Economy . . . . . 130
Christian Science not Debatable . 130
Adaptation . . . . . 131
Among the Churches (Current Notes) . 132
The Lectures . . . . . 132
Testimonies of Healing . . . . . 134
From Our Exchanges . . . . . 138
Special Announcements . . . . . 138
What Is Circulation? . . . . . 139
Works on Christian Science, by Mary Baker Eddy . . . . . 140

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·FALMOUTH·AND·ST·PAUL·STREETS· ·BOSTON·MASS·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

**Established in 1908 by Mary Baker Eddy, Discoverer and Founder of Christian Science**
**Published Daily, Except Sundays and Legal Holidays**

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local news-dealer, one month, 80 cents.

## The Christian Science Journal

**Published Monthly**

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

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

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

Bound Volume 34 (April, 1916, to April, 1917): Cloth, $4.00; half calf or half morocco, $4.75. On earlier volumes write for prices.

## Der Herold der Christian Science

**Established in 1903 by Mary Baker Eddy, Discoverer and Founder of Christian Science**
**Published Monthly**

A Magazine printed in German, which publishes original and translated articles and editorials bearing upon Christian Science, also testimonials of healing.

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Bound Volume 14 (April, 1916, to April, 1917): Cloth, $3.75; half calf or half morocco, $4.50. On earlier volumes write for prices.

## The Christian Science Quarterly

**Published January, April, July, and October**

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

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $1.00; single copy, 25 cents.

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

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. 424 pages. Cloth, $2.50. Edition de luxe, $5.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** 132 pages with index. Paper covered, 15 cents; cloth binding, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet. Paper cover, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 14 subjects in French and Swedish; 18 subjects in German. Ten copies to one address, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated, 107 pages. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. 128 pages, paper covered, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $1.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12 x 16), $1; 12-inch (mount 15 x 20), $2; 16-inch (mount 21x29), $3.50.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18 x 24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11 x 14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483 x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440 x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683 x. Large type Bible, 10¾ x 8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

**Aluminum Lesson Markers.** Set of thirty, with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

Remittances should always accompany orders, and be made by check, money order, or exchange on Boston or New York. Currency or coin should not be sent by mail unless registered. Please send no money or business letters to the Editor or Editorial Department.

Send all orders for the works of Mrs. Eddy, with remittance by New York or Boston draft or money order, direct to ALLISON V. STEWART.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered at Harvard University by Bicknell Young.

**Upward Footsteps.** Also printed in Dutch.

**Fulfilling the Law.** Also printed in Danish.

**Prayer and Healing.** Also printed in French and German.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**Environment and Opportunity.** Also printed in French.

**The Father's Business.** Also printed in German and Swedish.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**The Law of Kindness. "What Went Ye Out For to See?" "Then the Full Grain in the Ear." "Awake Thou That Sleepest." Law and Work. Confidence and Supply. Birthright and Dominion.**

OTHER TRANSLATED PAMPHLETS

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

FOR LITERATURE LISTED ABOVE ADDRESS ORDERS AND MAKE REMITTANCES PAYABLE TO

**The Christian Science Publishing Society, Boston, Massachusetts, U. S. A.**

Digitized by Google

# Christian Science Sentinel

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

Vol. XX October 13, 1917 No. 7

## The Tenth Commandment

REV. JAMES J. ROME

WHEN we remember that every mortal is a creature of education and that the influence of environment and association is largely responsible for the formation of his character, it is very evident that his manner of living is simply the result of his obedience to that particular condition of thought by which he has been surrounded. No matter how much a man may think he is independent, self-made, and free from external influences, he is not, until he gains freedom in the truth.

While the responsibility for one's earlier experiences may rest on others, every one must and does inevitably arrive at a period known as the age of accountability or responsibility, when his own choice must be made as to the path he will follow,—a time when the appeal of Joshua to the people of Israel is applicable to him individually: "Choose you this day whom ye will serve." Whatever line of thought he decides upon and pursues will soon be apparent by the effect produced in his life. The words of Paul to the Romans are therefore of universal application: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Hence the question constantly faces each individual, Whom or what am I obeying?

Obedience does not necessarily imply a sense of servility or subjection to another's thought. Being obliged to follow the commands of another would imply personal domination. The original word obey used in the above passage does not imply compulsion, for it means to hearken or listen submissively. Now it is very evident that we cannot be giving heed to two opposite things at the same time. If we are listening to error we are disregardful of and consequently disobedient to Truth; if we are admitting the wrong we are denying the right, and if we are obeying the material or mortal sense we are disobedient to the spiritual; hence Jesus' saying, "No man can serve two masters." Yet every moment we are obeying one of these opposing thoughts.

The only one who can rightly demand our obedience is God, the Principle of man's life, that on which his very existence depends. The only real obedience, then, is man's reflection of his divine Principle. In reality a disobedient man is an impossibility,—one might as well speak of a nonreflecting mirror. The reflection of divine Principle as presented in man portrays perfect being. The obedience required of mankind is the recognition and acknowledgment of this fact, namely, that man in reality expresses only good. The admission of this fact relieves one from his subjection to the power and influence of erroneous belief, and brings him into possession of his divine rights of health, holiness, and harmony. The Scripture declares, "If ye be willing and obedient, ye shall eat the good of the land." As a man comes into a knowledge of his true relation to God, he will be found in accord with everything that is Godlike.

The only real obedience is willing obedience. Unwillingness, or self-will, is the root of all disobedience. Mere outward observance of rules or regulations is not obedience, and neither is compliance with certain demands from a sense of fear or the mere desire to please. Obedience is doing what one sees to be right because it is right. Willing obedience to the leadings of truth so far as we apprehend them will open the thought to receive more truth; but disobedience to our highest understanding of right will shut us out from the heavenly kingdom. This demand for obedience applies to the smallest details of human experience, and only as we are diligent in recognizing and complying with these demands constantly, are we prepared to accomplish good results, which in turn will lead us to a higher understanding of truth, whereby we are enabled to attain still better results. To the faithful steward in the parable it was said, "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." This rule of progressive obedience is forcefully illustrated in the study of mathematics. Only as the rules for one class of problems are understood and strictly observed are we prepared to grapple with problems in a higher branch and master them.

The mainspring of all obedience is love. In "Miscellaneous Writings" Mrs. Eddy says, "Obedience is the offspring of Love; and Love is the Principle of unity, the basis of all right thinking and acting; it fulfils the law" (p. 117); and in her Message to The Mother Church for 1902 she says, "Selfishly, or otherwise, all are ready to seek and obey what they love" (p. 17). Readiness to be controlled by divine Love, quiets the turmoil and strife of self-will, mortal desires and ambitions, and enables us to hearken—listen diligently—for the direction of supreme wisdom and willingly obey the divine voice.

✧

## "Love never faileth"

IDA E. BEER

IN going over the whole of the experience which follows, the writer's heart is full of gratitude to a loving Father, who guided, guarded, sustained, and delivered us during a recent disaster at sea. Every action of ours that day was a thought expressed, and that it was a reflection of God's thought the end will surely prove. The first saving thought was in changing the position of my steamer chair. It had been placed away forward, but my husband thought I would be warmer and more comfortable farther astern, so he moved me back. When the explosion came the place where I had just been sitting was entirely demolished.

It was a beautiful day, and my husband stood leaning on the rail near me, looking out over the water, when far away he saw the wake of a torpedo, and called out, "Torpedo coming!" Immediately afterward there was a crash, a whole sea swept over us, and the bow of the boat was cut off as with a knife, and sank from sight. I was very much surprised, after a few moments, to realize that we were still unhurt on the boat. We removed our coats, and within two feet of us hung two life preservers, which we helped each

Copyright, 1917, by The Christian Science Publishing Society.

Digitized by Google

other to adjust. Then we stood there alone, as everybody had rushed astern. I asked where we should go, and never doubting that the ship would sink in a few minutes, my husband remembered what a friend of his, a passenger on a steamer which had been sunk, had said, that in case of shipwreck we should get up high; so we made our way forward, and up on the captain's bridge, where there were lifeboats. One was just being launched, and we got in along with about fifteen men, I being the only woman, as the captain's bridge was very difficult to reach, the ladder leading to it having been shot away.

I had always known that many lifeboats were upset in the launching, but I knew there was a law of God to meet our need, and that this law was in operation and would bring us safely down to the water. It did, although at least twenty-five people jumped into the boat as she slowly passed alongside of the ship. Just as we were safely afloat and pushed off free of the ship, water poured into the boat, which we bailed with hats, caps, hand bags—anything we could find. Every one feared we would sink, but God's law, as understood in Christian Science, was right there to adjust everything, and after a little while the leaking stopped.

One great difficulty which we had to overcome was our being unable to understand one another, as there were people of so many different nationalities aboard. There was a woman floating in the water near us, calling for help, and we and a brave young Englishman were pulling toward her, while the others were pulling in the opposite direction, as we already had fifteen more passengers than the boat was supposed to hold. We had to have a leader, and divine Love became that leader, inducing the others to pull with us, and we were able to save six more without any further protest.

We rowed around, one harmonious company, for several hours, keeping near the ship, but not yet allowed to go aboard, as there was no surety that she would keep afloat. Then suddenly from a calm sea there was a change to wind, black clouds, and a few flakes of snow. Despair seized many, for we knew that neither the ship nor our little boat could withstand rough weather, as we were so heavily laden that to ship one sea would have been fatal to us. Then clear as crystal came the remembrance of a statement in the article "God's Law of Adjustment" (see pamphlet, "Law and Work"): "If a man were drowning in mid-ocean with apparently no human help at hand, there is a law of God which, when rightly appealed to, would bring about his rescue." I shut my eyes to the mortal fear and suffering about me and appealed to that law. There was no human help near, but God is everywhere; His is the only power that can say to the waves, "Peace, be still," and He said it.

In a very few moments the storm had passed away and we were recalled to the ship, which seemed likely to be able to keep afloat until help came. But it was several weary hours before a ship came—and how I had prayed that we might be saved by a vessel going to France, as we were on our way home to Switzerland, where, although we are Americans, we had lived for the past nine years. The order came, "Women first," and the transfer of them began. There was also a rope fixed by which men could slide down from our boat to the other vessel. My husband and I had been together through it all, and I did not wish to be separated at the last, so we waited until I was the last woman left, and then we were passed over together. Immediately afterward the call came to cast off, and I was overjoyed to find we were headed for France.

That run through the night, dark, cold, everybody fearful that another torpedo might find us, was over none too soon, and we were so grateful when we stepped on shore about twelve hours after the disaster. Of course we were wet, cold, and had sustained slight sprains and bruises, but God's law was right there to appeal to, and everything was met and overcome. I am sure that any one who reads this will agree with me that it was a wonderful demonstration of God's willingness and ability to save.



## The Work of Healing

MORA TUCKER

CHRISTIAN SCIENCE rightly applied and rightly received heals completely and permanently, but we must be willing to comply with the requirements whereby the healing power of Truth can be demonstrated. It is very different in its requirements and operation from other curative systems, the healing being the result of the operation in human consciousness of spiritual law.

In applying to a Christian Science practitioner for treatment, the patient must understand that treatment is a cooperative work, and that neither the practitioner nor the patient does the healing. The practitioner understands somewhat of the spiritual law, the law of Truth, also what God is, what man is, and the relation existing between God and man. His work is to realize this clearly, and to lead the patient to relinquish his false concepts of both God and man, thereby opening his consciousness to the operation of spiritual law.

A thought which seeks help through spiritual means while still clinging to the desire for material help, is verily a "house divided against itself," which cannot successfully withstand or destroy the claims of sickness. On page 167 of "Science and Health with Key to the Scriptures" by Mrs. Eddy we read, "Only through radical reliance on Truth can scientific healing power be realized;" and again, on the same page: "The scientific government of the body must be attained through the divine Mind. It is impossible to gain control over the body in any other way." Outward conformity to these requirements will, however, do very little to forward the healing, unless every suggestion of material help is excluded from consciousness and thought is held steadfastly to the omnipotence of God.

Very often the patient gets the impression that all that is necessary for him to do is to be willing to let Christian Science heal him, but he needs to understand that sickness is in the first place the result of a wrong mental condition, in other words, of wrong thinking. It can be readily seen that while spiritual law is operative at all times and in all places, the patient may prevent its operation in his consciousness by holding to false concepts and thoughts unlike God, good,—such as fear, impatience, criticism, resentment, selfishness, dishonesty, and such evils.

God's law is continuously operative, but to come under the government of this law we must remove whatever would obstruct it. We must love God with our whole heart, strength, and mind, and our neighbor as ourself, if we would be free. No one can work out our salvation for us. We must all do our own praying and our own reading, in so far as we can. The Christian Science practitioner can, however, do much to help by directing the patient's search for the truth, showing him where his thought needs correcting, and by his own clear realization of the truth.

The patient on his part must come with an earnest desire to know the truth revealed in Christian Science, with a humility which will enable him to be obedient to its requirements, and with at least as much patience as he has pre-



Digitized by Google

viously had with material means of healing. Such a state of consciousness indicates that already a great many obstructions have been removed. Nothing worthy of possession comes to us without some effort on our part. Let us be willing to sell all that we have in order to gain this "pearl of great price." Every improved physical condition brought about through the application of Christian Science indicates a purer thought, a more enlightened consciousness, some putting off of the "old man with his deeds," and some reflection of that Mind "which was also in Christ Jesus."

When we consider how much stress is laid by the medical profession on proper atmospheric conditions and proper food for children, is it strange that Christian Scientists should be just as careful of the mental atmosphere and thought food? Jesus the great metaphysician declared, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." At another time, speaking to his disciples, he said, "I have meat to eat that ye know not of," referring to his knowledge of God, which was sustaining him. The following incident, which occurred a few years ago, may illustrate this truth.

A woman came to my home one afternoon in great distress about her little child. Her appearance was so uninviting that my first effort on seeing her was to look beyond the seeming and hold fast to the true concept of man. She told me of the child's condition, which I recognized to be what is known as scurvy, and it had reached the stage where the child was having spasms continuously. I knew that this physical condition was supposedly due to impure air and impure or insufficient food, but my knowledge of Christian Science enabled me to look beyond the material and to reach the real cause of the trouble, to understand that a pure mental atmosphere and spirituality of thought were needed above all else to establish harmonious conditions. I explained to the mother the cause of disease and the remedy. She promised to keep out of the home all impure conversation, all gossip, and to read the Bible and Science and Health.

The child was healed in one visit, but the real healing was in the consciousness of the mother. Her purified thought was soon manifested in more harmonious surroundings, a clean, well kept home, and in neat personal appearance on the part of herself and children. We do not need to seek a material atmosphere to find health, or certain kinds of food in order to be well. If we make our mental atmosphere what it should be, not only will we be benefited, but our little ones will be well and happy.



## Reality versus the Counterfeit

LEWIS C. STRANG

IN pursuit of her stupendous task of uncovering to the human consciousness the unreality of matter and contrasting this unreality with the reality of Spirit, Mrs. Eddy frequently characterizes as "counterfeits" the universe and man which are cognized by the material senses. The following quotation from "Science and Health with Key to the Scriptures" (p. 337) is illustrative: "The visible universe and material man are the poor counterfeits of the invisible universe and spiritual man."

Students of Mrs. Eddy's writings often marvel at her accurate use of words and her ability to choose from the many meanings which human usage has gathered around the same word, the one distinctive concept that best serves her purpose of making clear the spiritual idea. Her use of the word counterfeit is markedly characteristic of this keen selective quality, so much so that to gain an adequate and accurate sense of the fundamentally important teaching contained in passages of which the one quoted is typical, it is essential to acquire a clear, definite understanding of the metaphysical meaning of this term.

At first thought the meaning seems quite obvious. One thinks of a counterfeit dollar bill, picturing it in thought as something which looks like a genuine dollar bill. Without realizing it there has forthwith been given to the counterfeit a certain sense of reality and substance. Unfortunately, in too many instances thought as regards the nature of the counterfeit stops at this point, with the result that right there begins the deception of the material senses which would cloud the understanding of what Mrs. Eddy means.

One dictionary gives as the first meaning of the noun counterfeit, "That which is made in imitation of something, with a view to deceive by passing the false for the true." In her use of the word Mrs. Eddy never loses sight of the basic sense of deception, and he who would follow her revelation must always carry his concept beyond the point of superficial resemblance argued by the material senses to the perception of the deceptiveness which is inherent in the full meaning of the word. Returning to the counterfeit dollar bill with this clearer, fuller meaning in mind, it is evident that any resemblance which may seem to exist between the counterfeit and the genuine is entirely on the surface—a resemblance which deceives one who is ignorant but never one who knows. The trained sense of the expert handler of money instantly detects the spuriousness of the counterfeit and casts it out.

Thus, although the deceiving and deceived material senses would argue that there is a likeness between the counterfeit dollar bill and the genuine, the truth is that they are diametrical opposites. The genuine dollar bill is something; the counterfeit is nothing. The genuine is good; the counterfeit is bad. The genuine is a real dollar bill; the counterfeit is so unreal that it is no dollar bill at all. It has no legitimate existence, and therefore it is ruthlessly destroyed, so that even material sense, which is inclined to believe somewhat in its reality, sees it no more. The genuine dollar bill has value, but no one believes that one hundred cents of real value has disappeared when the counterfeit dollar is no more; no one experiences even a sense of loss except the unfortunate person who was deluded into believing that he possessed a dollar when he had only a counterfeit. Even he has suffered no real loss, for his false belief about the worth of the counterfeit could not give it actual value.

Furthermore, it is seen that together with the sense of deception inherent in the word counterfeit there is also the meaning of oppositeness to, in quality and nature. That Mrs. Eddy recognized this and included it in her concept of the word, is indicated in the following quotation from the definition of Adam: "Life's counterfeit, which ultimates in death; the opposite of Love, called hate" (Science and Health, p. 580). It is plain that a counterfeit of life, which ultimates in death, is the opposite of that Life which is eternal; and the added explanation of the counterfeit as "the opposite of Love, called hate," makes the point still plainer. Therefore, when Mrs. Eddy declares that "the visible universe and material man are the poor counterfeits of the invisible universe and spiritual man," she is stating in unmistakable and comprehensive terms the eternal truth that any resemblance which material sense may argue as existing between "the visible universe and material man" and "the invisible universe and spiritual man," is inherently deceptive and illusionary; that in reality the two are diametrical oppo-



Digitized by Google

sites in nature and quality—the one bad, the other good; the one causeless and without principle, the other the eternal effect of the creative, intelligent, divine Principle called God.

The efforts of material sense to instill and perpetuate a pseudo-science of correspondences between the illusions of mortal belief and the realities of spiritual creation are as insistent as its efforts to maintain the reality of matter itself. But no one who understands Mrs. Eddy's use of the word counterfeit can for a moment be led astray by so false an argument, however plausible or satisfactory it may seem to be at its first presentation. Its plausibility is superficiality; its satisfaction is subtlety. When Mrs. Eddy says counterfeit, she means counterfeit; she never means counterpart. She is always consistent with the proposition definitely stated in the following quotation: "Anatomy and theology reject the divine Principle which produces harmonious man, and deal—the one wholly, the other primarily—with matter, calling that *man* which is not the counterpart, but the counterfeit, of God's man" (Science and Health, p. 148).

The relation which the beliefs of matter—"the visible universe and material man"—bear to the ideas of Spirit—"the invisible universe and spiritual man"—is the relation which darkness bears to light, a negative to a positive, an absence to a presence. One would never dream of studying darkness in order to learn about light. On the contrary, one knows that as he learns the nature and laws of light he gains greater and greater dominion over darkness; he realizes that he might study darkness forever and the only result would be the tragedy of losing even the little light that he has, as the fishes of Mammoth Cave, Kentucky, are said to have lost their sense of sight through constant living in the dark. So also one might investigate, analyze, and explore "the visible universe and material man" throughout the ages (and material so-called science has committed this awful blunder) and find not a hint of reality.

The wise Christian Scientist does not waste his time with counterfeits in his pursuit of the genuine. He is endeavoring to reach beyond the illusions of sense and grasp to some extent the realities of Spirit. He is learning what it means to be the man of God's creating—to be intelligent, loving, to "overcome evil with good." He is experiencing the notable achievement that his clearer perception of spiritual reality does not spoil him for practical human living, does not make him impatient or out of tune even with "the visible universe and material man," but enables him to understand the one and to help the other more effectually than he ever could before. Because he knows that matter is the counterfeit of Spirit, he, like the expert handler of money, is consistently lessening the danger to himself and others of having the unreal foisted upon him as the real.



## On Guard

LAURA DUNBAR HAGARTY

EXPERIENCE proves the wisdom of becoming so familiar with the works of the Discoverer and Founder of Christian Science that incorrect teaching is at once detected. Frequently there circulates in attractive epigrammatic or antithetic form a decidedly misleading thought, but because of its rhythmic sound and the semblance of truth it announces, it readily becomes current, eclipsing in popular use the safe utterances of absolute good.

"You do not have to fight; you do not have to struggle; you only have to know," is one offender. Nowhere in Mrs. Eddy's life or writings is there any warrant for the enervating assertion that we do not have to struggle, or to be on guard. On the contrary, we find on page 4 of Science and Health this anticipation of continuous warfare: "The habitual struggle to be always good is unceasing prayer." Indeed a glance at the Concordance to Science and Health shows that under the headings "struggle," "striving," "overcoming," "warfare," and synonymous terms, our Leader enforces over and over again the fact that spiritual ascendancy is won only by supreme effort, and in this position she is entirely Scriptural. Both the Old and the New Testament abound in biographic and didactic accounts of the struggles made by mankind to remain true to God, divine Truth.

In Israelitish and Judaic history, industrial, political, civil, and religious liberty was won by mighty effort. An intimate acquaintance with the lives of the most distinguished leaders among the children of Israel forces the conclusion that attainment meant striving against the powers of evil. Records of conspicuous individual godliness among the rank and file of the people offer evidence that achievement was the result of virile endeavor. Abraham, Jacob, Moses, Nehemiah, Daniel, proved that consecration to God means constant watchfulness and effort. Deborah, Hannah, Shadrach, Meshach, and Abednego confirmed the wisdom of the apostolic injunction to "fight the good fight of faith."

Above all else, the example and the words of the Master are conclusive. "Strive to enter in at the strait gate," "Watch ye and pray, lest ye enter into temptation," "My Father worketh hitherto, and I work," are his injunctions. From early boyhood, as shown in his courageous debate with the doctors of the law, until his final triumphant demonstration over all evil, Jesus the Christ exemplified the fact that to serve God involves not only work but warfare.

Assertions which apparently are so well balanced and therefore so invitingly quotable as, "You do not have to fight; you do not have to struggle; you only have to know," accomplish their end by making the recipient satisfied to relax in his mental work. No harm whatever would result if "knowing" always came without any preliminary clearing away of erroneous concepts, but the fullest "knowing" is the child of persistent, consecrated activity directed toward a fuller understanding of God. Knowing does not come to humanity as do the sunbeams, entirely unsought. Unquestionably there are times when knowing comes like Pentecostal light, on occasions when the receiver is not aware of any special effort on his own part to bring about the desideratum. Such times, however, do not represent the daily experience of the seeker for Truth.

Those who are fighting error as something may need to be reassured that knowing the truth about God and about themselves is all that is necessary. For this purpose our Leader has abundantly covered the ground in absolutely scientific phrase which carries with it no element that must subsequently be unlearned. For instance, on page 567 of Science and Health she says: "The Gabriel of His presence has no contests. To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death." Christian Science practitioners and those who testify at Wednesday evening meetings would run no risk of adulterating pure metaphysics in this respect if they carefully scrutinized each current saying before giving it wings, and then searched Mrs. Eddy's writings for the exact sentence which fits the case. In this connection it is interesting to note that masters of English are beginning to acknowledge that Mrs. Eddy's writings contain examples of the best English prose style. It is not necessary, therefore, for the Christian Scientist to turn to other authors for superior modes of expressing spiritual teaching.



Digitized by Google

Especially noteworthy is the fact that our Leader's writings invariably direct thought to the Principle of all healing, —to God Himself; and thus she gives the seeker or learner a working basis upon which to build. If the Christian Scientist would build solidly, he must be on guard against the allurements of lethargy or apathy. On page 2 of her Message to The Mother Church for June, 1900, Mrs. Eddy says, "The song of Christian Science is, 'Work—work—work—watch and pray.' "

## Brief, Clear, and Effective Testimony

ESTHER E. WATSON

IN thinking upon the giving of testimonies it has often seemed better to give more prominence to the operation of good in human consciousness, rather than to dwell too much on error's ways and works. Every one who has received help in Christian Science surely has experienced a deep sense of gratitude and an earnest desire to express it, not only to friends but at the weekly testimony meetings; yet it seems to be quite a common experience to have arguments come to us in the way of reasons why we shall not or can not give expression to our gratitude. Error suggests that we cannot talk so well as some others, or that our demonstration is not sufficiently great to be of interest, when in fact any and all excuses that come to us for not giving our testimony are but attempts to hinder us from glorifying God.

When a person wishes to testify as to what divine Truth has done for him or her, it is well to consider whether it is immortal Mind or mortal mind which is the impelling force. If we know that we of ourselves can do nothing, but that it is God who worketh in us "both to will and to do of his good pleasure," then the truth will be voiced in an effective manner.

We are reminded that some of the most wonderful of Jesus' demonstrations of healing have been told in a very brief way, yet clearly and effectively; such as that of the widow's son being raised from the dead, where a few verses tell the story. The account closes with these words: "There came a fear on all: and they glorified God." Again we read that "great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel." The wonderful story of the healing by Peter and John of the man at the gate Beautiful is told in a few verses, and we read that the man expressed his gratitude by entering "with them into the temple, walking, and leaping, and praising God."

By relating too much in the way of detail our testimony is apt to have the opposite effect from that which is intended, for thereby we seem to admit to ourselves, as well as impress upon the thought of others, that the error or falsity was real and something to be known and felt, when the only effect a testimony should have is to prove to all that we have been able through the teachings of Christian Science to demonstrate that God and His idea alone constitute reality and are all there is to be known.

To make a testimony brief yet effective, we may well think upon the words of St. Paul, "Let this mind be in you, which was also in Christ Jesus." Then if we let this Mind govern us it will express itself, and our testimony will be brief in the statement of facts, clear in the understanding that God is the only power, and effective in its mission to the stranger within our gates and to all mankind.

# Selected Articles

["The Infinite Resources of God"—*The Christian Science Monitor*, Boston, U.S.A., Aug. 27, 1917]

Mrs. Eddy, when she wrote on page 330 of Science and Health, "God is infinite, the only Life, substance, Spirit, or Soul, the only intelligence of the universe, including man," stated the basis from which Christian Science demonstrates that the resources of God are unlimited. The material world is quite oblivious to the fact. Look where one may, there is to be found the belief in limitation. Sometimes it takes the form of ill health, at another time it assumes the guise of poverty, while it frequently masquerades in the garment of evil, that darkened mentality which is simply the belief that good is not omnipresent.

Now Christian Science has come to enlighten mankind as to the true nature of God. Through knowledge of the truth which it reveals the sense of limitation will be broken for human beings and the infinite resources of God become available for them. To those who are oblivious to the true status of man, the position is analogous to the case of a man in bodily starvation who is living beside a locked room full of every provision suitable for human sustenance, with the key of the room in his possession, but who cannot open the door because he thinks the key has been lost. That is how it stands with every man who believes he is unable to avail himself of the abundance of good which it is in the power of God to bestow. He stands in gloom surrounded by the infinite riches of Spirit, as completely shut out from the use of them, through material belief, as if they were entirely locked off from his reach or infinitely removed from his grasp.

What, then, is the error which seems to produce the effect just described? It is the belief that God is not infinite in every one of the attributes of His being. Christian Science insists on the truth of the allness of God. Christian Science holds that no progress worth the name can possibly be made by mankind toward the utilization of the resources of God, until they have obtained a grasp of the divine nature as "the only Life, substance, Spirit, or Soul." God, Christian Science says, is the only real presence, power, or substance; and this being so, there exists no real material presence, power, or substance. Matter is unreal because Spirit is infinite; so-called matter is a false sense of reality, an erroneous belief of substance where substance is not.

It will be seen that Christian Science altogether contradicts what are called the material senses. It gives them a flat denial. It likens their testimony to the illusion of a dream. It states unequivocally that the human mind gives matter all the presence and power it seemingly has, and that this so-called mind suffers by the recoiling of its own false beliefs upon itself. So long as the human mind hypothesizes matter as reality it will continue to believe in material resources, and the spiritual resources of God will remain hidden and seemingly obscure.

To Jesus the Christ the unlimited resources of God were available. They sustained him for forty days in the wilderness. He drew upon them liberally when he fed the multitude who had followed him to hear his message. It was from the same unlimited source he obtained the understanding of spiritual law which enabled him to heal the most aggravated cases of disease which sought his aid, and to walk upon the face of the waters of the Sea of Galilee. Knowing the allness of God as he did, knowing the nothingness of matter as he did, Jesus could say to those about him: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Christian Science inspires with



Digitized by Google

the same faith that the Master possessed, because it reveals the truth he so wonderfully set forth.

When a man prays the prayer of spiritual understanding, as Christian Science teaches him, he strives to realize the allness of Spirit, strives to make clear to himself that because of the allness of God, Spirit is the only real substance in existence, and that it is available at all times everywhere. As he does this, and precisely as he does this, he rises above the false sense of material substance and begins to understand the words of Jesus just quoted. It is not a question of asking God to bestow His spiritual blessings, but of a man so understanding the true nature of God and spiritual man as to be able to avail himself of those blessings. How clearly did Mrs. Eddy see this when she wrote, "Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul" (Science and Health, p. 60).

But how, it may be asked, can the resources of God, Spirit, meet the needs of human beings materially? What happens to human sense is that as a human being gains a knowledge of God as Spirit, and as fear is removed by this knowledge, he becomes freer, throws off the belief of limitation which is solely a material conception of things, and finds himself obtaining an increased sense of possession which takes the form of meeting his human needs. No one who has grasped to any extent the teachings of Christian Science has failed to prove for himself the truth of the saying of Jesus, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The resources of God are not limited in any way. Just as they supply the so-called material needs of the passing day, they are present to raise up the sick and to comfort those who mourn. And how? By the same mental process in every case. A sick person believes himself the victim of material law. He learns through Christian Science of the truth of being, the allness of Spirit and spiritual law; and as he does so, the material beliefs which bind him are broken and he obtains a better sense of health. Similarly with the disconsolate. Good is unlimited. Good never can be destroyed or lost or injured at any time. All that ever can perish is a finite sense of things, or false material consciousness. No limit can be put to the resources of God, because God is infinite Love.

✧

[Robert S. Ross in *Truth Seeker*, New York, N. Y.]

A truth seeker is one whose aim is to find that which is true. Obviously, such a person needs to be sincere, open-minded, and above all disinclined to prejudge. An insincere, narrow-minded, prejudiced person could never find the truth, because he would be prevented by his own mental darkness from finding the way out into the light. This may explain why many of the ideas that have blessed mankind have come to light in unexpected ways, outside the beaten paths of popular opinion and self-satisfied orthodox teachings.

I am led to refer to this matter because of an article headed "Christian Science," the author of which displayed a surprising unfamiliarity with and prejudice toward the teachings of Christian Science. In every instance he misrepresented the subject. Those readers who admire sound argument—and I am sure they are many—must have been impressed by the absence of it in the article referred to. To refer to a uniformly happy, healthy, law-abiding body of people as "neurotic, hysterical, religious epileptics" indicates anything but a truth seeking attitude.

The God of Christian Science is Principle. The aim of Christian Science, as taught by Mrs. Eddy in Science and Health, is to teach mortals to mold their thoughts and deeds so as to coincide with this perfect model. In no other way, Christian Science declares, can mortals become like Principle, or Godlike.

✧

[Carl E. Herring in *The Bee*, Omaha, Neb.]

In *The Bee* a critic pertinently suggests that if the Bible is its own best interpreter, why Science and Health? We answer that Science and Health brings us back to the spiritual meaning of the Bible from which the plethora of commentaries and apologetics has sidetracked us. At present we stagger under the weight of creeds and dogmas and need a guide and some inducement to lead us back to the religion taught and exemplified by Jesus of Nazareth.

Our critic further says that no one was ever converted to Christian Science simply by reading the Bible. Surely he must have overlooked the fact that Mrs. Eddy was converted to Christian Science through reading the Bible, and we will not entertain the thought that our critic means to suggest that Mrs. Eddy was not thoroughly converted.

The average sermon, as we all know, starts with a text and uses it as a point of departure. A Christian Science service, on the contrary, starts with the Bible and uses it throughout the entire service. Probably no body of religious people study the Bible more than do Christian Scientists.

There is no copyright on salvation, and Christian Science has sufficiently shown its ability to survive and to meet the needs of humanity, so that it would seem now to be the part of wisdom to put up the hammer and make use of at least the fundamentals of this religion which has regenerated so many lives.

✧

[Rose A. Lilly in *Jackson* (Mich.) *Patriot*]

An article appeared in the *Patriot* entitled "You Get What You Think." The fair, open-minded way in which the writer endeavored to point out the good in Christian Science is to be commended. In teaching the allness of Mind and the consequent nothingness of its opposite, matter, Christian Science makes a clear distinction between the divine Mind, or God, and the so-called mortal mind. In other words, it is the Mind which was in Christ Jesus, and not the mortal or "carnal" mind, which Paul says is "enmity against God," to which Mrs. Eddy refers on page 468 of the Christian Science textbook, "Science and Health with Key to the Scriptures," where she says, "All is infinite Mind and its infinite manifestation, for God is All-in-all." Christian Scientists understand that to the extent that they come into possession of the Mind of Christ and intelligently put off or reject the carnal mind and its testimony, they demonstrate that matter and its attendant ills are unreal, since matter is nothing but mortal mind or human thought objectified.

Christian Science does not deny that disease exists as a false belief of mortal mind. However, it does deny that disease exists as a reality of God's creation, and proceeds in the manner taught and demonstrated by Jesus the Christ to eliminate it from human experience. That Christian Science healing is based upon a clear understanding and application of the words and works of the Master is proved by the fact that through its ministrations sickness and disease, both functional and organic, are being permanently overcome in the manner prescribed by him and without resort to material means. It would be useless to attempt to convince hundreds and thousands of good people who have been raised from beds of suffering by Christian Science after having exhausted all material means in search for health that they need anything material as a healing agency. They have learned from experience the truth of Mrs. Eddy's words on page 67 of



Digitized by Google

Science and Health, "Grace and Truth are potent beyond all other means and methods."

Had the great Physician believed that some diseases were the result of material and others of mental causes, and that some were harder to heal than others, he would have placed himself on a level with those he would help and thus would have limited the power of God through whom the healing works were accomplished. Apparently it took no greater effort on his part to heal the man "which had a spirit of an unclean devil" than it did to restore whole the impotent man "which had an infirmity thirty and eight years" in the sheep market at Jerusalem.

On page 476 of Science and Health Mrs. Eddy gives a concise statement of the method employed by Jesus in all of his healing work. She says: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

Christian Science teaches that all disease, whatever its name or nature, results from a misunderstanding of God and the real man of His creating. In the Bible we read, "All things were made by him; and without him was not any thing made that was made." In this light it is seen that all of the ills which appear to the material senses to be real and to have a material or a mental cause are without God-given authority and are therefore capable of being destroyed by a correct understanding and application of God and His spiritual creation.

✧

[W. Stuart Booth in *Greeley* (Col.) *Tribune*]

When the most scientific and Christian man of all time, Christ Jesus, went about doing good,—healing the sick, freeing the sin-bound, and comforting the sorrowing,—he was maligned, because the divine Principle of his teaching and practice was not understood. Since Christian Science is but the restatement of primitive Christianity it is not surprising that the adherents of scholastic theology should oppose its advance by misrepresentation and calumny.

It is as easy and also as unavailing to declare that Christian Science is neither Christian nor scientific as it was for those who knew no better to claim that the earth was not round. The practice of Christian Science is nothing other than "following Christ's precepts and example," which is Webster's definition of Christian, and this agrees exactly with the gauge furnished by the Master when he said, "By their fruits ye shall know them."

Critics of Christian Science are fond of quoting Paul's warning to Timothy to beware of "science falsely so called," but they evidently do not see that this very quotation directly implies Paul's recognition of true science or exact knowledge of God, Truth, which he in other places strongly urges upon all Christians. Both the words and the works of Jesus show that he possessed exact or scientific knowledge of Truth and spiritual law; hence it was this same scientific knowledge that Paul enjoined when he wrote, "Let this mind be in you, which was also in Christ Jesus." Christian Science enables its students to prove that this command can be obeyed and proven in the most practical ways to-day as it was two thousand years ago.

In "Science and Health with Key to the Scriptures" (p. 354) Mrs. Eddy writes: "The opponents of divine Science must be charitable, if they would be Christian. If the letter of Christian Science appears inconsistent, they should gain the spiritual meaning of Christian Science, and then the ambiguity will vanish."

[Judge Clifford P. Smith in *Nordisk Tidende*, Brooklyn, N. Y.]

An article in an issue of the *Nordisk Tidende* illustrates the contradictory nature of the opposition to Christian Science. In this instance the critic said, "It is to no purpose to say that medical treatment was of no benefit in this or that case;" yet he himself offered this very argument against Christian Science. In fact, this religion has been proved to be not only safer but more reliable than material medicine as a cure for disease. Moreover, it is a remedy and the Christian remedy for both disease and sin. This has been proved in the lives of unnumbered thousands who are now its adherents.

When this critic said that the Christian Science movement is an outcome of people's bias against science, he betrayed an ignorance of both the teaching and the history of Christian Science. The facts are that this religion is the direct outcome of original Christianity. It is the "Spirit of truth" which Christ Jesus foretold and promised. Christian Science is related to original Christianity as original Christianity was related to Judaism. The later religion grew out of the earlier, and became its fulfillment.

The woeful fear expressed by this critic that the general adoption of Christian Science would mean the loss of the medical knowledge which has accumulated for ages, is the same kind of fear that has been expressed whenever a better way of doing anything has been discovered. The knowledge of how to do things by manual labor has accumulated for ages, but this is no reason why mechanical discoveries should not be adopted. Even the fear that the adoption of machinery would mean a loss to laborers has proved to be groundless. The very men whose labor was displaced by the machinery learned to use it, and were benefited by its adoption. In like manner, the general adoption of Christian Science will be of universal benefit, and in the end it will be seen that no person and no legitimate interest will be harmed by it.

In this connection it should be remembered that medical lore is not a science in the full sense of this term. This fact has been often admitted by eminent members of the medical profession. Thus, Professor Henle of Germany said: "Medical science at all times has been a medley of empirically acquired facts and theoretical observation, and is so likely to remain." Similarly, the great English surgeon, Thomas Smith, F.R.C.S., said, "Medicine as a whole, as it comes to us, has none of the exact laws of science, nor are its doctrines capable of demonstration."

✧ ✧ ✧

[Written for the *Sentinel*]

## Love Unchanging

EDITH L. PERKINS

Hush, little one.
'Tis but a passing dream that makes thee weep;
Thy mother's here, and watch o'er thee doth keep,—
Hush, little one.

Rest, tired heart.
What makes thee grieve is but a groundless fear;
God changeth not, His arms are ever near,—
Rest, tired heart.

Rest, weary world.
E'en while thou criest that the battle's long
Love's changeless law is righting every wrong,—
Rest, weary world.



Digitized by Google

# Christian Science Sentinel

FOUNDED SEPTEMBER, 1898, BY
MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

PUBLISHED EVERY SATURDAY BY
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

*Entered at Boston, Mass., post office as second-class matter*

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
*Editor and Associate Editors*


# Editorial

## Economy

IN theology the word economy is used to mean a dispensation or distinct era under divine government. For example, what is termed the legal era of divine economy is that period which follows the giving of the law to the Hebrew people wherein their national prophets were interpreters. Following that came the postlegal era, when national bounds were transcended because by the appearing of the Christ a universal kingdom began, and "the law and the prophets" were superseded by the demonstration which fulfilled both law and prophecy. With the discovery of Christian Science there came a new era, distinguished by renewed demonstration of the reality of good, concerning which Mrs. Eddy says: "To the physical senses, the strict demands of Christian Science seem peremptory; but mortals are hastening to learn that Life is God, good, and that evil has in reality neither place nor power in the human or the divine economy" (Science and Health, p. 327).

This use of the word economy to indicate the regulation of human affairs by the divine government might very well be regarded more thoughtfully. In the ordinary way of thinking the word economy has unpleasant sound and meaning to the man who wrongly thinks that if he must economize he will then be defrauded of legitimate good in some way, and for that reason does not open his life to the benefit of bringing his affairs into true order. The original meaning of the word economy is literally and exactly household management. This implies the procuring of needed supplies and making payment therefor duly, so that the word early connected itself with disbursements. Not the wise and liberal spender, but the penurious one, came in time to be accounted economical, when in truth the penurious standard was an entirely wrong one.

In our Manual (Article XXIV, Sect. 5) this guidance is given: "God requires wisdom, economy, and brotherly love to characterize all the proceedings of the members of The Mother Church, The First Church of Christ, Scientist." Allowing ourselves to be taught the meaning of words by Mrs. Eddy, we first learn that economy is associated with wisdom and brotherly love. It may then be readily seen that the motive, measure, and method usually implied cannot be correct. When his motive is fear, the measure money, and the method limitation, the would-be economical person does not find joy in his household management. If one makes money the measure of economies it usually leads to losses, since money itself as a standard is by no means inflexible, like the bronze standard of length fixed in solid stone whereby drapers may test their yardsticks. Money as a measure of value is changeable and unreliable; a better measure is use. The wise householder must determine what is needed for use, and the fulfillment of actual use and service determines the value of what is paid for.

The motive in economy ought not to be dread of extravagance, anxiety regarding criticism, or fear of loss. Love for those included within the household should be the purpose transcending all others and be the justification for every economy. And the method should never work out any deprivation, because economy tends always to enrichment, not to limitation. False economy may lead a householder to use a wrong measure and to be misled by cheapness, to the extent, for example, of procuring adulterated food or an imitation product which has no value in use. Wisdom and love, however, always correct the false view, and if under their guidance there be fewer wandering desires, the need which is legitimate is then more readily satisfied, and joy, gratitude, and peace result in the home. How comforting it is to learn what our Leader says on page 203 of Miscellany: "Goodness and philanthropy begin with work and never stop working. All that is worth reckoning is what we do, and the best of everything is not too good, but is economy and riches."

WILLIAM P. MCKENZIE.

## Christian Science not Debatable

THE association of the word Science with Christianity produces surprise when first heard. The general assumption seems to be that Christianity is a matter of faith and faith an uncertain and more or less optional condition of mind, which may or may not correspond with the facts of being. Therefore when Mrs. Eddy first enunciated the fact that Christianity is scientific and not really subject to blind belief at all, she startled the thinkers who were willing to listen to her, doubtless giving many an earnest seeker after truth a first ray of genuine hope. Still the habit of treating theology as a belief instead of as a science persists among mortals, largely because a belief makes small demands upon life and conduct, while science, being accurate, must be obeyed if it is to be applied at all.

A science is not debatable, that is, it is not open to question. It must be unimpeachable in order to be science at all. A debate as generally organized is an oratorical contest in which an affirmative declaration is made and maintained by one side and disputed by the other. Such an affirmative declaration invites debate, and this virtually admits that there is a negative side. On the other hand, in the science of mathematics the multiplication table is not debatable because it is scientific, that is, it is based on accurate, ascertained knowledge. This is the nature of Christian Science. It may prove unacceptable to those who are indulging in certain habits of thought, but its teachings cannot be successfully disputed, and the attempt to do so should not even be made. It is founded upon spiritual forces which silence all argument antagonistic to Truth. The demonstration of the healing of the sick and the saving of the sinner by Christian Science answers the would-be debater with irrefutable facts, proving this Science as true to-day as it was when Jesus cited his works to the disciples of John the Baptist in proof of his Messiahship.

It is not without reason that the Church Manual of The First Church of Christ, Scientist, contains the following by-law: "A member of this Church shall not debate on Christian Science in public debating assemblies, without the consent of the Board of Directors" (Art. X, Sect. 1). On page 1 of "Rudimental Divine Science," in answer to the question, "How would you define Christian Science?" Mrs. Eddy says, "As the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal



Digitized by Google

harmony." Evidently "the law of God" cannot be debated, and to attempt to dispute it would be courting inevitable disaster.

While the supposititious sciences upon which personal sense relies for its continuance are constantly shifting, Christian Science remains to-day exactly as it was when discovered in 1866, an immutable law of Truth. Never more than at this hour has the need for stable, steadfast reliance upon God been made manifest. Physical force is destroying itself. The most elaborate machinery for the destruction of others turns upon itself. The efficiency of mortal man carried to its extreme proves to be a house divided against itself. The attenuation of matter into mental forces of evil only carries the carnal mind nearer the point of annihilation. But while this process of exposure hurries to its culmination, Christian Science rests upon the sure basis of God as Principle, immovable and serene. It is cause for deep gratitude that though the heavens seem to fall this Science endures undisturbed.

It would be difficult to find any phase of art or science, any department of church or state, or any aspect of social, political, or economic life which has not been affected by the world war. Religious belief especially has been put to the test by those who face death on the battle field. The demand for a religion which is scientific is insistent on the part of those who need divine protection. The stock arguments of conventional theology no longer satisfy, because they are based upon blind belief and not upon Science. Under the pressure of pitiless forces the soldier at the front, the sailor on his watch, and the relations they leave behind are pondering about Spirit and Spirit's manifestation. They gladly hear the news that the unseen good is not imaginary and the invisible power of God not fictitious, but mighty "to the pulling down of strong holds." At the thought of this a great burden rolls from their shoulders, spontaneous joy wells up in their hearts. Behold whatever earthly hopes may perish or human standards trail in the dust, "the law of God," Christian Science, remains inviolate, beyond the reach of dispute and debate, instantaneously available and divinely compassionate.

WILLIAM D. MCCRACKAN.

## Adaptation

A PROMINENT educator once said that a very important element of progress is adaptation, or the faculty to adjust one's self to changed conditions. This faculty is really indispensable to growth, and implies a ready response to the overturning of all things around us on the human plane until the perfect, divine idea is expressed. We may remember that St. Paul once said, "I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry." Then follows the secret as to how this may be accomplished: "I can do all things through Christ which strengtheneth me."

It is well to remember that all growing things must adapt themselves in a very vital way to their surroundings. Dead things make no response to this law of growth. The stone may seem to increase in size but it does not grow; whereas all things which reflect Life do so, for, as our Leader tells us on page 520 of Science and Health, "growth is the eternal mandate of Mind." It is therefore our high privilege to respond to this mandate and to find the operation of the law of Love, through which "all things work together for good to them that love God." This law of adaptation is wonderfully illustrated in the whole earthly experience of Moses. Owing to the hard vicissitudes of the time, he was separated from his earthly parents, who doubtless desired above all else to have him taught what they themselves knew about God and His law; but for many years it seemed as if these hopes were being entirely frustrated. The young child was taken to the home of a heathen princess and received his early training in ways which appeared to lead far away from the pure monotheism of the Hebrew patriarchs.

For a season Moses seemed to enjoy without question the splendors of the Egyptian court, but the time came when the spiritual idea of manhood with all that this implies rose up in protest against cruelty and wrong, and so we find him a homeless wanderer, and then a humble shepherd tending sheep in the wilderness. That he had undoubtedly learned the lesson of adaptation, which makes every lesser thing subservient to the one great purpose of life, is evident throughout the entire record of Moses' experience. Once indeed we find him hesitating, when he was bidden to return to Egypt in order to be the liberator and leader of his people on their way to the promised land, but he was soon obedient to the divine behest. The story is so well known to all students of the Bible that it need not be repeated, but there is distinct evidence that Moses never ceased to adapt himself to the changing conditions around him and thus was constantly responsive to the law of growth. We read that when he was an hundred and twenty years of age "his eye was not dim, nor his natural force abated," and in the psalms we are told that God "made known his ways unto Moses."

In the history of the Christian Science movement we have had ample opportunity to adapt ourselves to the changes which have so quickly followed each other in obedience to the spiritual law of growth. In the early days of the movement it seemed necessary for a time to have sermons prepared by workers throughout the field until the divine purpose should become clear to our inspired Leader, and her followers ready to respond to it. The forward step in this direction meant the Lesson-Sermon for the entire field, with readers instead of preachers. Then came another demand for adaptation when those who had served as readers three years or longer were called upon to give up this office to others. In some few instances there were murmurings on the part of those who failed to see that the law of growth was at work, and to the extent that this mistaken view was indulged the great blessing which always comes to ready obedience was temporarily missed. Before long, however, the reason for the change became apparent and the reasonableness of the demand universally recognized.

It is surely clear that we need to adapt ourselves readily to the changes which are constantly going on in the world around us. Many of these changes may to our human sense seem to be grievous, but they will become gladsome if we are ready to learn the lessons of the hour. There is no lack on the divine side, and we are assured in the inspired words of Science and Health (p. 13) that "Love is impartial and universal in its adaptation and bestowals." It remains with us to rouse ourselves, that we may never miss the good which Love and wisdom has for us at every step of the way.

ANNIE M. KNOTT.

### Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by John Randall Dunn, a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway, and St. Paul Streets, Back Bay, Monday evening, Oct. 15, 1917, at eight o'clock. The public is cordially invited.



Digitized by Google

# Among the Churches

## Current Notes

HONOLULU, HAWAII.—An undertaking of particular interest is the construction of an edifice for First Church of Christ, Scientist, Honolulu, Hawaii, the ground of which was broken during the first part of the month of June, 1917. During July, 1916, an architect was requested to furnish preliminary sketches and estimates for a church building to cost approximately forty thousand dollars. These sketches were approved by the building committee, and in November of that year the architect was instructed to prepare complete working drawings and specifications. Reputable local contractors were invited to submit estimates, and the lowest figure was sixty thousand dollars. On the recommendation of the architect the contract was awarded to the lowest bidder on the percentage basis. What makes the project particularly noteworthy is the fact that the progressive construction of the edifice is carried on by unsolicited subscription to the building fund, and the church membership is promoting every effort toward keeping financial pace with the structure. On the morning of July 24, 1917, the simple ceremony of laying the corner stone took place. The auditorium will have a seating capacity of eight hundred people.

*Honolulu Star-Bulletin.*

SAN FRANCISCO, CAL.—A new Christian Science church has been formed in San Francisco. It is Eighth Church of Christ, Scientist, and will hold services in National Hall, 1975 Mission Street, for the first time to-morrow morning [Aug. 12]. National Hall has been occupied for several years past by the congregation of Second Church of Christ, Scientist; but with the growth of this church a new edifice was built at Dolores and Cumberland Streets, into which Second Church moved a month or so ago. A part of the congregation of Second Church will be taken over by Eighth Church.—*San Francisco Examiner.*

CLEVELAND, OHIO, AND THOMASVILLE, GA.—A memorial fund of one million dollars, with a total annual income in excess of sixty thousand dollars, to be known as the "Ellen Garretson Wade memorial fund," has been established in accordance with the terms of Mrs. Wade's will. Among the organizations benefiting are: Christian Science Society of Thomasville, Ga., nine hundred dollars; First Church of Christ, Scientist, Cleveland, thirty-one hundred dollars.

*Cleveland News.*



# The Lectures

NAMPA, IDAHO (First Church).—John Randall Dunn, lecturer; introduced by the Rev. Gates E. M. Young, pastor of the Presbyterian Church, who said in part:—

I am not a Christian Scientist; but may say that I am an unprejudiced seeker after the truth, and that I am willing to accept it from whatever source it may come. I am not inclined to adhere very strictly to any one school of thought, especially in so far as that school may have written arbitrary theories or creeds, but claim the right and freedom of investigation. This may lay one open to the charge of being a freethinker, but with that great scientist, Lord Kelvin, I rather think it is true that if one will think seriously enough and hard enough, he will be brought to the recognition of God. "And here lies the foundation of all religion," the great scientist said.

We are living in an age which demands fearless thinking. Freedom in government, in science, and in religion is impossible so long as we decline to assume the pressing responsibility of serious thought; and we are slaves if we think only in terms of traditional creeds. Each age brings its own discoveries, which cannot be ignored; and every generation has its prophets, who ask for an audience. Eternity is here. The world sojourns in its depths, and we live in its very heart. It is for us to realize the present and eternal reality of God. It is our task to come into an understanding of the reality of life. It is in this direction that we must seek for truth; and it is the truth that will make us free. Why should we think it impossible to make this discovery, or think it unreasonable to come into harmony with the purposes of God?

CHICAGO, ILL. (Twelfth Church).—Clarence W. Chadwick, lecturer; introduced by W. C. Strauss, who said in part:—

You have been invited to listen to a lecture on Christian Science, wherewith we hope to bring a ray of light into some darkened life, to tell the sick, the poverty stricken, and the hungering heart, that there is in Christian Science a positive cure for every ill "that flesh is heir to." Some two thousand years ago Christ Jesus said, or rather commanded his disciples, "Go ye into all the world, and preach the gospel to every creature." He also gave the command, "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." This, my friends, is the essence of Christian Science. We believe in obeying all of the divine commands.

NUTLEY, N. J. (Society).—Virgil O. Strickler, lecturer; introduced by J. O. Powers, who said in part:—

Nearly two thousand years ago there lived a man so good, so great, so wise, so perfectly expressing the divine Spirit, that a large part of the civilized world worships him to-day almost as Deity itself. So far as is known, Jesus left no written word; but his deeds and sayings as reported by others have been a source of tremendous encouragement and inspiration ever since. By applying the power of Truth to apparent ills of every sort he, his students, and their successors revealed over and over again the inherent health and perfection of man. And yet so strong has been men's belief in their own weakness and imperfection that the very essence of Jesus' teaching—"Be ye therefore perfect, even as your Father which is in heaven is perfect"—is not generally regarded as really applying to the human race, and men have continued to accept limitation as their natural heritage.

In 1866 Mary Baker Eddy discovered the divine Principle of mental healing, and brought back to a world, self-committed to a sense of sin and suffering, this glorious message of right thinking and right being.

RACINE, WIS. (First Church).—Charles I. Ohrenstein, lecturer; introduced by H. D. North, who said in part:—

Nearly two thousand years ago Pilate asked, "What is truth?" and the echo of that question has come down through all the centuries. Men have been looking for truth. Why? Because Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Then, too, men have been looking for freedom from the many bonds which have bound them. These are: first fear, and then follow sin, sickness, sorrow, suffering, pain, poverty, and all the evils "that flesh is heir to." Men have sought in many ways; much theorizing has been done, many creeds have been written, many sects formed; they have sought in mortal mind and matter,



Digitized by Google

and have not found freedom. In our time one appeared whose ear was so attuned to the word and works of Jesus that she caught the import of that promise. Mrs. Eddy claimed it as her own by divine right as God's child, and accepted her freedom. She named her discovery Christian Science, and gave it to the world; and to-day hundreds of thousands all over the world are giving glad testimony to the power of Truth to make men free.—*Journal-News.*

LONG BEACH, CAL. (First Church).—Dr. Francis J. Fluno, lecturer; introduced by Albert M. Cheney, who said in part:—

The desire on the part of humanity is for peace, harmony, and rest. Centuries ago Christ Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." But mankind have been taught to believe that peace or heavenly rest can be attained only by first passing through "the valley of the shadow of death." In other words, the belief prevails that it is necessary for a person to die and go somewhere in order to enter the kingdom of heaven, or be in the presence of God.

About fifty years ago Mary Baker Eddy discovered Christian Science and gave her discovery to the world. It teaches that mankind does not have to die in order to attain this peace and rest; that God is Life; that heaven is a state of consciousness; and the very fact that man exists is proof of the presence of God.

WHEATON, ILL. (First Church).—George Shaw Cook, lecturer; introduced by Alfred E. Waterman, who said in part:—

To those who have come seeking a knowledge of the truth which makes men free, Christian Science offers a key which unlocks the Scriptures, and brings the blessed assurance to all mankind that "with God all things are possible" and that "now is the day of salvation." Jesus said, "I am come that they might have life, and that they might have it more abundantly." Christian Science is opening the understanding, and enabling mankind to lay hold of the promises given in the Bible and to make them effective in the healing of sorrow and sickness and sin.

MINDEN, NEB. (Society).—William R. Rathvon, lecturer; introduced by Robert E. French, who said in part:—

Christian Science needs no defense; it stands upon Truth, which knows neither fear nor doubt, but reposes in the tranquillity of its own supreme majesty. That it is not understood by many is no proof that it is not true; that it has been misrepresented by some is but the history of all great truths; that it has been maligned by others is no more than were the teachings of the Master.—*The Minden News.*



## Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

CALIFORNIA—Alhambra: Superba Theater, 3 p.m., Oct. 21.
Dinuba: Mission Opera House, L Street, 8 p.m., Oct. 22.
Fresno: Fresno Auditorium, Kern and L Streets, 8 p.m., Oct. 23.
Glendale: Church Edifice, Second and Maryland Avenues, 3 p.m., Oct. 21.
Hanford: Ashby Theater, 8 p.m., Oct. 19.
Los Angeles (joint lecture): Orpheum Theater, 12 noon, Oct. 24.
Los Angeles (Third Church): Church Edifice, 734 South Hope Street, 8 p.m., Oct. 22 and 23.
Los Angeles (Eighth Church): Woman's Club House, Orchard Avenue, Gardena, 8 p.m., Oct. 19.
Los Angeles (Ninth Church): Church Edifice, 430 South New Hampshire Avenue, 8 p.m., Oct. 21.
Oxnard: Victory Theater, 8 p.m., Oct. 22.
Riverside: Loring Opera House, 8 p.m., Oct. 19.
San Francisco (Sixth Church): Dreamland Rink, Steiner Street, near Sutter Street, 8 p.m., Oct. 23.
Upland (auspices Ontario): Colonial Theater, 8 p.m., Oct. 18.
CANADA—London, Ontario: Masonic Temple, 8 p.m., Oct. 26.
CONNECTICUT—New Haven: Hyperion Theater, 3:30 p.m., Oct. 21.
DELAWARE—Wilmington: Church Edifice, Park Place and Van Buren Street, 8 p.m., Oct. 20.
ENGLAND—London (First Church): Caxton Hall, Westminster, 8 p.m., Nov. 12 (note change).
London (Sixth Church): The Hippodrome, Felsham Road, Putney, S.W., 3:30 p.m., Nov. 11.
ILLINOIS—Chicago (the sixteen churches): Cohan's Grand Opera House, 12:10 noon, Oct. 18.
Oak Park: Church Edifice, Oak Park Avenue and Ontario Street, 8 p.m., Oct. 15.
INDIANA—Crawfordsville: Masonic Temple, 8 p.m., Oct. 19.
Fort Wayne: Majestic Theater, 12:10 noon, and 8:15 p.m., Oct. 22.
Franklin: High School Auditorium, 7:45 p.m., Oct. 18.
Indianapolis (Second Church): Church Edifice, Twelfth and Delaware Streets, 8 p.m., Oct. 15 and 16.
Marion: Royal Grand Theater (note change), 3 p.m., Oct. 14.
KANSAS—Neodesha: Church Edifice, Fifth and Indiana Avenues, 3 p.m., Oct. 14.
Pittsburg: Church Edifice, Euclid Avenue and Walnut Street, 8 p.m., Oct. 18.
MAINE—Bangor: City Hall, 8 p.m., Oct. 22.
Foxcroft: Church Edifice, Lincoln Street, 8 p.m., Oct. 22.
MASSACHUSETTS—Boston (The Mother Church): Church Edifice, Falmouth, Norway, and St. Paul Streets, 8 p.m., Oct. 15.
Boston (Second Church): Whiton Hall, Center Street, Dorchester, 8 p.m., Oct. 22, and Church Edifice, Elm Hill Avenue and Howland Street, Grove Hall, 8 p.m., Oct. 23.
Boston (Third Church): Everett Square Theater, Hyde Park, 3:30 p.m., Oct. 21.
Cambridge: Scenic Temple, Temple Street, Central Square, 3 p.m., Oct. 21.
Danvers (auspices Salem): Peabody Institute, 8 p.m., Oct. 18.
Fall River: Music Hall, Masonic Building, 31 Franklin Street, 8 p.m., Oct. 25.
Lawrence: Church Edifice, Green Street, 8 p.m., Oct. 21.
Melrose: Memorial Hall, 8 p.m., Oct. 23.
South Braintree (auspices Quincy): Town Hall, 3:30 p.m., Oct. 21.
MONTANA—Bozeman: Municipal Theater, 8 p.m., Oct. 25.
MICHIGAN—Adrian: Croswell Opera House, 8:15 p.m., Oct. 23.
Allegan: Streeter's Opera House, 8 p.m., Oct. 25.
Bay City: Washington Strand Theater, 8:15 p.m., Oct. 16.
Detroit (joint lecture): Arcadia Hall, Woodward and Stimson Avenues, 4 p.m., Oct. 21.
Flint: Church Edifice, East Court and Harrison Streets, 3 p.m., Oct. 21.
Kalamazoo: Academy of Music, 8 p.m., Oct. 26.
Niles: Library Auditorium, 8 p.m., Oct. 23.
Port Huron: Masonic Temple, 8 p.m., Oct. 15.
MISSOURI—St. Joseph (Second Church): Lyceum Theater, 8 p.m., Oct. 18.
NEBRASKA—Grand Island: Bartenbach Opera House, 8:15 p.m., Oct. 23.
NEW HAMPSHIRE—Concord: Church Edifice, State and School Streets, 8 p.m., Oct. 18.
Lancaster: Church Edifice, Main Street, 8 p.m., Oct. 23.
NEW JERSEY—Dover: Baker Theater, Blackwell Street, 3:30 p.m., Oct. 21.
NEW YORK—Albany: Proctor's Grand Theater, 3:30 p.m., Oct. 21.
Brooklyn (First Church): Church Edifice, New York Avenue and Dean Street, 8 p.m., Oct. 18 and 19.
New Rochelle: Loew's Theater, Main Street, 3:30 p.m., Oct. 21.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Oct. 22.
New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 3:30 p.m., Oct. 28.
Poughkeepsie: Church Edifice, 111 Market Street, 8 p.m., Oct. 22.
OHIO—Port Clinton: Lion Theater, West Second Street, 8 p.m., Oct. 19.
PENNSYLVANIA—Philadelphia (Second Church): Orpheum Theater, Chelton Avenue, west of Germantown Avenue, Germantown, 3:30 p.m., Oct. 21.
TEXAS—Houston: Church Edifice, Main Boulevard and Jefferson Avenue, 8 p.m., Oct. 18 and 19.
Port Arthur: Elks Theater, 8 p.m., Oct. 22.
WISCONSIN—Oshkosh: Grand Opera House, 8:15 p.m., Oct. 18.
Racine: Strand Theater, 426 Wisconsin Street, 8 p.m., Oct. 15.



Digitized by Google

# Testimonies of Healing

Language fails when I attempt to tell of the many benefits which Christian Science has brought to me. While I did not seek it for health, that was found; for I found God, and where God is there health abounds. I did not seek it for strength, but found that also, for God is our strength. I did not expect to find happiness, but it was awaiting me, for I found that peace "which passeth all understanding."

Several years ago I commenced the study of Christian Science to see if it would lift me out of a condition of mental darkness bordering on nervous prostration, caused by the sudden and seemingly tragic death of a brother who was on his way to meet me. I turned to the Bible for consolation, but found none, for my former teaching had been so different concerning death that it held God responsible. Although I had been attending the Christian Science church about a year, I had not purchased the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, not knowing the storehouse of knowledge it is. I was advised to do so, and in less than a month this condition was lifted from me, a condition of sleepless nights and days of agony, of such chaos mentally that even the sunshine and flowers and the wonderful scenery of the country through which I was then traveling seemed to mock me.

From the time I realized my relationship to God my entire outlook on life was changed, and through this demonstration began the spiritual unfoldment of my family. My daughter, upon visiting our home and reading Science and Health with an open mind, was healed of a condition that physicians said would necessitate an operation, fear of which caused her to be a sufferer for a year and almost a physical wreck. She was permanently healed by reading the textbook.

My husband, who was a confirmed agnostic and never read the Bible, began to see "a great light," and purchased for himself the Bible and Science and Health, taking them with him on his trips. Through the study of these books he has experienced many cures. All desire for the social glass has gone; profanity and a hasty temper have been overcome, as well as chronic colds. He has been helped morally, mentally, and physically, and for these blessings he is now trying to show his appreciation in his daily life.

Some five years ago I was healed in one treatment of chronic bronchitis. Chronic throat trouble has been overcome, also terrible headaches, which left me prostrate for two or three days after each attack. For these healings I am most grateful, but above all for the good I can do to others, since our beloved Leader tells us in Science and Health, "The good you do and embody gives you the only power obtainable" (p. 192). I am sincerely grateful for the awakening that has come to me and mine through Christian Science, and am striving by my daily living to prove my gratitude.—VIRGINIA LEE HIGHT, Chicago, Ill.

✧

I wish to express my thankfulness to God for all the good that has come to me through a better understanding of Him, made possible through the study of Christian Science. This teaching was first brought to my attention in 1897 by a friend who in his travels had heard of it and of the remarkable cures wrought by it, and who, being skeptical, had investigated the case of one who had been healed after the doctor had pronounced her incurable. On arriving home this friend told his wife what he had heard about Christian Science and what he had seen as a result of its practice. The wife remarked: "This seems to be a godsend. Go right over and tell this to our friend [giving my name], because a member of his family has been pronounced incurable by the doctors and he intends to take the patient to the same doctor you mentioned."

The result was that next day a letter was written to a Christian Science practitioner, asking for treatment. The practitioner wrote in reply that treatment would be given at once, and that we were to look to God alone for healing and were not to use any medicine or apply any material remedies. This was made very plain, and I am grateful that it was, for acute lung trouble was added to the diagnosis of an incurable disease and friends and neighbors proposed all kinds of remedies and different doctors; but all were refused, and threats of prosecution against me for not employing doctors and applying remedies fell on deaf ears. The practitioner's letters and the reading of the Bible helped us, and in a remarkably short time perfect healing was the result. The practitioner advised us to send to Boston for a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and when the book arrived an earnest study of it was begun at once. As a result I was completely healed of lung trouble, chronic stomach disorder, headaches, and other ailments supposed to have been inherited and for which medicine had been taken since childhood.

After this proof of the healing power of Christian Science we resolved that, no matter what others might think, Christian Science should be the only remedy employed in our home. There were no other Scientists in the town and county in which we lived, and many times our understanding of the truth was put to a severe test. Every temptation, however, to go back to medicine, every fear, and threats made because no material remedies were used for the children when sick, were put out of our thoughts. God, divine Love, was absolutely relied upon, and healing—often instantaneous—was the result. Colds, coughs, broken bones, toothache, earache, contusions, sprains, fevers, and other ailments that occur in a large family, were all overcome through Christian Science. Our eight children are now men and women, and all of them students of Christian Science.

To-day I rejoice that I am learning that man is God's idea and that man's unity with God is an established fact. In closing I wish to express my gratitude to the Discoverer and Founder of Christian Science, Mrs. Eddy, through whose efforts all these blessings were made possible for me and mine.—JOHN A. DEADRICH, Oakland, Cal.

✧

It is with a heart filled with love and gratitude that I give my testimony. Although I have been but a short time in Christian Science, during that brief period many blessings have come to me and mine, my mother and three sisters having also been greatly benefited since coming into Science. I did not turn to it for physical healing, but during my study of the Bible, and of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been entirely free from colds and eye trouble,—sties also were instantaneously destroyed when the truth was declared.

I am indeed very grateful for these healings, but more so for the peace of mind that has come to me through the understanding of what God really is. I have come to know that no matter in what difficulty we find ourselves, God is with us; His ever protecting care has been proven to me many times. A short time ago I attended a lecture which was given in Fourth Church of Christ, Scientist, New York City. I had never been to the church before, and not being familiar with the neighborhood was somewhat confused on



Digitized by Google

leaving the subway station. However, as I began to walk a feeling of protection came over me, and trusting in God, I let Him lead the way. And how lovingly I was guided!

Words cannot express my deep gratitude to Mrs. Eddy, who was pure enough and strong enough to bring to light this glorious truth. My greatest desire is to live up to Jesus' command, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—RUTH O. BIESENTHAL, New York, N. Y.

✧

Because the help received from Christian Science has been mental and moral rather than physical, I have long delayed offering my testimony for publication; but I now gladly subscribe the following in the hope that some one of similar temperament may perhaps find interest in the experiences which taught me that "if a man think himself to be something, when he is nothing, he deceiveth himself."

I am deeply grateful for the health and happiness which Christian Science has brought to me, but much more so for the reconstruction of thought and character which has been taking place ever since this divine influence first touched my life. Even as a child I had an intense longing to make people happy; at home we were taught from our earliest days to love and help the poor, and the poor gradually became such an obsession with me that finally I really had no other interest or ambition than to help them. When I left school the longing to do something became intensified, and without stopping to consider if I was spiritually qualified for so high an ideal, I gave myself up to what is called "good works;" but I had a dissatisfied sense throughout that at best we were bringing only momentary gleams of sunshine into darkened lives and were not effecting any permanent or radical result.

After beginning to study Christian Science I saw quite clearly that our failure was due to the fact that we were dealing with effects, while leaving untouched the essential causes of human misery, and that Christian Science alone uncovers the cause of human wretchedness and destroys it. As a result, interest in my former pursuits and activities faded out and intrenched itself in Christian Science. Just as this teaching has healed other people of the belief that they were sick or sinful, so it healed me of the belief that I was personally good. I know that nothing but the relentless light of Truth shining into my consciousness could have revealed to me the selfishness, self-righteousness, and self-love lurking there.

It dawned upon me that instead of laboring to redeem others (according to my own extremely narrow and conventional concept of redemption), it was mine rather to seek my own redemption from a highly developed belief in the real existence of evil, and to learn from Christian Science how to become conscious of the reality of good, the omnipresence of divine Love. My old ideals had not vanished but were simply transformed, and were approaching practical and scientific attainment. However far distant the day, I knew that with patience and humility I should ultimately be privileged to be the means of bringing to others no mere evanescent dream of material happiness and prosperity, but the priceless gift of spiritual understanding that destroys sin and sickness and reveals the divine Principle of real being.

Looking back, it seems to me that the thing which after many years and countless struggles I have been brought to see most clearly is that a personal sense of material activity is mere vacuity, and that in one moment of absolute spiritual understanding there is more love, more self-sacrifice, and more real activity than in a lifetime of philanthropic endeavor based on materiality. Everything upon which I could expend material energy has gently dropped out of my life, and I have learned how to obey the divine command, "Be still, and know that I am God." Had it not been for Christian Science I feel sure I should still be laboring in the dark night of human endeavor, whereas I now know that "Christian Science silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick" (Science and Health, p. 445).

Christian Science is teaching me what divine Love is, and how to love ceaselessly, impersonally, universally, divinely; consequently life has become to me a continuous unfoldment of joy. Above all, I am grateful for the fact that God is Love; and I am grateful for the life of Christ Jesus, the faithful witness to mankind of the love of God; also for the life of Mrs. Eddy, for the matchless courage and spirituality that enabled her to proclaim and demonstrate her discovery of the truth taught and practiced by Christ Jesus to an unbelieving and ungrateful world. I am likewise grateful to all the faithful Christian Scientists through whose lives the light of divine Love is steadily shining.

ALICE MURIEL TRIPP, Bedford, England.

✧

It is with the greatest thankfulness to God and gratitude to Mrs. Eddy that I write this testimony as another proof that "man's extremity is God's opportunity." My parents were both deeply religious people, but still their understanding of God was of no help to them in time of sickness, for from childhood I was not strong. Fear for my throat and lungs began when I was about one year old, and at the age of five a fall down a flight of stairs, causing blindness for five weeks, left me weak and frail. At intervals for several years I was confined to the house with severe illnesses, beginning usually with colds, and twice the attacks were considered to be what is called quick consumption.

Through care and a great ambition to be doing, I rose above these conditions and managed to hold positions of responsibility. When about twenty-five years old I was injured in a railroad accident, as a result of which I suffered from a derangement for which I was treated weeks at a time, during a period of several years. Finally an operation was all that I had to look forward to for relief, and as this was the one thing I had strongly opposed, I spent many sleepless nights dreading what seemed to be inevitable.

While in the West, where I had gone in the hope of finding health through a change of climate, the blessed truths of Christian Science were offered for my acceptance. At first I did not see that they were applicable to my need, as the material view of life blinded me to the glorious fact of spiritual perfection in God, good; but in an hour of utter despair I turned to God, and with the assurance of help the thought came to me that He had healed others and would heal me. I was instantaneously helped, so that I returned to my position the following morning instead of going for the operation. For weeks I carried with me the thought of God's ever-presence, with the result that I gained in weight and manifested great improvement. Then I met a Christian Scientist, who advised me to have the help of a practitioner. I did so, and am very grateful for having been led so wisely that I saw the need for earnest study of Christian Science.

From the first I knew that what I read in "Science and Health with Key to the Scriptures" by Mrs. Eddy was the truth. The book was read hungrily, and with constant reading the understanding of the allness of God and the nothingness of error became clear. The light of spiritual healing dawned on my consciousness, and joy and peace and



Digitized by Google

health became my possession. For these and the many other blessings which have come to me during the past nine years through the understanding of the Science of being, I am most grateful.—AGNES ROBERTSON, Chicago, Ill.

✧

In 1915 our baby had a very wonderful healing, and as my wish is to help others, I am happy to be able to write this account of it to be published, since I have read so many testimonies which have helped me. The child was supposedly born with an obstruction of the bowels, so that there was action only about three times a month. I used to go daily to a Christian Science practitioner, carrying the baby in my arms, and was sometimes so discouraged that I could not keep the tears back. Having been a trained nurse, I knew of many things to do for this trouble in a material way but very little in a scientific way, as at that time I was young in the study of Christian Science. But for the practitioner's daily talk and the wonderful encouragement she gave me, I would have given up.

The day the healing came I shall never forget. There had been no action of the bowels for nearly two weeks, and fear got hold of me; but on my way to the practitioner's home a sense of peace and great joy came over me. Upon reaching the house I told the practitioner of the situation, and she assured me that the baby was healed. Later in the day this was proved true, for there was perfectly normal action. Even while the baby was in bondage to this condition he had eaten and slept and was otherwise normal, and he is to-day a remarkably strong, healthy child. The coming of the second child was a beautiful demonstration of the truth, since in the old thought there were many reasons why such a condition was difficult. I did not go to a doctor at any time before or after the baby came, and got up the fourth day.

The Bible is becoming clearer to me all the time, and I do enjoy the literature, the daily study of the Lesson-Sermon, and the inspiring hymns. I am trying to love my neighbor as myself. Sensitiveness has been overcome, also a tendency to exaggerate. Resentment has yielded to the power of Truth, and a desire to do right is ever with me. I have been healed of rheumatism of the knees, bleeding hemorrhoids, sleeplessness, and many minor ailments.

I am most truly thankful to God, and grateful to Mrs. Eddy, who has given to us this wonderful Science.

MAYBELLE YOUNG SNOW, San Francisco, Cal.

✧

I first became interested in Christian Science through the works of healing that were going on all about me, and a desire to know how they were accomplished. The study was taken up entirely from an intellectual standpoint, and my understanding came so slowly that I often wondered if it would be necessary for me to be healed of some physical ailment in order to gain it. My health being unusually good, that seemed a remote possibility; but I persevered, and other much needed healings came,—moral, mental, and financial.

Recently an opportunity came to test the efficacy of Christian Science in physical healing. In July, 1916, a bad case of skin disease developed. My slight understanding of Science enabled me to hold it in check, but the healing did not come, and it finally became evident that a practitioner should be consulted. I was in California at the time, and as I intended to return to Massachusetts in October I concluded to wait and consult a friend and practitioner in Boston. We were ten days traveling, with so little privacy that my daily study and reading were neglected. The result was an aggravation of the disease and a falling out of the hair which frightened me.

On reaching my destination in Massachusetts, I wrote to the Christian Science practitioner, describing my condition, and there was almost immediate relief. Within two weeks nearly all traces of the disease had disappeared, leaving only an unusual amount of dandruff. That soon disappeared, and within a month of the first treatment my scalp was in a perfectly healthy condition. My hair is now thicker than it has been since childhood. A great many years ago this same condition of the scalp had manifested itself, and was followed by a general breaking out all over the body, so that I was kept out of school for six months.

At the time I began to look into Christian Science I had no belief whatever in God, and did not believe many people had, if they would only admit it. Now I have an understanding of God, slight, but growing stronger every day because of daily proofs.—MISS M. E. FOLLETT, New York, N. Y.

✧

For what Christian Science has done for me and mine I am more grateful than can be expressed in words, as it has been our only help for almost eleven years. I was healed of a disease said by the doctors to be incurable. It was claimed that even an operation could not heal me, although my family physician urged me to submit to one in the hope that it might give some relief. He said that without the operation I might live about eight months, but would be nothing but skin and bone, as I had been kept under an opiate for four months and was suffering constant pain.

That surely seemed the darkest hour before the dawn. I prayed to God that He would either take me out of all this suffering or send something to help me, as I had seven children to look after. My prayer was heard, for that afternoon a lady in our neighborhood asked if I would try Christian Science, and a practitioner was called. The healing was rather slow, but it has been permanent. Many other ailments have been overcome in my family, such as headache, toothache, lame back, sprained ankles, sore throat, liver trouble. I have learned that there is nothing impossible with God, and am grateful that evil is overcome with good more and more every day.—DORA SCHUETT, Saginaw, Mich.

✧

As a member of a so-called liberal church I found myself in early life quite satisfied with its teachings; in fact I never doubted that it was the true religion until sorrows and trials came, and then I learned that it held no balm for the troubled heart. For a number of years I was organist in another orthodox church, and there also I found nothing that offered a solution to my problems. I became very much depressed in thought, and seeing that sooner or later all had laid upon them heavy burdens of grief, sickness, poverty, or other ills, I came to the conclusion that God, if there was a God, did not care for His children, and that death ended all. Although these beliefs were forced upon me, I was ashamed to have them and told no one, trying to maintain an outward show of happiness while despair reigned in my heart.

About seven years ago I was offered a position as organist in a Christian Science church and accepted it, little thinking I would find there an answer to all my questions, for I had laughed at Christian Science. In less than two months a change took place in my thought, for these people manifested so much of health and happiness that I decided to investigate, and my only fear was that Christian Science would prove to be as disappointing as the theories I had looked into when I found myself drifting into atheism. I



Digitized by Google

sought a practitioner and told him I would like to know something about Christian Science. He asked, "What do you think about God?" I had condemned myself for not being able to believe in God, so with shame and reluctance I told him of my unbelief. He smiled reassuringly and said: "Do not be troubled about that. I was healed of the same thing." Immediately I felt a sense of relief, and for an hour I plied him with questions, being so impressed by his answers that treatment was asked for.

I had suffered from stomach trouble and nervousness for years, but through Christian Science I was healed in three days. While I was grateful for the physical help, it was as nothing compared with the joy that came to me as a result of the mental healing. Christian Science means more to me than anything else that has come into my life. I know it "meets the heart's great needs," for during the past few years a peace and happiness has been experienced that I had come to think would never be mine. There have been trials and testing times too, but when rightly met they have proven to be opportunities for growth and advancement.

CARRIE E. STOUGHTON, Erie, Pa.

✧

With a heart full of gratitude I testify to what Christian Science has done for me. It is now about seven years since I suffered from a so-called incurable disease. I was taken to the hospital to be operated on, but after making the incision the doctors refused to operate and I was sent home to await the end. I remained in bed for five months, suffering untold agony, unable to eat or sleep, and was almost entirely under the influence of an opiate. This was my condition when Christian Science found me. Through the patience and spiritual understanding of a loving practitioner I was led to see clearly that all things are possible to God, so that after a week's treatment I discontinued the use of the opiate, and in three weeks was entirely healed and able to be up and around the house. I can truthfully say, and so can many others who knew of my terrible condition, that I was "born again."

The blessings which Christian Science has brought to my home are without number. I have enjoyed for almost seven years the spiritual understanding which enables me to realize that the Scriptural promises are mine to enjoy. One of my greatest joys is the knowledge that what God has done for me and for thousands of others He is willing and ready to do for all. My heart overflows with gratitude for our beloved Leader, Mrs. Eddy, and I pray to be more obedient to this beautiful truth which makes men free.

EMELINE J. FRASER, Minneapolis, Minn.

✧

With grateful thanks for the many blessings which have been mine since first taking up the study of Christian Science, I would like to send the following testimony, hoping it may help some one to keep firmly hold of the power of divine Love. I first became interested in Christian Science about 1908, when living in Alameda, California, through seeing the change it had brought in a friend who had been suffering from a heavy loss. I took the book "Science and Health with Key to the Scriptures" by Mrs. Eddy, and found it indeed a "pearl of great price."

At that time I was a physical and mental wreck, with the doctor's verdict hanging over me that I must submit to another operation, else I could not get well. I have never had the operation, and can testify to the great power of Love and Truth, which indeed lifts us above chaos and dark night. Many have been the ills overcome during these years. About two years ago in hanging a picture I fell, bruising my shin. It caused me much pain, but I paid little attention, as many other things seemed to come up. About two weeks later I had to take a long trip which required considerable walking, and the wound opened.

When I returned home that night my leg was inflamed, and by morning it was in a serious condition. I was living many miles from where help could be obtained. Blood poisoning set in, and my husband told me he thought amputation would be necessary. It seemed a long time ere the tide turned, but later in the week, while looking up at the hills around us, I became conscious of a wonderful light, and the thought came, What has this leg to do with Life? God is our Life. The wound opened, and at night a piece of bone came out of the calf. The healing was complete, and the leg has never given me any further trouble. This proved to me more than ever that God is everywhere and hears His children's call.

During these years we have never had any medicine in our home; all look to Christian Science alone. How can our gratitude be better expressed to our beloved Leader, who gave us this great truth, than by living the life in word and deed and helping others to know the truth also!

MARY F. HARSTEDT, Auckland, New Zealand.

The inclosed testimony from my wife is correct in every particular. We have had many blessings in our home through Christian Science, for which I am very grateful.

WILLIAM H. HARSTEDT.

✧

When I first turned to Christian Science for physical healing, it was with no desire to know of its truths, but simply for the loaves and the fishes. Nevertheless, Love forced me to accept what was most needed for my growth, and looking back now I can see how through it all, while I had been outlining the way, divine Love had been gently leading me out of darkness into the glorious light of Truth.

I had been looking for material results, but God's way was leading me to seek first the kingdom of God, that all other things might be added. The healing came slowly; at times I almost questioned if it was for me at all, but Christian Science was daily becoming dearer to me and the steps onward were being taken unconsciously. First came love for the literature and the mid-week service, then the joy of daily study and interest in the Sunday service; and so on through a natural progress the way led to church membership and class instruction.

It was not until the last named step had been taken that I saw what had been going on all through the years. Then like a burst of sunlight came the revelation of the progressive demonstration, and I saw that this was the healing, and that as I made the kingdom of heaven my quest all other things were added. As each material barrier was broken down, the next step forward had been taken, and my gratitude to God, to Mrs. Eddy, and to faithful practitioners, for all the loving guidance through the wilderness, knew no bounds.

Over and above the physical healing I treasure this revelation, that these steps have constituted progressive growth in the understanding of Christian Science, which is indeed the kingdom of heaven, unfolding to me the Scriptural truth that God's ways are higher than our ways, and that as we are assured by our revered Leader (Science and Health, p. 254), "When we wait patiently on God and seek Truth righteously, He directs our path."

ALICE G. SMITH, Brookline, Mass.



Digitized by Google

# From Our Exchanges

[*The Christian Intelligencer*]

The fundamental verities of the gospel of Christ point the way of the world's redemption from its sins and sorrows. Peace and the blessings of peace are spiritually conditioned. War will never cease until the world turns from the idolators unto the one God and suffers the divine go-between, Christ Jesus, to restore the broken harmony. Christ is the world's one and only peacemaker. He is in the world to-day bringing men to God, and binding them together with the bonds of unquenchable love. Wherever he reigns there is peace.

[*New-Church Messenger*]

The life of religion consists in the doing of that which is good, especially in connection with the activities of every-day life, the functions of one's regular calling in the community. The practice of piety, so called, has for its proper purpose the learning of one's duty and the inspiring of a true purpose into all phases of life.

[*The Christian Work*]

The spirit of adventure in search of truth is inevitable, but the Christian adventurer starts with a goal in view—the cross; and from the cross he proceeds on the path that leads him to follow under the guidance of the Holy Spirit the person of the living Christ, who will mold character until it becomes more and more like his own.

[*The Watchman-Examiner*]

They who revel in the glory of the flower in full bloom are to those who are willing to dig and cultivate the soil and tend and care for the plant and wait until it burgeons out in flaming glory, as the many to the few. Yet it is the few who make possible that in which the rest delight. It is the passion for making one's barren bit of world beautiful that spells out red geraniums and all the other flowers of love and gladness and joy that bloom in the great world-garden.

[Rev. Trevor H. Davies in *The Methodist Times*]

When the eyes of the spiritually blind shall be opened and the ears unstopped to the softest whisper of God, when the sinful soul is cleansed and the dead raised to the life of unselfishness, then shall be presented to the world the last vindication to the Master's claim. Men may sneer at a doctrine, but they will not sneer at a life; they may be heedless of a creed, but they will give thought to a character.



## Christian Science Sentinel

Subscription price for the *Christian Science Sentinel*, payable in advance:

Postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Subscriptions to the SENTINEL will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

Bound Volume XVIII: (Sept. 1915 to Sept. 1916). Cloth, $4.25; half calf, $5.00. On earlier volumes write for prices.

MONEY EQUIVALENTS

| £ s. d. | Francs | Marks | Guilders | Kroner |
|---|---|---|---|---|
| $9.00 = 1 17 0 | 47.25 | 38.07 | 22.22 | 33.46 |
| 3.00 = 0 12 4 | 15.75 | 12.70 | 7.41 | 11.15 |
| 2.00 = 0 8 3 | 10.50 | 8.45 | 4.94 | 7.43 |
| 1.00 = 0 4 2 | 5.23 | 4.23 | 2.47 | 3.72 |

Make remittances payable to The Christian Science Publishing Society.

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of binding and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased copies of the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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



## From the Editor

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



## From the Publishing Society

"Christian Science: Its Principle and Rule in Business," a noonday lecture delivered at Harvard University by Bicknell Young, C.S.B., has been published in pamphlet form and is now ready for distribution.

"Christian Science: A Message which Heals and Saves," a lecture by Edward A. Merritt, C.S.B., is also on sale.

The price for pamphlets is given at the top of the last column on second cover of this periodical.



## From the Clerk of The Mother Church

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

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



## From the Church Treasurer

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

Please remit by postal or express money order, bank draft, or

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# What Is Circulation?

The spiritual *modus operandi* of true circulation is beautifully depicted by Mrs. Eddy in her definition of angels on page 581 of the Christian Science textbook as follows:

*"Angels. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality."*

The highest human corporeal concept of the truth about man is expressed today in Christian Science, hence the circulation of knowledge and information about Christian Science must be the highest human concept of spiritual (and the only real) *circulation.*

Every copy of Science and Health is an "Angel."

Every Lesson-Sermon, every Wednesday evening testimony meeting, every Christian Science lecture, is an exemplification of "God's thoughts passing to man."

Every Christian Science Sentinel, Journal, or Der Herold der Christian Science expresses "spiritual intuitions, pure and perfect."

Every Christian Science Monitor reflects "the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality."

As Christian Scientists perceive and embrace opportunity to encourage the circulation of these messengers of Christian Science, are they not aiding themselves and the world to entertain "angels, the true ideas of God, the spiritual sense of being"? (Science and Health, p. 548.)

---

Opportunity to send the messengers of Christian Science on their healing mission to the world has been opened through the Postmaster-General of the United States in his plan to send to soldiers and sailors at the front, at nominal postage, literature offered by individuals at post offices or to postmen.

A printed notice on the front of this issue signed by Mr. Burleson explains the simple plan.

Those desiring to send periodicals who do not wish to send their own copies, or copies previously given for local distribution work, may make arrangements with any Christian Science reading room to send periodicals regularly as desired.

Digitized by Google

# Works on Christian Science

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Text-book

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only text-book on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include both English and German editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1,103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each, $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

---

**Quantity prices are on shipments to one address only,** but quantity lots at quantity prices cannot be made up of different books or of different styles of binding. *Attention is called, however, to the exception to this rule which is made in the cases of Science and Health, and of Miscellaneous Writings, as given under these titles in this price list.*

---

*Address all orders for above works, and make remittance by New York or Boston draft or money order, to*

ALLISON V. STEWART, FALMOUTH AND ST. PAUL STS., BOSTON, MASS.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.

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




Vol. XX No. 8

Boston, October 20, 1917

Contents of This Number


| | | |
|---|---|---|
| Christian Science Literature (List of publications) | | 142 |
| Partisanship, Patriotism, or Principle? | George Shaw Cook | 143 |
| "Sons of God" | Carrie Lee Poole | 144 |
| Prophecy | Lieut. Col. Robert E. Key | 144 |
| Efficient Service | Nell Flash | 145 |
| Testimony Meetings | George L. Hodgson | 146 |
| Endurance | Wanda Whitman | 146 |
| Truth's Voice (Poem) | Inez Koch | 147 |
| Selected Articles | | 147 |
| Editorial | | |
| Food Conservation | | 150 |
| True Prayer and Vain Repetitions | | 150 |
| Spiritual Interpretation | | 151 |
| True Patriotism | | 152 |
| Among the Churches (Current Notes) | | 152 |
| The Lectures | | 152 |
| Testimonies of Healing | | 154 |
| From Our Exchanges | | 158 |
| Special Announcements | | 158 |
| Food Conservation | | 159 |
| Works on Christian Science, by Mary Baker Eddy | | 160 |








THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·FALMOUTH·AND·ST·PAUL·STREETS· ·BOSTON·MASS·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

**Established in 1908 by Mary Baker Eddy, Discoverer and Founder of Christian Science**
**Published Daily, Except Sundays and Legal Holidays**

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local news-dealer, one month, 80 cents.

## The Christian Science Journal

**Published Monthly**

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

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

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

Bound Volume 34 (April, 1916, to April, 1917): Cloth, $4.00; half calf or half morocco, $4.75. On earlier volumes write for prices.

## Der Herold der Christian Science

**Established in 1903 by Mary Baker Eddy, Discoverer and Founder of Christian Science**
**Published Monthly**

A Magazine printed in German, which publishes original and translated articles and editorials bearing upon Christian Science, also testimonials of healing.

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Bound Volume 14 (April, 1916, to April, 1917): Cloth, $3.75; half calf or half morocco, $4.50. On earlier volumes write for prices.

## The Christian Science Quarterly

**Published January, April, July, and October**

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

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $1.00; single copy, 25 cents.

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

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. 424 pages. Cloth, $2.50. Edition de luxe, $5.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** 132 pages with index. Paper covered, 15 cents; cloth binding, $1.00.

**Personal Contagion,** also **What Our Leader Says**—By Mary Baker Eddy. Special pamphlet. Paper cover, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 14 subjects in French and Swedish; 18 subjects in German. Ten copies to one address, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated, 107 pages. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. 128 pages, paper covered, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12 x 16), $1; 12-inch (mount 15 x 20), $2; 16-inch (mount 21x29), $3.50.

---

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18 x 24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11 x 14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483 x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440 x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683 x. Large type Bible, 10¾ x 8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $1.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

**Aluminum Lesson Markers.** Set of thirty, with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

---

Remittances should always accompany orders, and be made by check, money order, or exchange on Boston or New York. Currency or coin should not be sent by mail unless registered. Please send no money or business letters to the Editor or Editorial Department.

Send all orders for the works of Mrs. Eddy, with remittance by New York or Boston draft or money order, direct to ALLISON V. STEWART.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered at Harvard University by Bicknell Young.

**Upward Footsteps.** Also printed in Dutch.

**Fulfilling the Law.** Also printed in Danish.

**Prayer and Healing.** Also printed in French and German.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**Environment and Opportunity.** Also printed in French.

**The Father's Business.** Also printed in German and Swedish.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**The Law of Kindness. "What Went Ye Out For to See?" "Then the Full Grain in the Ear." "Awake Thou That Sleepest." Law and Work. Confidence and Supply. Birthright and Dominion.**

OTHER TRANSLATED PAMPHLETS

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

FOR LITERATURE LISTED ABOVE ADDRESS ORDERS AND MAKE REMITTANCES PAYABLE TO

**The Christian Science Publishing Society, Boston, Massachusetts, U. S. A.**

Digitized by Google

# Christian Science Sentinel

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

Vol. XX October 20, 1917 No. 8

## Partisanship, Patriotism, or Principle?

GEORGE SHAW COOK

ACCORDING to dictionary definition a partisan is "one who adheres, sometimes blindly, to a party, a faction, a cause, or a person." Partisanship is "the state of being partisan." Patriotism is defined as "love of country; devotion to the welfare of one's country."

The first definition of the word principle, as given in one of the best modern dictionaries, is "beginning, foundation." It is further defined as "a source, or origin: that from which anything proceeds; fundamental substance." Principle as used in Christian Science means the one infinite source, origin, cause, or creator of all that really exists; that from which all reality proceeds; the fundamental substance, the intelligent cause, the eternal foundation of the universe. This divine Principle is understood in Christian Science to be Mind, Spirit, God.

It is an interesting fact that while the words partisan, partisanship, and patriotism are not used in "Science and Health with Key to the Scriptures," the Christian Science textbook, the word Principle occurs therein more than one hundred times. This does not indicate that the Discoverer and Founder of Christian Science was unpatriotic. There are many evidences of Mrs. Eddy's deep-seated love of country, and there is every reason to believe that her country's true welfare was very near her heart; but as for partisanship, as the word is used in this article, Mrs. Eddy had none. This fact is illustrated by what she said in a Boston newspaper in November, 1908, as follows: "I am asked, 'What are your politics?' I have none, in reality, other than to help support a righteous government; to love God supremely, and my neighbor as myself" (Miscellany, p. 276).

From the foregoing statement made by Mrs. Eddy near the close of a national political campaign may be learned, inferentially at least, the comparative value given by her to partisanship, patriotism, and Principle. It is therefore well for Christian Scientists in the present hour, as always, to give earnest heed to the example of their Leader, and to consider carefully those questions on which she thought deeply and expressed herself so clearly.

Partisan or party politics may serve in ordinary times to preserve the governmental balance. They may prevent the pendulum of political theory and practice from swinging too far in either direction. It is doubtless true that the party in power is in some instances wisely restrained by an opposing party. Other relative advantages might be claimed for partisanship, but in times of threatened danger or in great national crises, partisanship is superseded by the higher law of patriotism. Patriotism involves unselfish surrender of one's own interests to those of his country; it means sacrifice of self for the common good. Patriotism may entail the sacrifice of home comforts, of fortune, or even of human life itself, for the welfare of others. Patriotism is therefore relatively better and higher than partisanship. Ultimately even so high and noble a thing as patriotism must give way to a still higher and better and more satisfying thought, namely, that of allegiance to absolute Principle. Loyalty to party and loyalty to country must sooner or later be supplanted in the thought of every individual by loyalty to divine Principle.

Mrs. Eddy has revealed to the world what Principle really means. She has shown that Principle is not something distant or cold or abstract, but that it is in fact universal Truth, eternal Life, ever present, changeless, impartial, perfect Love. As the true meaning of Principle begins to unfold to human consciousness, as one begins to understand that Principle is the one infinitely wise, merciful, just, and loving Father-Mother God, who is ever near to all His children and to whom all are equally dear, one begins to see the impossibility of separating the welfare of one individual or nation from that of all. This revelation of Truth enables the student to perceive, perhaps very imperfectly at first, that partisanship, racial prejudice, animosity, competition,—all that tends to separate nation from nation and man from man,—must finally yield to the supremacy of divine Love.

Victor Hugo is credited with having said concerning the twentieth century that in this century "the scaffold will be dead, royalty will be dead, war will be dead, dogmas will be dead, but man will live. For all there will be but one country, and that the whole earth. For all there will be but one hope, and that the whole of heaven." Whether this prophecy is rightly attributed to Hugo, or whether its fulfillment will come now or later, it is not necessary to discuss here; that its realization will surely come in God's own time and way is certain. Nor need we speculate whether the present world fermentation will continue a year, a century, or indefinitely. Meanwhile Christian Scientists will be wise not to indulge in fearful expectation of the continuity of evil. Rather is it better that they should know that "with God all things are possible," and that in absolute Truth evil is even now unreal.

In this way it is possible to face present conditions calmly and courageously, even though to human sense their end may not be in sight. Indeed it is probable that strife will continue as long as the beliefs which make for war are present as human consciousness; but just in proportion as selfish, material, sinful thoughts are eliminated from the world's thinking, war and strife will cease. When through the revelation of divine Principle individual citizens of the world are able to free themselves from thoughts of fear, jealousy, envy, hatred, greed, and lust, then unreal causes of war will cease to exist. The true Christian warfare of right thinking will ultimately transform and regenerate completely the individual and collective human consciousness. Then God, divine Principle, "shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

On page 340 of Science and Health Mrs. Eddy says: "The divine Principle of the First Commandment bases the Sci-

Copyright, 1917, by The Christian Science Publishing Society.

Digitized by Google

ence of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfills the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."



## "Sons of God"

CARRIE LEE POOLE

It is always a knowledge of the truth which corrects and destroys false impressions. A right idea entertained in human consciousness always shows the great need of mental transformation. This mental process involves the separation of good and evil in our thinking,—the giving of place and activity to good only, and none to evil, because Christian Science is founded upon the Scriptural platform of the first statement of creation, when God, or Spirit, comprehending all that He had made, pronounced it "very good."

We read that "God created man in his own image." Man is therefore spiritual, perfect, immortal as "when the morning stars sang together, and all the sons of God shouted for joy." What has taken this overflowing joy out of the lives of mortals? To this it may be answered that mortals were never included in this characterization, but only the sons of God. The harmony of being is an expression of the law of infinite good, and there is no other law existing or operating to separate man from the continuity of God's law.

But what about the sick and sinful race of Adam? some one may ask. Christian Science denies this Adam creation on the basis of the statement that sin, sickness, and death have no place in God's creation as recorded in the first chapter of Genesis. Until we dissolve in our own thought this impossible partnership of good and evil, supposedly proceeding from God, who created only good and therefore could not know evil, man's unity with the Father is not made the foundation of our life basis, and these opposite beliefs will be at odds throughout time. This so-called man that starts from "the dust of the ground" is the counterfeit, or the serpent's trail that blind humanity has followed since the time of mortal history, crying out to an anthropomorphic God to heal it of the serpent's sting. The Adam curse has masqueraded in truth's garments as being part of truth, and its clever disguise has baffled many an earnest thinker; but the serpent's trail has always betrayed mortals into sickness, sin, and death. Moreover, it marks a gulf between the sinful race of Adam and the sons of God that no mortal can span.

The spiritual creation is thus emphasized in the epistle of John: "This is the record, that God hath given to us eternal life, and this life is in his Son." The gentle Nazarene came to show men the path of Life, that they might know his Father, and our Father; his God, and our God. As human consciousness is educated out of its false beliefs it will find that the Adam concept was never any part or condition of man.

The knowledge obtained from the physical senses fulfills its own conditions, either in a belief of health or in a belief of sickness, and the knowledge thus obtained is the forbidden fruit of which God said, "Ye shall not eat of it, neither shall ye touch it, lest ye die." Spiritual thinking contradicts false physical sense, and floods human consciousness with the sunlight of Truth, revealing the very presence of a loving Father who is ever imparting health, joy, and endless good to all His children. The ranks of Christian Science include thousands who have been redeemed by Truth from a dark or painful experience through mental transformation, which includes the extinction or obliteration of disease, evils of every kind that infest humanity yielding to the indisputable fact of God's all-power.

In the historic pages of the Old Testament the second account of creation is so closely intertwined with the name of "Lord God" that the spiritual account seems almost lost. Every individual must learn to distinguish between the record of Truth and the history of error, between the sons of God and the Adamic race. The veil of materialism which has overshadowed and darkened spiritual creation is taken away in Christ, Truth. Through the transforming spirit of Truth human destiny has found its healing balm, but the keynote of universal salvation lies in a complete knowledge of the rights of man as attuned to the infinite One.

We can never be too humbly thankful to God for our revered Leader, Mrs. Eddy, and for the wondrous light that the torch of Christian Science has shed upon the Scriptures, whereby the sin-sick and heavy-laden through a transformed consciousness are finding emancipation. The teacher of Christian Science, the lecturer, practitioner, or writer who inspires humanity to search the Scriptures in the light of our Leader's works, is pointing the way through Christ and helping humanity to reach the summits in the understanding of divine metaphysics which our Master attained.

On page 519 of Science and Health Mrs. Eddy says: "Mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness. What can fathom infinity! How shall we declare Him, till, in the language of the apostle, 'we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ'?" When one knows that man is the image and likeness of God, the spiritual reflection of Life, Truth, and Love, he begins to realize the purification of sense and self, and becomes a clear transparency for the light to shine through in order that it may reach his fellow man and heal him. Each human footstep must be taken in meekness, penitence, and obedience, rejoicing in another's good and with love enough to magnify good and minimize evil.

God has given to man dominion, and we are promised "power to become the sons of God." Those who accept the Adam concept are cheating themselves of man's divine birthright and place in the kingdom of God. Did not Jesus' love-crowned mission to a benighted world show us how to become conscious that we are the sons of God? By his resurrection he proved God the Father to be the life of man. Let us never turn aside, unheeding the message that Christ, Truth, is the resurrection and the life to all who believe. Paul says, "For as in Adam all die, even so in Christ shall all be made alive."



## Prophecy

LIEUT. COL. ROBERT E. KEY

In a wonderful passage Jeremiah the prophet foretells the building of a great city, so strongly built, so well fortified, that it shall not be "thrown down any more for ever." Before this city of perfection and permanence had appeared, there had been another on the site of it, a temporal and material city which had soon been overthrown. There, to mortal sense, lying in every direction, were the ruins of great buildings. Outside the crumbling walls were the sepulchers of the dead, while heaps of ashes marked the spot where fires had been kindled.

Surely a habitation of the dead is here depicted, dreary



Digitized by Google

and desolate; and yet how strange it is that there are mortals who still seem content to wander in just such a ruined and dust strewn wilderness, deeming it the work of divine providence and accepting the whole appalling picture as if it were the design of a loving Father. Has it ever seemed to such as these that the real city may still be intact, as Jeremiah predicted that it would be, and that it is strong, eternal, and spiritual?

This truly is the "city which hath foundations, whose builder and maker is God;" that city where nothing shall enter that "defileth, . . . or maketh a lie," and wherein man may live and move and be abundantly satisfied. Ezekiel saw this vision of reconstruction in the valley of the dry bones, for he says: "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones . . . And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest." There seems something helpless and pathetic in this reply of the prophet, almost implying an unwilling submission to an evil thing. It is as if Ezekiel would say: But why, O Lord, are they thus? Why are they dead and dry and useless? without hope or life or love?

The prophet is in the "valley," the metaphysical signification of which is "depression; meekness; darkness" (Science and Health, p. 596), and as he looks out over a wilderness of bones he is asked, "Son of man, can these bones live?" All around him is the evidence of material sense, which assures him that this is not possible, but around and above him is the voice of God, which bids him exercise his God-given dominion to prophesy, and be free! "Prophesy," says the voice of God, "upon these bones, and say unto them, O ye dry bones, hear the word of the Lord."

The Christian Scientist who wishes to be enlightened on the meaning of a Scripture word or passage is not slow in seeking out his "Key to the Scriptures" and in searching diligently until he has found the master word which will unlock the treasure. Here the word "prophesy" has arrested the attention, and he turns to the Glossary of Science and Health to see if the word is thought worthy of a definition therein. On page 593 the word "prophet" is given, and as to prophesy is the action of the prophet, it is evident that the meaning of prophet will also disclose the signification of to prophesy. Here prophet is described as "a spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth."

"The conscious facts of spiritual Truth," he repeats to himself. Am I keeping in consciousness the facts of spiritual Truth? What are they? And what do they signify? They are certainly not sin, sickness, and death; for if these are conscious facts, then every instinct of my existence is at fault. The facts of spiritual Truth are clearly the opposite of these. In Science and Health (p. 476) we read, "Sin, sickness, and death must disappear to give place to the facts which belong to immortal man." Thus only can the facts of existence be discerned and the kingdom of heaven be available to man. Sin, sickness, and even death itself must be rejected and dethroned, and we to-day as prophets may begin the work of dethronement. Though the city lies in ruins, or appears to do so, it is our privilege to prophesy as God commands.

And this is the word given: "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." In this land of Israel there are no dry bones, but the whole house of Israel is found as God ordained it to be, and man's individuality is recognized as spiritual, and eternally conscious of his relationship to God. Though the vision to some may appear too wonderful and transcendental for our present mental grasp, yet if it is ever true, then it is true now, and no amount of delay or argument can make it otherwise. The time is now, and man's spiritual likeness can now be recognized in a way that has never before been possible.

Every effort on our part to prophesy, that is, to place the spiritual fact before the material seeming, will bring this perfection nearer to accomplishment, and make it more possible to heal the sick with scientific certainty and success. Does the task seem difficult? Is the way so long? Does our courage fail? Remember that others have looked on that ruined city and not lacked the courage to begin the building. "One on God's side is a majority," and the real city is of God, not of man. It is God who has already done the building, and our part is simply to recognize His work and be ready and willing to live as He ordains.

## Efficient Service

NELL FLASH

BEFORE accepting service in any capacity in our church work, it becomes necessary to understand thoroughly the fundamental requirements of that service and to be familiar with the nature and significance of church relations. A careful, prayerful study of the Manual of The Mother Church, together with Mrs. Eddy's definition of church (Science and Health, p. 583), gives us a basis whereon to build. We who have the privilege of serving in the least way upon committees should not look upon it as gratuitous work, but as an opportunity to pay in some small measure for something already received from Truth. We should never forget that some one labored to place the cause of Christian Science before the world, up to the point where it was first presented to us, and that as we, too, conscientiously do our work we are preparing the way for our brother man. Ours is an endless labor of love, and Mrs. Eddy says (Miscellaneous Writings, p. 100), "Love's labors are not lost."

In the degree that Christian Science is a business it should be placed upon our highest concept of the demands of Principle. We of the business world know that prompt and faithful attendance, accuracy, and speed have been the foundation stones of our success. It is an important reason indeed that keeps any one of us from his or her office. We soon learn that the lack of accuracy or speed leaves us at the foot of the ladder, and if we possess one quality in the way of efficiency we must strive until we have acquired others. To be satisfied with anything less than perfection means to be left in the sea of mediocrity. Entering into unnecessary conversation and having superfluous telephone calls are conditions early eliminated in our business careers.

When we accept the privilege of serving on a church committee, our cause is our employer, and our service adds to or detracts from the progress of our cause according to our realization of the spiritual meaning of church service. As we review the work done by the previous committee, mortal mind has a strong tendency to condemn it, pick it to pieces, smile at its apparent inadequacy, and be quite self-righteous in the desire to tear it down and destroy it. We forget that those who labored before us probably worked under different conditions and circumstances, and that because of their untiring efforts we are able to build better, profiting by their possible mistakes, and realizing that there is in reality but one church, no matter how many differing human conceptions there may be concerning it.



Digitized by Google

In many cases it is necessary to check over the work of a coworker, and we should regard this not with the thought that we are looking for mistakes, but as an opportunity for Truth to prove itself, knowing that divine Principle will uncover error. This changed viewpoint in our consciousness will prevent us from malpracticing upon the work already done. The offices where Christian Science work is done should manifest all the qualities for which our cause stands,—efficiency, promptness, harmony, progress, and above all, unity of the one Mind. This can never be accomplished, however, so long as we as individuals enter into the work in a nonchalant manner, regarding our appointments as responsibilities easily canceled. Our business offices should be recreation centers in very truth.

It is the privilege and duty of each one of us to shake off the inertia which would mesmerize us into a belief of the unimportance of our task, and to lift thought above the material activities to a knowledge of the spiritual sense of church work. In the degree that this is done we are ushering in the church triumphant.



## Testimony Meetings

GEORGE L. HODGSON

DEFINITE instructions as to the form a testimony of healing shall take, as given in Section 24 of Article VIII of the Church Manual, include this statement: "This testimony, however, shall not include a description of symptoms or of suffering, though the generic name of the disease may be indicated. This By-Law applies to testimonials which appear in the periodicals and to those which are given at the Wednesday evening meeting." From this it does not seem that it was intended by our revered Leader, Mrs. Eddy, that the period allotted for testimonies was other than for the sincere expression of gratitude and praise to God for benefits received through the application and operation of Christian Science, and a rehearsal of these benefits, or blessings as they are termed in the by-law quoted, for the information and encouragement of others.

It is therefore manifestly out of place for a Christian Scientist to attempt, during the brief period devoted to this part of the service, to describe his metaphysical method of giving a treatment or his manner of metaphysically applying his understanding of how such a treatment should be given. There are several good reasons why such remarks are not timely. In the first place, the two or three minutes to which in a large church the speaker is entitled, are much too limited to do justice to so deep a subject. Besides this, such an attempt always goes over the head, so to speak, of the layman or stranger who is seeking information concerning Christian Science. Furthermore, unless the Scientist has a clear conception of the metaphysics of Christian Science, he is liable either to befog others or to become hopelessly befogged himself. It is much better and far wiser to confine such statements to private rather than public expression. In fact it is far better to allow the beginner or seeker to glean this information for himself from our textbook, "Science and Health with Key to the Scriptures;" for all overcoming of discord, whether sin or disease, is the result of individual not vicarious effort. Consequently the student must work out his own salvation according to the measure of his own understanding.

A person is often apt to overlook the fact that in using the language of Christian Science he is speaking a new tongue not understood by humanity in general, and that at a testimony meeting there is no opportunity except from the desk to correct a misstatement or to amplify ambiguous remarks. In the meantime the impression has been made upon the audience, and individuals are in danger of going away with the thought that what they have heard is in strict conformity with the teachings of Christian Science. Frequently people are unnecessarily antagonized, sometimes permanently so, by what they have heard a well meaning Christian Scientist unwisely say.

The Wednesday evening meeting is one of the means instituted by Mrs. Eddy for giving to the world the results achieved by Christian Science, demonstrating by present proof "that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrated an ever-operative divine Principle" (Science and Health, p. 123), and people come to this meeting to hear what Christian Science is doing. This is an age when results are demanded as proofs, rather than mere doctrines or theories. Jesus' rule, "By their fruits ye shall know them," is the slogan of to-day. There is danger, therefore, of a Christian Scientist getting into the habit of expounding the letter rather than of giving the fruits of Spirit. When the disciples of John came to ask Jesus if he was really the Messiah, the answer given was, "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." If we carefully study the above by-law and try to make our testimonies comply with its clear instructions, there can be no possible misunderstanding by the stranger that is within our gates, nor necessity for correction or amplification by the one presiding at the meeting.

The best testimony meeting of the year is as a rule the one held on Thanksgiving day, during the twenty-five or thirty minutes devoted to this purpose. We come with thanksgiving, and our hearts are filled with overflowing gratitude to God for His infinite blessings, and we give expression in a simple, direct way to this heart overflow, for, as our Master has said, "out of the abundance of the heart the mouth speaketh." The result is a wonderfully spontaneous service, and the healing at such a time is incalculable, for as at the day of Pentecost we are "all with one accord in one place." Each Wednesday evening meeting can be just as impressive and unlabored and as fruitful as the Thanksgiving service. We need only to come with the same measure of thankfulness and rejoicing, with the same glad desire to give the reason for the hope that is within us in the same simple, unselfed manner.



## Endurance

WANDA WHITMAN

NOT so very long ago a class in ancient history, while discussing the doctrines of the Stoics, was asked this question by the teacher: "What is the modern sect of people whose beliefs are much akin to those of the Stoics?" A student immediately answered, "The Christian Scientists." Needless to say, the student who answered the question was not acquainted with Mrs. Eddy's teachings, and if he had known as much about Christian Science as he knew about the philosophy founded by Zeno, he would have perceived the difference immediately.

There were at that time three Christian Scientists in the history class, which consisted of about thirty students. This fact was known to most of those present, with the exception of the teacher and the student who made the comparison, and there was a laugh in which the Scientists joined. The remark was amusing, and yet it was disappointing. The



Digitized by Google

calmness with which the truth of Christian Science is discussed by those who are more ignorant of its teachings than of lunar geography, may sometimes cause a feeling of momentary irritation in a Christian Scientist who happens to be present, but the irritation is quickly overcome when he considers that this is only a phase of belief through which most of us pass. Many can remember a wild desire to stick pins into the first Christian Scientist who spoke of the truth, "just to see if he would feel it," and we should therefore be patient when symptoms of this desire are manifested in others.

In the case mentioned above, probably each one of the Scientists had to grapple with a tendency to rise and explain the difference between the philosophy of the Stoics and Christian Science, but it was well that such a wish was repressed, as it was neither the time nor the place for an explanation. Still, that same silent forbearance might have been called an exemplification of Stoicism, had it been known. Those who are not acquainted with Christian Science may seem to confuse its teachings with what is termed Stoicism, although it is rare that they are able to name that which they believe it to be. We hear, for example, the remark, "Oh, just imagine you are a Christian Scientist and pretend that you do not suffer when you do, and that you are all right whether you are or not,"—a mental attitude which would better describe a Stoic than a Scientist.

The only similarity between Stoicism and Christian Science is that both teach the necessity of being superior to the senses, but from entirely different standpoints. The Stoic believed evil to be divinely sent, and hence to be quietly endured; the Christian Scientist knows evil to be impossible as a part of God's creation, hence its claims to reality are to be firmly denied and met with the knowledge of Truth. The Stoic believed in ignoring sickness and death as necessary but unimportant; the Christian Scientist believes in overcoming them in accordance with the commands of Christ Jesus and his example. The Stoic was as indifferent to joy as to sorrow; whereas Christian Science is the religion of joy.

The world is slowly but surely advancing to a realization of the immeasurable distance between the popular estimate of the teachings of Christian Science and the reality of these teachings. Let us be truly thankful for this progress, as for that measure of understanding already attained by the students of Mrs. Eddy's teachings.

✧

[Written for the *Sentinel*]

## Truth's Voice

INEZ KOCH

It seemed to me, in childhood's days,
I heard a gentle voice
Which helped to lighten all my ways
And make my heart rejoice.

Then, as I grew to manhood's state,
New voices seemed to come;
And oft they told of bitter fate,
Which would all joy benumb.

But over all, so sweet and clear,
I heard one voice anew,
That sang, and rang, so clear, so near,—
My falt'ring hope made new.

It held the songs of all the world,
And sang them in my heart,
And when I listened to Truth's voice
In Love I had my part.

# Selected Articles

[George R. Lowe in *Toronto* (Ontario) *Saturday Night*]

It seems unfortunate that a periodical of such high standing as *Saturday Night* should have been betrayed into such a pitfall of loose expression as to say, "Mrs. Eddy's theory of malicious animal magnetism," when dealing lightly with the psychology of shopping.

Mrs. Eddy did not invent a new devil named "m. a. m.," as might be inferred from your statement; she did not propound a new theory of magnified evil and thus add to the terrors of the human mind. She did practice and teach the omnipotence of absolute good, God, and the consequent impotence of evil. In pursuing this scientific practice of overcoming evil, sin, disease, in human experience, thus following the example of Christ Jesus, she demonstrated her discovery to be worthy of the designation Christian Science. In dealing with evil from this standpoint she detected and uncovered its exceeding sinfulness, exposed the harmfulness of hypnotic suggestion as capable of any crime, and used the term "malicious animal magnetism" to describe evil at its worst. Could there be any more expressive term for the source of the horrors perpetrated in our day on land and sea?

Mrs. Eddy's thought and work are beneficent in purpose. Her analysis of evil was to destroy it; not to ignore or cover it up, but to expose its wrongness, lawlessness, and falsity, and thus to annul it as something which has no part in God's creation. By this spiritual process hundreds of thousands have overcome in some measure the fear of evil, and have been healed of diseases induced by the fear of evil.

✧

[Charles M. Shaw in *City News*, Manchester, England]

If the correspondent "Open Mind" is correctly described by his signature, there should be no difficulty in convincing him of his error in classing Christian Science with "clairvoyance, crystal gazing, etc., which gull the people with miraculous and mysterious doctrines."

The popular belief about miracles, that they are supernatural and that they are infractions of divine law, permitted for certain ends and for certain favored individuals, which is the belief accepted by the contributor "Ignotus" as well as by "Open Mind," is in opposition to Christian Science teaching, wherein the word miracle is used in the strict New Testament sense of a manifestation or sign of divine power. In this sense Christian Science, therefore, does claim to work miracles, not, however, as infractions or suspensions of divine law, but in conformity with and in reliance upon that law. Just how this can be, Christian Science makes clear in its interpretation of creation as spiritual only. Mrs. Eddy says on page 27 of "Miscellaneous Writings": "Creation, evolution, or manifestation,—being in and of Spirit, Mind, and all that really is,—must be spiritual and mental. This is Science, and is susceptible of proof."

Consequently the material world and its phenomena are but the false mortal sense or counterfeit of the true universe, therefore unreal. It follows then that what are called miracles are only evidences of the subordination of matter and material laws to the influence of divine Mind reflected in some individual like Christ Jesus, who performed his wonderful works not in virtue of a specially bestowed power but because of his understanding and application of his knowledge of God and His law, an understanding which he indicated could be shared by his followers. On page 23 of "Mis-



Digitized by Google

cellaneous Writings" Mrs. Eddy says, "The prophets, Jesus, and the apostles, demonstrated a divine intelligence that subordinates so-called material laws; and disease, death, winds, and waves, obey this intelligence." The ability of men, however, to reflect this intelligence and its power is in proportion to their spirituality.

Undoubtedly many have difficulty at first in accepting the Christian Science view of the material world, but there are far more difficulties involved in the belief that God is the author of that world and of those so-called laws which in their operation produce catastrophies, disease, suffering, death. Christian Science shows that these things are the effect of mortal ignorance of God, and unfolds the divine way of escape. Neither is there anything mysterious in Christian Science, as your contributor states. Truth is never mysterious, though it may be difficult to apprehend. Jesus said, "Ye shall know the truth, and the truth shall make you free." Scholars agree that what he meant here was the absolute truth, implying that men have the capacity for and ought to seek absolute truth. Christian Science is the explanation of absolute, that is spiritual, truth, and is enabling men to gain freedom from sin and its effects.

✧

[Judge Clifford P. Smith in *Ft. Pierce* (Fla.) *News*]

The comments on Christian Science which have furnished the occasion for this present writing were mainly nothing more than mere dogmatic and intolerant opinions. In so far as they did not amount to more than this, they can be safely ignored along with such offensive epithets as "cult" and "fraud." Nothing of this sort proves anything to intelligent men. It may be, as the reverend gentleman has said, that many Christians do not have "trained or logical minds," but opinionated persons are apt to underrate the intelligence of their neighbors. Nowadays the average man desires information, but he is entirely capable of thinking for himself. There were, however, among these various comments certain particular points which need to be noticed because they might, if ignored, pass for authentic information.

One of these particular errors was thrice repeated, and was to the effect that Christian Science teaches that man has no body. Such is not the case. This teaching denies the false and material concept of body, but it both affirms and proves the true and spiritual concept thereof. The following quotation from the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is pertinent: "To divest thought of false trusts and material evidences in order that the spiritual facts of being may appear,—this is the great attainment by means of which we shall sweep away the false and give place to the true. Thus we may establish in truth the temple, or body, 'whose builder and maker is God'" (p. 428).

Another item in the same series was that Mrs. Eddy attempted to use evil wishes as a power against her enemies. A more groundless accusation was never put in print. It could have been arrived at only by an utter reversal of the actual facts. The facts are that Mrs. Eddy divided the good from the evil in human consciousness more clearly than this had been done since the Sermon on the Mount. She exposed the use of evil thoughts for intended harm; she insisted that all evil must and can be forsaken; and she taught how the power of God is available for the destruction of every description of evil, including disease and forms of error which had not been recognized as such. It is worth mentioning here that Mrs. Eddy's prediction that courts and juries would eventually deal with mental crimes has been to some extent fulfilled. Thus a coroner's jury at Chicago returned a verdict in which they specified "that the deceased was mentally assaulted by her husband at a time when she was physically and mentally delicate" as the cause or means of a woman's death, and this verdict was approved by the coroner. In this connection, however, it should be known that Mrs. Eddy taught the reality and supremacy of good even to the exclusion of any opposite power, and Christian Science healing is accomplished on this sole basis.

✧

[S. T. Downs in *Owen County Democrat*, Spencer, Ind.]

Mrs. Eddy, the Discoverer and Founder of Christian Science, in "Science and Health with Key to the Scriptures" says that in order to advance in the understanding of Christian Science teaching one must "study thoroughly the letter and imbibe the spirit" (p. 495). If our critic were a little closer to Christian Science and Christian Scientists, he would not make the statements reported in another publication in Spencer: "He declared that the teachings of Christian Science were not only contrary to the true interpretation of the Bible, but an insult to human intelligence." The latter part of this statement is completely refuted by the testimony of thousands of the world's best citizens who have embraced Christian Science teaching and are practicing it in their lives daily. The first part of the statement evidences nothing but prejudiced opinion.

The Bible itself gives the test whereby we may determine whether or not Christian Science correctly interprets the Word, and indeed we find this test in the words of the Master, "By their fruits ye shall know them." The last chapter of Mark records the Master's command to preach the gospel, and it tells the signs that shall follow true preaching, and all Bible students know that healing the sick is one of these signs. In spite of the fact that the revivalist so unmercifully berated the followers of Mrs. Eddy, he makes no effort to obey the Master's command to heal the sick, while Christian Science gives indisputable, incontrovertible evidence that it is reclaiming thousands upon thousands from vice and sin, and healing all manner of sickness and disease.

Christian Science practitioners have not healed all who have appealed to them, and do not claim to have done so. Neither did the disciples who were intimately associated with Jesus heal disease unfailingly; but the great Teacher showed the way and he healed unfailingly. The large measure of success that has attended Christian Science ministry proves that the promise, "He that believeth on me, the works that I do shall he do also," will ultimately be fulfilled in those who strive sincerely and understandingly to follow the great Wayshower, Christ Jesus; and Christian Scientists believe this large measure of success also proves beyond dispute that the works of Mrs. Eddy enable mankind to find the way.

✧

[Henry Van Arsdale in *Long Beach* (Cal.) *Press*]

Christian Science does not undervalue or minimize the redemptive and healing work of Jesus as exemplified in his sacrifice on the cross, as was stated in an account of a sermon delivered before the Christian church convention a few days ago. On the contrary, Mrs. Eddy's writings contain innumerable references to the crucifixion, and of the six brief tenets of the Christian Science church two are devoted to the experience on the cross and the widespread results to humanity of that "intense human sacrifice" (Science and Health, p. 54).

The clergyman quoted one sentence from a paragraph on



Digitized by Google

page 25 of Mrs. Eddy's book "Science and Health with Key to the Scriptures," but omitted the opening and closing sentences of the same paragraph, which are as follows: "The spiritual essence of blood is sacrifice. The efficacy of Jesus' spiritual offering is infinitely greater than can be expressed by our sense of human blood. . . . His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life." Christian Science rationally explains the atoning work of Jesus as expressed in his life and in his crucifixion. It teaches that it is man who needs to be reconciled to God, not the loving Father to His children.

In the sermon, reference was made to Hebrews ix. 22, to the effect that there is no remission of sin without the shedding of blood. Throughout the Old Testament blood is used as a symbol of sacrifice, and the writer in Hebrews so used it, as will be observed from the context. It is so used in Christian Science. This is fully explained in "No and Yes," where, beginning on page 33, Mrs. Eddy devotes nearly six pages to the preeminent sacrifice of Jesus. Had the clergyman read this he would not have made the statements credited to him. It may be well to call attention to the fact that the Bible also teaches that "remission of sin" is possible through repentance and through reliance on Christ Jesus.

✧

[John M. Tutt in *Poplar Bluff* (Mo.) *American*]

Christian Science does not compel; it persuades truly, but only as it presents a reasonable explanation of God and man and unfolds God's plan of salvation from the ills and sins of the flesh. Where Christian Science has touched the lives of men, it has blessed. Why warn against an influence for good in the world? The beneficence of Christian Science would extend even to those who now think they do God service in attempting to block its progress, and would open channels of usefulness to the talents now devoted to exhortation. Jesus went about healing the sick and preaching the gospel of the kingdom. In obediently imitating Jesus in the former, Christian Science is convincingly doing the latter. Jesus said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Our critic, a clergyman, said, "I believe the old Book, and I will stand on the Bible alone as the Word of God." Here seems to be a point of agreement between him and Christian Science, for the first tenet of the Christian Science church states: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). Moreover, as our critic again says: "It is not what you think or what I think, but what the holy Word of God says." Surely, then, the thinker will see the unfairness of the demand of our critic that his own concept of what the Bible says be the standard for others whose understanding of the Word, though differing from his, is to them convincing and satisfying. To Christian Scientists "the word of God is . . . powerful," and their experience in the practice of Christian Science furnishes practical proofs of the correctness of their concept of God and man as revealed in the spiritual import of the Scripture.

The following succinct statement will correct in a general way many of the present critic's favorite animadversions: To the Christian Scientist the spiritual meaning of the Bible is all-important. Through spiritual understanding alone he is able rightly to divide the Word of God and reconcile the seeming inconsistencies of the text. He is able thus to do this without mutilating or discarding any portion of the Scriptures. He believes that when Jesus said he was "the way," he meant just that, and hence that all must walk in that way. He believes in Christ Jesus' selfless sacrifice; in the crucifixion, resurrection, and ascension; that his triumphant emergence from the tomb proved the power of God to overcome death and the world's hatred of Truth, which culminated in the futile endeavor to kill Jesus.

The Christian Scientist believes in personal salvation through all Christ Jesus lived to do; that, in his own words, "whosoever liveth and believeth in me shall never die." Hence the subscription made by Christian Scientists to the doctrine and ordinances in their spiritual meaning and observance; in repentance, reformation, the new birth; in spiritual baptism, "submergence in Spirit;" in "spiritual communion with the one God" (Science and Health, pp. 581, 35); in the at-one-ment, or unity of God and man, exemplified in the life of Christ Jesus; in salvation by grace—the exercise of Love; in doing as well as feeling,—"faith without works is dead;" and, what is of great importance, in Christian healing as taught and practiced by the Master.

✧

[William D. Kilpatrick in *Albion* (Mich.) *Recorder*]

If the entire sermon preached recently in a local pulpit on Christian Science was as devoid of truth and as full of ill-concealed religious intolerance as the synopsis reported, doubtless those in the congregation who knew even a little of the true teachings of Christian Science were reminded of the familiar saying of Jesus, "If the blind lead the blind, both shall fall into the ditch."

The fact is, and it has been so often authoritatively stated that our critic should not be in ignorance on the point, that Christian Science is based unqualifiedly on Bible teachings. To the thoughtful observer it is evident that the doctrines of Christian Science are not only not opposed to the gospel of Christ but are identical with it. Practically all of the Master's commands to cleanse the sinner have coupled with them the injunction to heal the sick. Christian Scientists are to-day, with remarkable success, obeying these teachings, thus keeping intact the whole Christ, the undivided garment. In other words, Christian Science is so explaining and exemplifying the words and works of Jesus as to make them a present day power. Not only has this new-old religion healed every known disease, but it is destroying sin, restoring to self-respecting citizenship hopeless slaves to passion and appetite, bringing happiness, harmony, and peace to those who are availing themselves of its beneficence.

The assertion that Christian Science is a human effort teaching that sin, disease, and death are delusions, is too unqualified to be within the facts. Simply to affirm that sin, disease, and death are delusions without a supporting understanding of the truth, the knowledge of which Jesus said would make us free, is nothing short of mental quackery and most decidedly is not Christian Science.

Christian Science does teach, and proves by its works, that sin, disease, and death are illusions of the human, or, as St. Paul puts it, "carnal" mind,—that when this so-called mind yields its claims, which it can do by following the teachings of the Master, to an understanding of the one Mind, or God, then it is seen that these conditions are false and not creations of God, who is of "purer eyes than to behold evil."

Those who are interested in knowing what the teachings of Christian Science really are will not take as final the word based on misunderstanding and prejudice, but will avail themselves of the many opportunities offered to investigate first-hand for themselves. Christian Science has never suffered from honest investigation.



Digitized by Google

# Christian Science Sentinel

FOUNDED SEPTEMBER, 1898, BY
MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

PUBLISHED EVERY SATURDAY BY
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

*Entered at Boston, Mass., post office as second-class matter*

WILLIAM P. McKENZIE ANNIE M. KNOTT, WILLIAM D. McCRACKAN
*Editor and Associate Editors*


# Editorial

## Food Conservation

By invitation of Mr. Herbert Hoover, United States Food Administrator, twenty-five active members of the Christian Science church residing east of the Mississippi River recently attended a conference on food conservation in Washington. A report of this meeting was published in The Christian Science Monitor of Oct. 8. The important question of protecting and wisely administering the food resources of the country was presented to those present by Mr. Hoover and others. Resolutions were unanimously adopted pledging assistance in every consistent way in the necessary work which the Government has undertaken through Mr. Hoover.

The following open letter to the Churches of Christ, Scientist, has just been received and we are glad to give it to the field herewith.

"To the Churches of Christ, Scientist:

"No other power in this free country can more effectively reach the homes and put through a great systematic program of voluntary unselfish service than the organizations which represent the religious faiths of our nation. We are appealing to churches, synagogues, and other religious societies to undertake a definite campaign to enlist our people for food conservation, pledging them to use for themselves the foodstuffs not suitable for export, of which we have an abundance, and to use sparingly the wheat, meats, and sugar which are so terribly needed to feed the hungry men and women of France and our other allies. While our boys are offering their lives in the trenches, we are asking the folks at home to make this daily sacrifice at table in order to make victory possible and help suffering humanity.

"The State Food Administrator of your state hopes that you will help in this nation-wide movement by a public presentation on Oct. 21. We will send, within a few days, some printed material describing the food problem and suggesting definite plans whereby the religious organizations can make this campaign effective to all of the churches in the country. We hope that the churches can carry on a very definite campaign among their members, lasting through the nine weeks beginning Oct. 28, according to the suggestions which will be sent out.

"Confidently thanking you in advance for all that you may do in this humane and patriotic cause, I am,

"Sincerely yours,

"HERBERT HOOVER."

In practical demonstration of their support of "a righteous government" (Miscellany, p. 276), and in fulfillment of the demand for economy which Mrs. Eddy has designated as "God's Requirement,"—"God requires wisdom, economy, and brotherly love to characterize all the proceedings of the members of The Mother Church, The First Church of Christ, Scientist" (Church By-Laws, Art. XXIV, Sect. 5), Christian Scientists now have an added opportunity to prove their good citizenship by abiding by both the letter and the spirit of the plan adopted by the Government.

The specific requests of the Food Administrator will be found on the inside back cover of this issue of the Sentinel. It would seem appropriate for Christian Science churches and societies in the United States to respond to the request of the Government by bringing this subject to the attention of their congregations. Resolutions pledging cooperation and support of the Government's efforts for food conservation may properly be adopted by Christian Science organizations and copies sent to Mr. Herbert Hoover, National Food Administrator, in Washington.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

## True Prayer and Vain Repetitions

JESUS had very little patience with the formalities of religion. With keen characterization he showed the ineffectuality of the labored efforts of the Pharisees and others who "for a pretence make long prayer," who would trumpet their almsgiving in the streets, or paint their faces with haggard lines during a fast, so as to "appear unto men to fast." His sense of prayer was simple and direct. It meant to come close to the Father by first shutting out worldly cares, and then in absolute quiet to commune with Spirit, in order that the result might be manifest in spirituality; and so the Father, seeing in secret, would thus reward openly. He was emphatic in saying to his disciples, "When ye pray, use not vain repetitions, as the heathen do."

This is to be noted: that even to the heathen vain repetitions became monotonous; hence a prayer mill was invented, the prayer being first inscribed, then fastened to a wheel, which as it was revolved brought the prayer to constantly recurring notice. But Thibetan cleverness went farther, and relieved the priests of the weary work of praying (or turning the wheel) by attaching the prayer mill to a water wheel, so that the praying became absolutely mechanical.

We smile at these quaint devices of those we are pleased to call the heathen; but our superior airs would vanish if we realized how the theory of a prayer mill is utilized by various groups of self-seekers who are making their prayers not to God but to mankind. These groups, having no sense of God, of course do not pray to any invisible source of good for benefit. The good they desire is visible to the eyes and appreciable to the senses, and their deep desire is to get it away from those who have it. Let not those who call themselves modern and civilized think themselves so superior to their brethren in Thibet. What is a subsidized newspaper but a prayer mill, constantly demanding of that hydra-headed god, the public, that those who express their determined desire shall gain it, and enjoy advantage, perquisite, and power. As we have said, the mundane schemers have no sense of God as Principle, or the source of good; but they have the subtle conviction that if they can mesmerize mankind, they can get abundantly just what they want, and so "lay field to field, till there be no place, that they may be placed alone in the midst of the earth!"

The prophet Jeremiah records the divine denunciation of those who acquire the inheritance of others by subtlety and wrong mental methods. "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." The insistent prayer of the subsidized newspaper may apparently succeed in the strengthening of



Digitized by Google

wrong and the establishment of injustice, but all who trust to such methods are like those who sow the wind and of necessity reap the whirlwind. "They shall wither, and the whirlwind shall take them away as stubble."

We have a good example of prayer to mortal mind in the case of the cowardly slayer of the noble man who at the time was President of this country. This narrow-browed, vanity-haunted creature prayed for sympathy, and false women responded with flattery and flowers, like priestesses of mortal mind. Mrs. Eddy, the true woman, tells how she visited the assassin, and how her words penetrated his moral idiocy and roused conscience, so that the jailer said, "You have brought what will do him good" (Miscellaneous Writings, p. 112).

What this assassin was able to do in a small way to gain sympathy and win from a few the sentimental forgetfulness of the cruelty of his crime, other criminals attempt to do in a larger way. No matter how great the defalcation and dishonor of a man, his noisy prayer for sympathy will be made to mortal mind, which then pretends not to hear the quiet voice of justice making demand for restitution. A thinker spoke earnestly to the representative of a group which had defied all law and righteousness, and outraged humanity to such a degree that there was general disapproval in the world; and in reply this representative spoke not of reform, not of amendment, not of such restitution as the old Levitical law set forth to balance maiming and theft, but spoke only of making a new organization, not for crime, but for the gaining of sympathy. Such a theory of prayer would surely "make prayer the safety-valve for wrong-doing" in a way different from, and worse than, that discussed on page 6 of Science and Health.

The criminal first desires apathy, that he may work out his crime unhindered; then sympathy with his case, so that punishment be either hindered or made void. The prayer of the criminal is manifestly the prayer of the unrighteous. But the wonder of real prayer is in so uniting the seeker after God with divine Principle that upon him, and with him, the malign prayer of mortal mind has no effect whatever, and no influence. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

WILLIAM P. MCKENZIE.

## Spiritual Interpretation

CHRISTIAN SCIENTISTS are very earnest students of the Bible,—none more so,—and if they ever become puzzled over the meaning of passages which appear in the Lesson-Sermons or which are found in their regular study of the Bible, it is only because they have accepted to a certain extent the views of those who are accustomed to interpret Scripture largely from the standpoint of material sense. The spiritual interpretation which is of real value is that which comes naturally in the ratio of one's growth in the understanding of God and His law, and through the application of the truth to all human conditions, whether individual or collective.

At the present hour, in the midst of the great world struggle, as it would seem, Paul's words to the Thessalonians are deeply significant: "The mystery of iniquity doth already work." In connection with this we find a statement regarding the "man of sin," "the son of perdition." Many have been the attempts of religious people, past and present, to interpret the statements in this epistle, and also in the book of Revelation, from a personal and local standpoint, and the result of such interpretation must necessarily be a growing tendency to make error real, to give it power; and this of course is the very thing that error would have us do.

The tendency of the human mind in all ages has been the same. The human intellect has sought and many times found channels for the exaltation of its mortal concept of selfhood, and so there has been personal domination disguised as an angel of light. Respecting this personification of belief in a mind separate from God, appearing in the book of Genesis under the name of Adam, our revered Leader says, "He begins his reign over man somewhat mildly, but he increases in falsehood and his days become shorter" (Science and Health, p. 529). From the human viewpoint this aggressive phase of error intensifies its claims and extends its demands; and this fact was recognized by Paul when he said in the chapter already quoted that the mortal personification "opposeth and exalteth himself above all that is called God, or that is worshipped;" but we are assured that whatever be the manifestation of error, it will be destroyed by Truth, and the intensely metaphysical statement of the apostle is that the error will be "revealed," or uncovered, and then follows this verdict of Truth respecting personified evil: "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The power of the Word is here presented, as it is again in Revelation, and the student of Christian Science will readily grasp the fact that the "brightness" of the divine appearing will dispel all darkness and annihilate the shadows which hide therein.

As we study the book of Revelation we find that the dragon is back of every manifestation of error which seems to have power over men; but while the beast may have the "seven heads and ten horns" of the Apocalypse, nevertheless its doom is sure; and the beautiful and wonderful thing is that "the Lamb of God, which taketh away the sin of the world," is to lead the faithful on to final victory. On page 567 of Science and Health we read: "The beast and the false prophets are lust and hypocrisy. These wolves in sheep's clothing are detected and killed by innocence, the Lamb of Love." In Revelation we read that "the Lion of the tribe of Juda" is represented in the triumphs of Truth no less than the Lamb, and it should not be forgotten that these divine ideas are inseparable.

Error may make its appearance throughout the ages disguised in many ways, and with as much power as mortals grant to it because of their ignorance of God, the one infinite Mind. Even where man's spiritual instincts rise in rebellion against the aggressions and tyranny of mortal mind and gain victories which count for a great deal toward the welfare of humanity, yet the error will continue to appear until the allness of God as understood and demonstrated in Christian Science becomes of vital interest to all mankind. It is not enough for professing Christians to say or even to think that they believe in God. More than this is needed. They must understand and demonstrate continually in their own experience the nothingness of evil when it offers either power or pleasure to them through the senses.

St. John, who gave us the marvelous vision of the Apocalypse, has this word, which should mean so much to every student of Christian Science to-day: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." He also tells us that all that is represented by the world passes away; then he adds, "but he that doeth the will of God abideth for ever." We may well cling to this assurance until all the darkness of mortal belief fades out in the light of Truth and Love.

ANNIE M. KNOTT.



Digitized by Google

## True Patriotism

THE word patriotism contains within itself a root word meaning father. While therefore patriotism is generally accepted as meaning love of one's country, a search for the origin of the word leads us to see that a true definition includes also love of one's real father, or love of the one Father-Mother God. True patriotism cannot exist without an underlying consciousness of God's presence and power as infinite Principle. The foundation of every nation which hopes to prosper in righteousness must be laid on the "Rock of Ages" and not upon the shifting sands of selfish ambition. In a world aroused as never before to mental activity it behooves every patriot to make certain that he has found the true basis for his love of country. The intentional manipulation of the human mind in order to cover national crimes goes on apace. Prearranged plans for deluding humanity *en masse* are constantly being detected, exposing underground activities which are unsuspected by those who do not look below the surface. But to derive one's love of country from one's love of God, good, safeguards patriotism. The more the citizen knows about the true nature of God and of His man, the better patriot he is, the readier to be a true soldier, the quicker to detect treason, which is the intentional perversion and misuse of information in thought and deed, and the surer he is of protection against the attacks upon his health and happiness, his abilities, and his good name.

An appalling instance of perverted patriotism has been forced upon public observation by the world war. To ignore this particular case would be to lose one of the important lessons which the great war is capable of teaching. Under the guise of patriotism a whole nation from childhood to old age has been trained through mental suggestion to think as one man, and thus at the word of command to act as one. While outwardly manifesting the virtues of unity and obedience, this people has been secretly and systematically mesmerized to do the will of an evil manipulation. Nothing more efficient in the way of psychological debauchery has ever appeared in history. Yet Christian Science presents salvation through repentance to the individuals who may have temporarily succumbed to pseudo-patriotism as truly as it does to those who are in subjection to sin and sickness, and threatened by death.

Psychology as taught and practiced by the schools is the so-called science which concerns itself with personal sense. Rightly understood, psychology can be redeemed and made to concern itself with the study of Soul, that is, of God; but as long as the concept of patriotism is subjected to the interpretation of a false psychology it must share the experiences of all false beliefs. Mrs. Eddy laid bare the false psychology and pointed to the true when on page 3 of "Miscellaneous Writings" she declared: "Because God is supreme and omnipotent, *materia medica*, hygiene, and animal magnetism are impotent; and their only supposed efficacy is in apparently deluding reason, denying revelation, and dethroning Deity. The tendency of mental healing is to uplift mankind; but this method perverted, is 'Satan let loose.' Hence the deep demand for the Science of psychology to meet sin, and uncover it; thus to annihilate hallucination."

True patriotism is not produced by human will power; indeed, it must inevitably perish under the lash of self-will and personal domination. True patriotism is that love of country which is authorized and sanctified by the Spirit coming to the flesh. It is never selfish, and as it grows it widens its sympathies, opens its protecting arms, throws the sheltering cloak of its compassionate love over more and more of mankind until, under the impulsion of divine Love itself, patriotism gathers all mankind to its heart. The true patriot, beginning at home with his affections, so purifies his love that he can go abroad to bless. On the pedestal of the statue of a great reformer in the city of Boston we read the words, "My country is the world; my countrymen are all mankind." The true citizen of the world is first of all a patriotic citizen of the kingdom of heaven within, and is actively obedient to the Father-Mother Soul in the order of genuine psychology.

WILLIAM D. MCCRACKAN.

❖ ❖ ❖

## Among the Churches

### Current Notes

NEW YORK, N. Y.—The reading rooms of First Church of Christ, Scientist, were moved on Saturday [Sept. 22] to the fourteenth floor of the Tribune Building, at 154 Nassau Street. The new rooms have a seating capacity treble that of the ones vacated. The down town location, it is believed, will give a greater number of persons engaged in business, as well as residents of New Jersey, an opportunity for study and meditation.—*New York Tribune.*

WATTS, CAL.—Plans have been completed for a new church building to be erected for the Christian Science Society. The building will have seating accommodations for one hundred and fifty. It will cover a ground area 38 by 63 feet.—*Los Angeles Examiner.*

FORT WORTH, TEXAS.—Since August, 1916, literature has been placed in county convict camps, the workhouse, the Young Men's Christian Association, the telephone exchange, the relief association, the interurban station, department store rest rooms, railroad shops, cafés, theaters, and street cars, as well as given or mailed to individuals and placed in racks in church and Sunday school. *Monitors* have been sent to editors throughout the state and to girls' canning clubs. The amount of literature distributed by the literature distribution committee is as follows: 3449 *Sentinels*, 316 *Journals*, 31 *Heralds*, 6514 *Monitors*, and 22 pamphlets, a total of 10,332 pieces. This committee has placed gift subscriptions for the *Monitor* in two newspaper offices and in the Young Men's Christian Association, and for the *Sentinel*, *Journal*, and *Monitor* in the Carnegie Public Library.

KEARNEY, NEB.—Plans have been completed for a church edifice for First Church of Christ, Scientist.

*American Architect.*

❖ ❖ ❖

## The Lectures

NORTH YAKIMA, WASH. (First Church).—William D. Kilpatrick, lecturer; introduced by Mr. Brown, editor of the *Selah Optimist*, who said in part:—

When the subject of Christian Science is correctly explained it brings joy and peace, because with the understanding of it fear is broken and God-given freedom comes naturally. Permit me to say that Christian Science does not need much explanation. Its greatest mystery is the unerring simplicity of its truth. The great hunger in the world to-day for a better understanding of God proves that the husks of materialism have not satisfied or saved mankind. The constant cry for ages has been for health, happiness, and progress. Christian Science answers this cry and supplies the need. All that is required is a receptive spirit and sufficient



Digitized by Google

humility to learn. No worldly wisdom or scholastic learning is necessary to find this Christ-healing—merely a readiness to accept the truth as clearly stated by Mrs. Eddy. She has elevated religious understanding from a theoretical to a practical basis, and has proven many times beyond a doubt that a clear understanding of Christianity meets every need of mankind.—*Yakima Herald.*

NEWPORT, R. I. (First Church).—Bliss Knapp, lecturer; introduced by Lee Dare Young, U.S.N., who said in part:—

Theory has no place in the Christian Science religion, which demands of its followers that they accept all of Jesus' teachings as true and practicable here and now, and that each day must see them living nearer to the standard the Master set for us to follow. Christian Science teaches the ever presence of God to help and heal each and every one of us. It does not theorize on this point, but proves it in actual human experience all around you every day of your life. Christian Scientists trust God completely for all things, and are proving daily, in spite of the world's arguments to the contrary, that God knows more about surgery, finance, pleasure, and protection than mortals ever can know, and that His methods are spiritual and not material, for God is Spirit.

PASADENA, CAL. (First Church).—William D. Kilpatrick, lecturer; introduced by Seymour W. Condon, who said in part:—

At this time, when so many are feeling that political absolutism and ecclesiastical absolutism are in a most subtle way making common cause against human liberty, thoughtful men and women are yearning more earnestly than ever before for a righteousness that shall have in it the element or quality of efficiency. Christian Science strikes the very keynote of righteous efficiency. It teaches and demonstrates the absolute omnipotence and healing ever presence of divine, infinite Love.

BOURNE, MASS. (auspices Society Buzzards Bay).—Bliss Knapp, lecturer; introduced by George A. Stevens, who said in part:—

In 1866 Mary Baker Eddy discovered and put into practice Christian Science, and in 1875 completed her first edition of the Christian Science textbook, "Science and Health with Key to the Scriptures," which has proven its true value in bringing to light the Principle and truth of the Bible. Through its teachings thousands have been able to see and to receive in some measure man's spiritual heritage.

GREENFIELD, MASS. (First Church).—John Randall Dunn, lecturer; introduced by Fred L. Hunt, who said in part:—

Christian Science is increasingly commanding the respectful consideration of the world, because the Principle that it teaches is producing tangible results. It is bringing happiness and harmony, health and peace, into the everyday life of countless thousands.

✧

## Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

ALABAMA—Birmingham (First Church): Lyric Theater, 3:30 p.m., Nov. 4.
Mobile: Battle House Auditorium, 8 p.m., Oct. 25.

ARIZONA—Phoenix: Elks Theater, 8:15 p.m., Oct. 30.

CALIFORNIA—Berkeley (First Church): Church Edifice, Bowditch Street and Dwight Way, 8 p.m., Oct. 29.
Berkeley (Second Church): High School Auditorium, 3 p.m., Oct. 28.
Berkeley (Third Church): Twentieth Century Club House, 2716 Derby Street, 8 p.m., Oct. 30.
Hayward: Woodman Hall, B Street, 8 p.m., Oct. 25.
Lindsay: Arboretum, 8 p.m., Oct. 26.
Mill Valley: Outdoor Art Club House, 8 p.m., Oct. 29.
Palo Alto: Church Edifice, Bryant Street and Forest Avenue, 8 p.m., Oct. 26.
Porterville: Monache Theater, Main Street, 8 p.m., Oct. 25.
San Mateo: Masonic Temple, Ellsworth and Tilton Streets, 8 p.m., Oct. 30.
Santa Cruz: Knights Opera House, 8 p.m., Oct. 27.
Sebastopol: Lincoln Hall, 8:30 p.m., Nov. 1.
Vallejo: Golden State Hall, 436 Georgia Street, 3 p.m., Oct. 28.
Visalia: Theater Visalia, 8:15 p.m., Oct. 25.

CANADA—Winnipeg, Manitoba: Church Edifice, River Avenue and Nassau Street, 8:15 p.m., Oct. 25.

COLORADO—Denver (Second Church): Church Edifice, South Grant Street and Bayaud Avenue, 8 p.m., Oct. 29 and 30.

CONNECTICUT—Stamford: Church Edifice, Prospect Street, 8 p.m., Oct. 28.

ENGLAND—Bromley, Kent: Bell Hotel, 8 p.m., Nov. 6.
Richmond, Surrey: Richmond Hippodrome, 3:30 p.m., Nov. 25.

IDAHO—Coeur d'Alene: Lyric Theater, 3 p.m., Oct. 28.
Moscow: The Strand Theater, Third Street, 8 p.m., Oct. 29.
Twin Falls: Lavering Theater, 8:30 p.m., Nov. 1.
Wallace: Grand Theater, 8 p.m., Oct. 30.

ILLINOIS—Aurora: Peoples' Church, 8 p.m., Oct. 30.
Winnetka (auspices Wilmette): Winnetka Woman's Club, 660 Oak Street, 3:30 p.m., Oct. 28.

INDIANA—Evansville: High School Auditorium, 8:15 p.m., Oct. 29.

IOWA—Denison: Germania Opera House, 8:15 p.m., Oct. 25.
Des Moines (Second Church): Auditorium, 8:15 p.m., Oct. 26.
Dubuque: Church Edifice, Ninth and Bluff Streets, 8 p.m., Oct. 30.
Maquoketa: Orpheum, 8 p.m., Oct. 26.

KANSAS—Galena: Electric Theater, 305 Main Street, 8:15 p.m., Nov. 2.
Kansas City: Masonic Temple, Seventh and Ann Avenue, 8 p.m., Oct. 23.

KENTUCKY—Winchester: Winchester Opera House, 8 p.m., Oct. 30.

MARYLAND—Baltimore (First Church): Church Edifice, University Parkway, west of Oak Street, 3:30 p.m., Oct. 28, and 8 p.m., Oct. 29.

MASSACHUSETTS—Middleboro: Town Hall, 3:30 p.m., Oct. 28.

MICHIGAN—Grand Rapids: Majestic Gardens, 12:10 noon, and Coliseum, 78 Commerce Avenue, S.W., 8 p.m., Oct. 27.

MINNESOTA—Minneapolis (Fourth Church): Auditorium, 8 p.m., Oct. 25.
St. Cloud: Unity Church, Fourth Avenue and Second Street South, 8 p.m., Nov. 1.

MISSOURI—St. Louis (joint lecture): Odeon, Grand and Finney Avenues, 3 p.m., Oct. 28.
Springfield: Church Edifice, 330 Center Street, 8 p.m., Nov. 1.

NEW JERSEY—Camden: Towers Theater, Broadway and Pine Street, 3:30 p.m., Oct. 28.

NEW MEXICO—Roswell: Masonic Temple, 3 p.m., Oct. 21.

NEW YORK—Elmira: Assembly Room, City Hall, 8 p.m., Oct. 26.
Glens Falls: City Hall, 8 p.m., Oct. 25.
Jamestown: Norden Club, 7:45 p.m., Oct. 25.
Westfield: Grange Hall, 8 p.m., Oct. 23.

NORTH DAKOTA—Grand Forks: Church Edifice, Belmont and Fourth Avenues, 8:30 p.m., Oct. 23.

OHIO—Columbus (First Church): Memorial Hall, 3 p.m., Oct. 28.
Newark: Taylor Hall, Y. M. C. A., 8:15 p.m., Oct. 28.

OREGON—Pendleton: Oregon Theater, 8 p.m., Oct. 30.

TEXAS—El Paso: Texas Grand Theater, 3 p.m., Oct. 28.
Fort Worth: Chamber of Commerce, 8 p.m., Oct. 26.
Sherman: Sherman Opera House, 8 p.m., Oct. 25.

WASHINGTON—Aberdeen: Grand Theater, 8 p.m., Oct. 29.
Anacortes: Masonic Temple Building, 8 p.m., Oct. 30.
Walla Walla: Chapel, Washington State Penitentiary, 2 p.m., and Kaylor Grand Theater, 8:15 p.m., Nov. 1.

WEST VIRGINIA—Wheeling: Scottish Rite Cathedral, 83 Fourteenth Street, 8:15 p.m., Oct. 30.

WISCONSIN—Antigo: The Armory, 8:15 p.m., Oct. 30.
Madison: Woman's Building, 8:15 p.m., Oct. 29.
Superior: Church Edifice, John and Nineteenth Streets, 8:15 p.m., Oct 27, and 3:30 p.m., Oct. 28.



Digitized by Google

# Testimonies of Healing

An awakening of my spiritual understanding to the wonderful power and love of God came to me with a force that was irresistible. Prior to March, 1916, I was engaged in a business which kept me away from home during the week, except on Sundays, but my wife had procured a copy of Science and Health, and she asked me to take it along with me to read. I promised to do so, but as the only chapter which impressed me even a little was the one on Prayer, I gave up reading the book. Later I again tried to read it, but only to lay it aside.

About two weeks after that I had a severe attack of influenza, so went to a specialist on the nose and throat, who treated me about two weeks. As I was no better I did not know what to do. My wife then advised me to see a Christian Science practitioner, and at last I consented. When I went to his office I did nothing but ask questions, which he answered. I began to feel better, and in five treatments was cured. This experience so impressed me that I once more began to read Science and Health, and this time understood it much better.

Shortly after this my wife was suddenly stricken with apoplexy as she was coming downstairs. I heard her fall, and with assistance took her into our rooms. Some ladies in the house aided her, and one of them without my consent called a doctor, who made an examination but found no bones broken. He said the attack was due to nervousness, then wrote a prescription which the lady had filled; but I would not consent to my wife taking the medicine. She went to sleep, and the next morning got up as usual. I was already up and dressed, and a lady who had come in the night before to assist was in the room, when suddenly she called to me that my wife was going to fall, and I sprang up just in time to catch her.

We put my wife to bed in an unconscious condition and I telephoned to her only sister, who had lately had a clear demonstration of the power of God, and also called in her practitioner. In the meantime my wife was speechless and helpless, the entire right side being paralyzed. The second day under Christian Science treatment she was no better, and I feared the end was near. I knew that if she passed on without a doctor in attendance there would be much trouble, so I sent for a physician whom I had known for thirty years, the chief surgeon of a large hospital. He came promptly, looked the case over, and gave a prescription; but the next day I saw there was no hope in doctors, so made up my mind to go back to Christian Science.

The first practitioner had been called away, so another one was asked to take the case, and after five days my wife could speak my name. The doctor came again, but made no comment, so the next day I went to his office and asked him plainly what hope there was of my wife living. He answered, "No hope whatever." I went back home feeling that I was done with medicine, and thoroughly and faithfully believing that my wife would live, for my reading of Science and Health was explained to me like a flash. I clung to Christian Science, and ten days after she had been stricken my wife was up and walking around. The doctor called again to see her, and asked her to get up from the chair and let him see her walk. She did so, and he was astonished. He knew we were using Christian Science, as I had told him I was going to do so, and he said, "Let the good work go on."

My wife is now well, and we are both Christian Scientists. We thank God daily for His loving care, and believe that Mrs. Eddy is a blessing to mankind in her teachings and in her writings; also that the truth she taught will endure for all time.—Major C. J. Berry, San Francisco, Cal.

✧

I wish to express my gratitude for all that Christian Science has done for me. About two years ago my eyes began to trouble me; I was nearly blind, and could not read or sew. I consulted an eye specialist, who after a thorough examination said that cataracts were forming on both eyes and that nothing but an operation would remove them. My husband and I, however, both dreaded an operation.

Several years ago I had heard of Christian Science, but I had very little faith in it at that time. In my extremity, however, I had my daughter write to a practitioner, as there was none in the town where I then lived, and absent treatment was given me. When I had taken six treatments I could read her letters, and after two more I went to see her. She gave me five treatments while I was in the city, and my eyes were healed. My sight is as good as before the trouble. I have also been healed of a sprained foot and other ills. I am very grateful for all the benefits which our heavenly Father has bestowed upon me, and my sincere desire is to be worthy to be called a Christian Scientist.

Jennie Murphy, St. Clair, Mo.

✧

Eight years ago I was instantaneously healed of an internal organic disease, a so-called incurable bowel trouble, and nervous exhaustion, also of corns and bunions, through reading Science and Health. Since then I have had many wonderful experiences of healing. A felon appeared on one of my fingers, and as my mother had often suffered intensely from this trouble I felt no little anxiety. The manifestation was present for about two weeks, but the pain was instantaneously overcome, leaving me free to attend to all my household duties, as well as piano practice, in which that finger was used as freely as any other. After two weeks had passed I noticed that the finger was very much disfigured, but again turned away from sense-testimony, realizing, as the apostle tells us, that "the word of God is quick, and powerful." The finger became perfectly normal, and the nail is now better than it ever was.

Another healing was that of an ulcerated tooth. Some fifteen years ago I had a large rear tooth treated for an abscess, and recall the intense suffering I endured, visiting the dentist every other day for nearly two months before it was filled. Later, when part of the tooth broke off, I turned my thought away, until I awoke one morning with an abscess. I had always suffered greatly for days before visiting a dentist, but this time, after studying the Lesson-Sermon and reading a chapter from Science and Health, I at once sought one out, and he informed me that the tooth would have to be extracted. I said I would think it over, and in walking toward home declared that what is impossible to mortal man is possible to God; that as I seemed to need this tooth, the need would be met. I then went to another dentist, who remarked after looking at the tooth, "I see you have had an abscess." He began the necessary preparation for filling the cavity, and then I realized that fear was entirely absent. With a joyful song in my heart I praised God for the healing. After the work was finished the dentist remarked that he wished some of his other patients were as free from nervousness as I was. I smiled at this, recalling that before I came into Science no dentist ever wished to take me as a patient.

The above are only a few out of many healings I have



Digitized by Google

had, and in grateful acknowledgment to God, also to our dear Leader, Mrs. Eddy, I send this testimony. I am trying to live in harmony with all mankind and to know but the one Mind, infinite and ever present.

SYLVIA KISHIMA, New York, N. Y.

For many years my wife suffered from an internal organic trouble. Many good physicians did all they could to cure her, but without success. Eight years ago Christian Science healed her instantaneously. She had read but a few pages of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, when she found herself suddenly well. This remarkable healing attracted my attention, and I began to study that wonderful book. To my surprise I soon found myself free from stomach trouble and bowel disorder, also from the smoking habit, although I had used tobacco more than fifteen years.

During the past eight years the blessings which have come to me through Christian Science are very many, including the overcoming of physical ills, business troubles, financial difficulties, and social discord, and resulting in moral regeneration and spiritual uplift. For all this I am deeply thankful to God, and also grateful to Mrs. Eddy.

CHOICHIRO KISHIMA.

✧

It is with great pleasure that I write this testimony to express my thankfulness to God and my gratitude to Mrs. Eddy for the good I have found in Christian Science, and to tell of the wonderful proof in the case of my ten months old baby. When washing one day I put the wash boiler on the porch after removing the clothes, and while I was hanging them out my elder child called to me that the baby had fallen into the boiler headfirst. When I pulled him out, he seemed to all appearances to have passed away; but I had no fear, and held to the truth that no harm could come to God's child. In less than five minutes the water came out of his mouth and nose and he opened his eyes. Some neighbors wanted me to use material remedies; but I told them God would heal him and he would be all right, and he was.

I am striving each day to learn more of Christian Science, so that I may help to lighten the burdens of others.

ADA M. CRUMP, West Granite City, Ill.

With a deep sense of gratitude I confirm my wife's testimony. Love's ever present help has proven to me without measure a "pearl of great price." Through reading Science and Health I have been healed of the tobacco habit of twenty-three years' standing, also of neuralgia in the eyes from which I had suffered for twenty-four years.

As we press on we cannot be too grateful for the pure thought that discerned spiritually these priceless precepts and gave them to hungering humanity, also for the tireless workers in headquarters. I am striving each day to prove myself worthy the calling of a Christian Scientist.

W. J. CRUMP.

✧

In deep sincerity I wish to express my loving gratitude for the board of lectureship of The Mother Church. One lecture in particular, given in our church, has been with me constantly ever since I heard it, and it was my great blessing to hear it twice. I had just been healed of a serious attack of acute lung trouble, and had overcome fear enough to go out on a rainy night to hear the lecture. I was still under the belief of disease being real, but the healing work was going on, for during the next day the lecture kept coming back and unfolding new thoughts to me, and my consciousness was so cleared that when I heard it again I felt that the lecturer had come for me alone.

While apparently passing through "the valley of the shadow of death," all I could realize was that God was my life. The earnest work of the practitioner, endeavoring to flood my consciousness with a sense of Love, proved to me conclusively that God fills all space and that the healing Principle is Love. The healing was accomplished with but one present treatment and a few absent ones.

Another healing took place shortly afterward. Mrs. Eddy has written on page 339 of Science and Health, "Divine Life destroys death, Truth destroys error, and Love destroys hate." When a sense of hatred was seemingly directed toward me, I did not "stand porter at the door of thought," as our Leader counsels us on page 392 of the same book, but let it in. I found out I was not loving my neighbor as myself, but was disobeying the second commandment, and once more I went down into the valley of the shadow. When almost losing consciousness, again I declared that God was my life, and the healing was instantaneous. The first time the healing came through the work of the practitioner, but the second time through my own realization of the truth. With a deep sense of humility I realized the fearlessness and moral courage of our beloved Leader when she begged us to overcome the sense of God as being personal.

Words are inadequate to express my gratitude to God for giving us Christian Science, and for all His loving-kindness to His children.—MARIAN C. BEUZEVILLE, Long Beach, Cal.

✧

I am indeed grateful for Christian Science and all it has done for me. It has given me a God who is always with me, and has taught me to love more and to see man as he is. I came to Science in the darkest hour of my life and was lifted out of darkness into light. I was healed of chronic colds, sciatica, and many other ailments. Before coming into Science I would suffer for days from sciatica, not being able to move without pain. The physician told me there was no cure for it and that I would have to stand it, but through the power of Truth I was healed in one week. I am very grateful for this healing, also for all the Christian Science publications. I am thankful to God for the blessings my family and I have been enabled to receive, and feel deep gratitude to Mrs. Eddy for giving to the world this new-old religion.—BESS C. SHAW, Rockford, Ill.

✧

As I begin to write of my first healing in Christian Science, a thought of wonder rises in consciousness as to how I managed to live before I came into some understanding of the truth about God and ourselves. I believe all, especially children, long for God; and how can He be revealed except through Christian Science!

Almost instantly I was healed of throat trouble of years' duration, after much suffering had been experienced both from the condition itself and from the efforts of doctors to alleviate the trouble. I finally decided that the torture inflicted by the well-meaning physicians was worse than the original trouble. During one of these painful experiences a stranger approached my mother and inquired for me. Later she helped me very much, but advised me to go to a practitioner and be entirely healed. I did so, and great is my gratitude, not alone for the physical healing, but for the guidance and harmony that divine Love has bestowed upon me.

From the first I loved Mrs. Eddy and her wondrous works, revealing a God who is all good, in whom "is no darkness at



Digitized by Google

all;" a Father-Mother God, altogether lovely. For this alone we should extend to our Leader endless love, by following in the straight and narrow path up to the Christ-mind.—VIOLET SEATON-FRANK, Fishkill, N. Y.

✧

In my case it has again been proven that "man's extremity is God's opportunity." After our baby passed on, and I found myself in extremely poor health, I lost all faith in medicine and was willing to turn to God with all my heart. In a few treatments I was healed of a serious internal trouble, so that I could walk without pain. This trouble had manifested itself following the birth of my second child, and I was confined to the bed for four months and for two years suffered much pain whenever I tried to walk. After taking up Science I gave birth to a child, and with the help of a practitioner no pain was experienced, although there was a little fear at first, and I gained steadily every day. In comparison with my experiences under medical treatment this was nothing short of wonderful to me and to my friends, and I can but praise God for "his wonderful works to the children of men."

My two little boys were practically healed of measles in three days, and after the fifth day all outward symptoms had vanished. One of the boys burned his feet severely, but with the help of a practitioner the pain was overcome in an hour and he was the first one up the next morning, running and romping as usual; his feet were almost covered with blisters, but these quickly disappeared. For this healing and numerous other blessings I feel thankful to God, also grateful to Mrs. Eddy. My greatest hope is that I may be found a worthy Christian Scientist.

ADA VARNEY HOPKINS, Chicago, Ill.

✧

I should like to express my gratitude for Christian Science and for all the blessings it has brought to my home. In 1914 my little son, aged six years, had a severe attack of scarlet fever. He was attending a public school, and because of the law and of those around us, I called a doctor, who said the boy would have to go away to an isolated hospital. He said the child had an abscess at the back of his throat, and he made out a list of material remedies for me to use. I told him I should not use them; that God was our only healer. The doctor made no objection beyond saying I was running a great risk.

I then applied to a Christian Science practitioner, who treated the boy, with the result that he was healed instantaneously. The fever left him, the abscess disappeared, and when the doctor came the next morning my son was eating an egg. Of course he was taken away, because the case had been reported; but I had no fear, for I knew that God was with him. At the usual time he was sent home. When I noticed he had a discharge at the nose, a great feeling of resentment seemed to lay hold of me, and I kept wondering why this thing should be, as the child's suffering was terrible; at times he could not breathe, and the discharge was very offensive. I again asked for treatment, but the condition did not seem to yield and the child's cries were distressing to hear. I helped him to the best of my knowledge in Christian Science, but fear seemed to creep in. One day when the practitioner was talking to me of how to keep our thoughts pure and loving, I saw that the error was in my own consciousness. I had all the time been harboring resentment, discontent, and uncharitableness toward others. That evening I cleared my thought from all wrong, and the boy was healed in the same night.

A few months after this my youngest child, a girl of four years, was suddenly attacked with what seemed to be a mortal sickness. She was so ill that she could not turn, or even raise her hands. The same practitioner treated her, but I was greatly tempted to be afraid. I was on the eve of traveling to a town about forty miles away, but it seemed impossible to take the child. She was unconscious most of the time, but when sensible kept repeating to herself these words from Mrs. Eddy's hymn: "Shepherd, show me how to go." I did indeed want the good Shepherd to show me how to go, as my furniture was all packed for this journey to another home. At times I was tempted to be downcast, but I clung steadfastly to the truth.

When the morning came I looked away from all error, although it seemed very evident to the senses. I did not dress the child, but wrapped her in a blanket. She seemed to sleep all the time, and when we arrived at the end of the journey she looked up in my face and said, "The Shepherd showed us how to go." What beautiful proof I had of these words! The practitioner had given her absent treatment, and she had a perfect healing. In less than a week she was running about as usual.

I hope this testimony will help some one struggling along on the road from sense to Soul. We are indeed grateful for Christian Science,—for all the blessings we have received and the help it is to us in our daily life. It has never failed us when faithfully applied. We are grateful to Mrs. Eddy for showing this wonderful truth to the world, and thankful for a God who is Love, "a very present help in trouble."

MARGUERITE BARRETT, London W., England.

It was while visiting some friends early in 1912 that I first became interested in Christian Science by hearing of the healing of their little son; and I can express but a little of the gratitude I feel to God for leading me to this wonderful truth. I am very grateful to Mrs. Eddy for making a clearer and better understanding of the Bible and of the words and works of Jesus available to mankind. At the time Christian Science found me I was a wreck mentally, morally, and physically, full of regret for what might have been and full of fear for the future; but with the study of Science and Health and the *Sentinel* and *Journal,* together with the help and counsel so freely and lovingly given, I have learned to forget the past, and fear of the future lessens as understanding increases.

I have had many and wonderful proofs of the healing power of the truth as taught in Christian Science, among them being the overcoming of neuralgia in the head, of appendicitis, from which with the loving help of a practitioner I was freed in four days, and of a sprained thumb and ankle which yielded in three days. The tobacco habit left me while reading Science and Health. There have also been many beautiful healings in my family of three, and where there was seeming anger and discord now there is love and harmony. For all these many blessings I am deeply thankful to God, but still more so for the uplift in thought which makes earth a fairer and holier place and teaches the brotherhood of man.

I should like to express a little of the gratitude I feel to all the kind friends who have so readily and lovingly extended a helping hand over the rough places; and I know that thanks are best expressed in trying to follow the teachings of our Master. My prayer and hope is that I may one day be worthy of the name Christian Scientist.

C. A. BARRETT, Royal Naval Barracks, Sheerness, Kent, England.



Digitized by Google

I desire to express my gratitude for Christian Science and for what it has done for my family. One evening in November, 1909, a relative of my husband, one whom I had met but once before, called to see me. She found me a nervous wreck and my little girl suffering from what is called a "rising" in the head. To me she seemed a messenger sent from God, as I soon found that she loved to talk of the Bible and of spiritual growth, for which I was hungering and thirsting. I was almost discouraged trying to talk to anyone on religion, for each one would avoid the subject; but that evening was an inspiration to me which has never been forgotten.

On leaving, this relative said she would pray for my baby if I desired, and I was only too glad to have her do so, as I believed in prayer, although I then knew nothing of what prayer in Christian Science meant. To my surprise the child was entirely healed the next morning. I had help for her a number of times before asking for treatment for myself. At twenty-two months of age she had not walked a step, although material means of every kind had been used; but after the first treatment in Christian Science she used her feet, and in a week she walked all right. Words cannot express my thankfulness to God for His healing truth. I asked help for my eyes after wearing glasses seventeen years, and the healing was instantaneous. That was over six years ago, and I have never had any need of the glasses since.

My second child was born after I became interested in Christian Science, and he is healthy, happy, and self-reliant. I have been healed of rheumatism, stomach trouble, cuts, burns, and many other discordant conditions, but feel more thankful for my healing of a wrong conception of God and of God's relation to man. I am truly grateful for a better understanding of the Bible, and feel deep gratitude to Mrs. Eddy for being a pure channel of love through which God could let His light shine that we too might have this beautiful truth. Many times before learning of Christian Science I have earnestly prayed for understanding, asking that God would let His light shine upon His Word so that I might know how to serve Him aright, for I was not satisfied with the limited light I had. I now realize that Christian Science is the light for which I was longing.

JULIA L. COPPOCK, Orange, Cal.

✧

[Translated from the German]

I first heard of Christian Science over two years ago. Before that time I was in a state of weakness and mental depression, which condition may have been induced by my having drawn away from God. Still, I was earnestly searching after the truth, and through a wonderful dispensation was led upon the right road. My first knowledge of Christian Science was received through a lecture on this subject. I was filled with the greatest astonishment, as I had no idea there was something in the world which could free us from sin, disease, poverty, and all manner of inharmony. The impression which I received at this lecture, little as I understood the subject presented, proved such an inspiration and had so liberating an influence that I realized then and there that Christian Science meant salvation from all my troubles.

Soon after that evening I called on a practitioner of this teaching and asked her to treat me, which she did in the most loving way. Through her faithful, indefatigable work, I became a different woman. The application of the teaching freed me of a lung trouble which had stayed with me despite the fact that I had spent years at a sanatorium trying to get rid of it. Life at times was a misery on account of a nervous heart condition, which would bring me very low and make me feel very depressed. Starting from a false premise, I believed that I must accept and patiently submit to this trial as ordained by destiny. I have now learned to apply Christian Science under all circumstances and in all cases, no matter what their nature, and whenever properly understood and applied, I find it works beneficially.

I am most deeply grateful for having thus been able to acquaint myself with God, and also wish to thank all those who have helped and will continue to help me to follow the way which leadeth out of darkness into light.

ELISABET OTTO, Dresden, Germany.

✧

With heartfelt gratitude I send this testimony of healing in Christian Science, as it may be the means of helping some one, and I feel it a duty as well as a privilege to acknowledge God's goodness to me. On Nov. 26, 1915, I was taken ill very suddenly with acute lung trouble, and sent word to a dear friend, a Christian Scientist, that I needed help. After seeing me she telephoned to a practitioner, who took the case. For the first five days I was unconscious of my surroundings part of the time, and many of my friends said I could not live; but God was lovingly taking care of me, and I gained strength each day. By the first of January I was able to do my own housework, even the washing, though to mortal sense this was a dangerous thing to do; but it was a proof to me of God's protecting care.

I am so thankful I was led to know about Christian Science several years ago through the healing of one of our daughters. Before I got through reading the beautiful chapter on Prayer in Science and Health, I was convinced it was the true teaching of Christ Jesus. I am thankful to God, and grateful to the many dear friends who were so kind to me, as well as to Mrs. Eddy, who gave to the world that wonderful book "Science and Health with Key to the Scriptures," which studied with the Bible shows us the way from sense to Soul.—CATHERINE M. ROSS, Argenta, Mont.

✧

In gratitude and thankfulness for the understanding of God that I have gained through Christian Science, I send this testimony. Christian Science first came to my aid when I was about sixteen years old, and while I did not take up the study of it then, although wonderfully healed, I was brought back to it through suffering until I recognized it as the only way. I have been healed of a continual feeling of weakness and exhaustion, which prevented me from performing my necessary duties, also of stomach and bowel trouble; and greatest of all, a sense of despondency has entirely disappeared.

I thank God continually for His constant and loving care, for I realize that He leads and governs me always; that "where the Spirit of the Lord is, there is liberty." I am very grateful to Mrs. Eddy for the many channels through which she has made it possible for us to learn the truth.

MRS. EVERETT N. BRYAN, Waterford, Cal.

✧

I desire to express my gratitude for what Christian Science has done for me. The truth came to me at a time when I was called upon to part from one who was near and dear to me; but with the help of a practitioner I was led out of sense into Soul, the heaven-bestowed heritage of man. I was shown that no good thing could be separated from man in the image and likeness of God, and that life is eternal. Since then I have had many proofs of God's loving care for His children, and I am striving by daily living the truth to be worthy to be called a Christian Scientist.

CLARA BELL TAYLOR, Los Angeles, Cal.



Digitized by Google

# From Our Exchanges

[Rev. W. S. Swayne in *The Guardian*]

Men rallied to the call of Christ; they became disciples of the kingdom,—they thought not of themselves and of their own welfare, whether spiritual or temporal, but of God and His cause, and His kingdom, and they found that in so doing they had got into the right relationship to God, and to their fellow men; they had achieved their true life; in a word, they were saved. They did not, however, set out to secure anything for themselves, even their own eternal salvation, but rather to submit themselves wholly to God. They sought first "the kingdom of God, and his righteousness," and they found that unexpected blessings were added to them.

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

To-day, in the presence of an unparalleled anguish, the terror of the seen ought to drive us to the tenderness of the unseen. If our hold on the outward is being weakened, our grasp of the inward and eternal ought to be firmer, evoking a new mystic sense. A shadow of mystery and awe is upon us. Unless something fair and fine comes out of it, enriching the times to be, surely we have not met it in the right way.

[*The Christian Register*]

There is nothing so much needed of religion now as faith. We could dispense with all its faiths if we could surely keep its faith; and without its faith all the faiths in the world would be like bran after the sifting. For faith is the spirit and purpose of a religion. It is what runs through men's beliefs, giving them kinship and a unity under all their differences. It is not what men believe but how they believe it that constitutes their faith.

[*The Methodist Recorder*]

What One could say with perfect truth, "The words that I speak unto you, they are spirit, and they are life," all could not affirm. What I think is needed is frankness, transparent sincerity. The candid friend may be a nuisance. But shining speech, like shining countenances and shining streams and shining morning hours, will bring comfort and cheer to the heart.

[*The Watchman-Examiner*]

The church has won its important and decisive victories, East and West, and throughout the changing centuries, by its fearless proclamation of the essential doctrines of the Christian faith. Great conceptions of great themes, great convictions concerning great truths, have bred great preachers, great revivals, and great missionary enterprises.

✧ ✧ ✧

## Christian Science Sentinel

Subscription price for the *Christian Science Sentinel*, payable in advance:

Postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Subscriptions to the SENTINEL will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

Bound Volume XVIII: (Sept. 1915 to Sept. 1916). Cloth, $4.25; half calf, $5.00. On earlier volumes write for prices.

MONEY EQUIVALENTS

| £ | s. | d. | Francs | Marks | Guilders | Kroner |
|---|---|---|---|---|---|---|
| $9.00 = 1 | 17 | 0 | 47.25 | 38.07 | 22.22 | 33.46 |
| 3.00 = 0 | 12 | 4 | 15.75 | 12.70 | 7.41 | 11.15 |
| 2.00 = 0 | 8 | 3 | 10.50 | 8.45 | 4.94 | 7.43 |
| 1.00 = 0 | 4 | 2 | 5.23 | 4.23 | 2.47 | 3.72 |

Make remittances payable to The Christian Science Publishing Society.

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of binding and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

✧

## From the Editor

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

✧

## From the Publishing Society

"Christian Science: Its Principle and Rule in Business," a noonday lecture delivered at Harvard University by Bicknell Young, C.S.B., has been published in pamphlet form and is now ready for distribution.

"Christian Science: A Message Which Heals and Saves," a lecture by Edward A. Merritt, C.S.B., is also on sale.

The price for pamphlets is given at the top of the last column on second cover of this periodical.

✧

## From the Clerk of The Mother Church

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

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

✧

## From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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



Digitized by Google

# Food Conservation

As noted in telegraphic dispatches in The Christian Science Monitor, the United States Food Administration has decided to greatly extend the scope of its activities.

The Food Administrator, Mr. Herbert C. Hoover, has appealed to Christian Scientists, as to all good citizens, to extend every aid possible.

## What Each Family Can Do

This is what the Government, through the Food Administrator, asks in the cause of food conservation:

The wise and careful use of Wheat, Meat, Butter-fat and Milk. The use of other fats for butter in cooking. The use of other cereals for part of the wheat in bread.

The use of other meats, such as game and fish, or the use of eggs and cheese, to reduce the demand for beef, pork and mutton, should be advocated.

The larger use of fruits and vegetables should be featured. The substitution of the foods that are plenty for the foods that are scarce, or especially needed for export, does not imply any cutting down in the ration of nourishing foods.

Waste in cooking and serving must be eliminated. Perishable foods, locally grown, must be consumed more freely. The "Gospel of the clean plate" must be preached.

---

Opportunity to send the messengers of Christian Science on their healing mission to the world has been opened through the plan of the Postmaster-General of the United States to send to soldiers and sailors at the front, at nominal postage, literature offered by individuals at post offices or to postmen.

A printed notice on the front of this issue signed by Mr. Burleson explains the simple plan.

Those desiring to send periodicals who do not wish to send their own copies, or copies previously given for local distribution work, may make arrangements with any Christian Science reading room to send periodicals regularly as desired.

Digitized by Google

# Works on Christian Science

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Text-book

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only text-book on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include both English and German editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1,103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each, $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

---

Quantity prices are on shipments to one address only, but quantity lots at quantity prices cannot be made up of different books or of different styles of binding. *Attention is called, however, to the exception to this rule which is made in the cases of Science and Health, and of Miscellaneous Writings, as given under those titles in this price list.*

---

*Address all orders for above works, and make remittance by New York or Boston draft or money order, to*

ALLISON V. STEWART, FALMOUTH AND ST. PAUL STS., BOSTON, MASS.

Digitized by Google

OCT 23 1917
UNIV. OF MICH. LIBRARY

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.

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

Vol. XX No. 9

Boston, October 27, 1917

Contents of This Number

Christian Science Literature (List of publications) . . . . . 162
"Like devastating witch-grass" Nellie B. Mace 163
Man's High Destiny . Warren Charles Klein 164
Self-denial . . . Floria A. Mocatta 165
Spiritual Food . . . Minnie S. Bell 166
Unfoldment . Edward Everett Norwood 166
Selected Articles . . . . . 167
Editorial
Footsteps of Progress . . . 170
The Kindness of God . . . 170
"On the top of the mount" . . 171
Law and Life . . . . . 172
Among the Churches (Current Notes) . 173
The Lectures . . . . . 173
Testimonies of Healing . . . . . 174
Threefold (Poem) . . W. Edson Smith 177
From Our Exchanges . . . . . 178
Special Announcements . . . . . 178
Can Truth Grow Old? . . . . . 179
Works on Christian Science, by Mary Baker Eddy . . . . . 180

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

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

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·FALMOUTH·AND·ST·PAUL·STREETS· ·BOSTON·MASS·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Journal

PUBLISHED MONTHLY

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

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

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

Bound Volume 34 (April, 1916, to April, 1917): Cloth, $4.00; half calf or half morocco, $4.75. On earlier volumes write for prices.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

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

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $1.00; single copy, 25 cents.

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

## The Christian Science Monitor

Established in 1908 by Mary Baker Eddy, Discoverer and Founder of Christian Science

PUBLISHED DAILY, EXCEPT SUNDAYS AND LEGAL HOLIDAYS

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## Der Herold der Christian Science

Established in 1903 by Mary Baker Eddy, Discoverer and Founder of Christian Science

PUBLISHED MONTHLY

A Magazine printed in German, which publishes original and translated articles and editorials bearing upon Christian Science, also testimonials of healing.

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Bound Volume 14 (April, 1916, to April, 1917): Cloth, $3.75; half calf or half morocco, $4.50. On earlier volumes write for prices.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered at Los Angeles by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

### OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅛x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

FOR LITERATURE LISTED ABOVE ADDRESS ORDERS AND MAKE REMITTANCES PAYABLE TO

**The Christian Science Publishing Society, Boston, U.S.A.**

Digitized by Google

# Christian Science Sentinel

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

Vol. XX October 27, 1917 No. 9

## "Like devastating witch-grass"

NELLIE B. MACE

ONCE overcome through the scientific understanding of Mind, a diseased or discordant condition does not recur. Christian Science heals sickness beyond the possibility of recurrence. If there should seem to be a relapse, the error which bases the belief of repetition may be scientifically uncovered and removed. The suffering from which Christian Science has once relieved a man cannot return any more than a nettle which has been pulled up can again appear. If another manifestation like the one destroyed arises, this can only mean that the rudimentary belief which bears this particular discord has not yet been extirpated.

The real work of Christian Science is to destroy the belief in materialism which infolds the germinal root and stem of disease and nourishes its outspringing manifestations. The overcoming of the false mentality is the way to healing beyond recurrence. Mrs. Eddy makes this sufficiently clear on page 217 of Science and Health, where she says, "When you have once conquered a diseased condition of the body through Mind, that condition never recurs, and you have won a point in Science." The human mind persists in a self-fettering system of association. Certain circumstances or conditions are supposed to produce certain results. If similar circumstances reappear, the identical outcome is expected; and as men first see subjectively before seeing the object, if a false conception be fostered, the manifestation usually appears just as it was believed it would. Heredity, contagion, war, illustrate this point.

Recurrence does not come from any inherent power in what is called disease to bring itself back. Repetition is only a part of the material conception from which disease arose in the first place. Christian Science points to the need for deeper healing in such an event. It lifts the very root of belief in evil out of its native soil. More than this, it eliminates, slowly it may seem, but surely, the carnal mind itself, the soil and subsoil in which the embryo weeds of fear, passions, and all sensuousness take root and from which they derive their sustenance.

One or more wrong conditions of thought may have been uncovered and destroyed at the time of one's first healing of physical disease. The physical and mental discords disappeared as a single unreality. Later on,—it may be soon or after several years,—other circumstances and evil influences may arise which make an appeal to the old emotions of fear, rebellion, bitterness. If these be indulged, there may come a day when one stands confounded before a recurrence of some disorder which he had felt confident was healed; but it is not the same manifestation. Nothing which is really destroyed returns. The first healing definitely and finally removed the expression of an evil belief in one specific instance; now the work must go deeper. The entire rootstock of belief in materiality must be unearthed and destroyed. The last liability to evil emotions, fears and lusts, must be torn out. Since "the garden causeth the things that are sown in it to spring forth," to quote Isaiah, the false consciousness itself which nourishes the material belief must be exchanged for spiritual consciousness, the scientific understanding of Principle.

With peculiar appropriateness Mrs. Eddy employs the figure of a certain divaricate weed to illustrate the crowding stubbornness of belief in a material mind and its manifestation, matter. On page 343 of "Miscellaneous Writings" she says: "The weeds of mortal mind are not always destroyed by the first uprooting; they reappear, like devastating witch-grass, to choke the coming clover. O stupid gardener! watch their reappearing, and tear them away from their native soil, until no seedling be left to propagate—and rot." An injury resented, an imaginary wrong brooded over, an evil tendency persisted in, spreads until all righteous thinking is crowded out.

A weed in another tribe of this same grass family, known as couch grass, or quitch grass, illustrates the evil of repetition; a bit of mischief-making reaching abroad to become a slander; a little feud multiplying into a great war; an incipient fear increasing to epidemic. This perennial multiplies in cultivated grounds by its creeping rootstock. Its prostrate stem produces roots below and leaves above. It is difficult of extirpation because its stems need only to touch the soil in order to begin to grow both downward and outward. If the plow cuts the running stem, this does not destroy but rather accelerates its propagation. Where one branch is cut, more independent plants, like the fabled hydra, spring up. So in scientific healing it is not enough to remove merely one particular manifestation of an evil belief; divine metaphysics shows that the soil of carnal mind itself, out of which disease and discord first arise and then in turn take root and multiply, must give place entirely to the divine Mind, which causes and nourishes only the unfoldment of spiritual ideas.

No instance of recurrence is recorded in the healing ministry of Jesus the Christ. The truth he reflected so thoroughly eradicated the error which lay behind the outward manifestation, that the healing of the particular disease he was dealing with was instantaneous and permanent. Jesus knew, however, that complete immunity from all disease and discord could be gained only as individual consciousness came out of not only specific false beliefs, but all materiality in which these evil beliefs propagate. So he said to the infirm man whom he healed at Bethesda, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." A lapse to old mental conditions would inevitably objectify evilly. The first healing had lifted this man's consciousness, through the power of the Christ, nearer to Principle on a specific point, but individual effort would be necessary for him to come into the abiding understanding of divine Mind and the operation of spiritual law.

No material tendencies, under any extenuating name of disposition, pride, self-will, or what not, may be left to bury themselves more deeply in mortal mind, thence to send out fresh manifestations. The desires of the flesh, sensuous pleasures, self-ease, as well as the beliefs of suffering, must be exterminated. The Israelites were commanded to drive out all the evil conditions of the land. Concerning what they

Copyright, 1917, by The Christian Science Publishing Society.

Digitized by Google

indolently or willfully allowed to remain, it was pronounced, they "shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell."

The individual who has begun to understand the meaning of the struggle between the unreal and the real, will not be dismayed nor yield before a reappearance of evil. Rather will such a one labor the more sincerely, as did Paul, to the end of "bringing into captivity every thought to the obedience of Christ." Neither disease nor discord is physical, but always a subjective state of an unreal mind. Liability to disease can be destroyed, then, only as these subjective states are disposed of. And as these mental states arise like a miasma from the soil of mortal mind itself, real security must be found by emerging from an unreal mentality into the Mind of the Christ. Mrs. Eddy says: "So-called mortal mind or the mind of mortals being the remote, predisposing, and the exciting cause of all suffering, the cause of disease must be obliterated through Christ in divine Science, or the so-called physical senses will get the victory" (Science and Health, p. 230). It was surely this truth of the allness of divine Mind which the prophet glimpsed when he said, "What do ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time."



## Man's High Destiny

WARREN CHARLES KLEIN

On page 46 of "No and Yes" our revered Leader writes these stirring words: "Man has a noble destiny; and the full-orbed significance of this destiny has dawned on the sick-bound and sin-enslaved." At this time many individuals who have read these lines are asking, What is this destiny; am I participating in it? The ancient Greeks believed in three so-called destinies which supposedly swayed the lives of men. They were known as the Fates,—Clotho the spinner, Lachesis the disposer of lots, and Atropos the inevitable. From the uninstructed human standpoint destiny means fate or doom. Not knowing or not caring about the matter, the average mortal makes good fortune his choice, but carelessly accepts sin, sickness, and death as his destiny. With the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, to guide him, the Christian Scientist banishes from his thought all material philosophy and appropriates the spiritual point of view of Christ Jesus and his apostles.

That valiant apostle Paul states clearly and unmistakably the true and only destiny of man, as recorded in Romans: "For whom he [God] did foreknow, he also did predestinate to be conformed to the image of his Son." To be conformed to the image of the Son of God is therefore the only destiny of mankind, and Christian Science is the divine agency through which this desirable conformity is being accomplished. In Christian Science we discover what constitutes man as the image and likeness of God, and this correct and practical instruction enables us to rid ourselves of false beliefs, fears, and doubts in respect to our happiness and our destiny. As man coexists with the perfect Mind, Life, Truth, and Love, and reflects God, he necessarily partakes of the divine nature.

Since the "great First Cause" is perfect and indestructible, man as its likeness or effect must likewise be perfect and indestructible. Since God is perfect divine Love, the real man must be perfectly loving or express perfect loveliness. Since God is perfect Mind, the real man must express perfect mentality. Since God is perfect Truth, the real man must be perfectly truthful, or express perfect truthfulness. These scientific and absolutely logical deductions may be carried through all the synonymous terms for God. There is no corporeality involved in this line of reasoning. It is a thing of consciousness, and it is the absolute truth about God and man. The practical benefit that can be derived from this understanding has been proved by thousands of people in the healing of sickness, sin, and death, as well as by growth in grace and by increased service to the world and to mankind.

Mrs. Eddy tells us at length in our textbook how the healing work and growth are accomplished, and on page 160 of Miscellany she instructs us how to appropriate the divine energy and participate in the divine destiny. She says, "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science." The truth about God and the real man can be applied to every condition in the human economy. The fundamental truth about Principle and its idea can be utilized so as to destroy and cast from human thought every vestige of fear and superstition, also the belief in disability and incapacity.

The spinnings of the mortal dreams of sin, the disposings of the human lots of sickness, the dire belief in the inevitableness of death, can all be annihilated and finally obliterated from human consciousness through the application of our understanding of God, and of man in His image and likeness. The infinity of absolute Truth as understood in Christian Science is unmistakable; and step by step, "here a little, and there a little," human consciousness is being pierced by the spiritual message of light and good cheer. Our destiny and possibilities along this line are not only seen theoretically, but students of Christian Science expect and have many realizations of the practical operation of this far-reaching and ever-present Truth.

Some people, however, still maintain a belief in fate or destiny, and leave the divine quite out of the question. For instance, a man who possesses great strength of character and who is looked upon by his fellow beings as successful in his chosen profession, who has perhaps attained eminence, accumulated a fortune, and built so greatly in the human way that nothing more can be desired to make his little world satisfactory to himself, may believe that he has fulfilled his destiny. Christian Science comes to him and shows him that he still has a long way to go before he can claim completeness and thus fulfill his higher destiny. In order to reflect the complete image and likeness of God he must have some definite understanding of the spiritual man of God's creation. He cannot claim to have demonstrated completeness until he has brought out the feminine qualities of tenderness, purity, and love, together with the masculine qualities of strength, intelligence, and truth. The ideal man is perfectly balanced spiritually and mentally, but mortals must realize this complete manhood and womanhood in individual consciousness in order to express man in the image and likeness of the Father-Mother God.

Likewise a woman may have demonstrated purity and love and success in one or several activities, but to fulfill her true destiny she must also realize the strength, intelligence, and truth that belong to man in the image and likeness of the one creator. The manhood and womanhood of God's creating must appear and be demonstrated in the individual consciousness in order to fulfill man's high destiny. This manhood and womanhood is wholly in Mind, in God, and is the ideal discovered and explained by our Leader. This immortal model and divine conception is purely individual



Digitized by Google

and spiritual in its understanding and attainment, and it is revealed through Christian Science. Human philosophy, material psychology, and mortal belief would endeavor to put this ideal into corporeality, or "flesh and bones," as Jesus called it, and thereby nullify it; but Christian Science maintains its immortality and spiritual omnipresence in qualities of thought, despite all mortal testimony to the contrary. Christian Science maintains that we are destined to understand this divine fact of completeness perfectly, and visibly express it in conduct and in experience.

It is related that the Chaldeans and the ancient Greeks looked to the stars and to gods many for their destiny. In the history of nations some humanly great men have depended upon astrological calculations to point their destinies. Chronological data are of no importance, but it is interesting to note that during the very year in which the greatest modern believer in so-called human destiny passed away on the island of St. Helena—1821—the herald of this new-old understanding of a nobler destiny was born in Bow, New Hampshire.

Christian Science teaches that only those are highly born who are the sons and daughters of Spirit. In the divine genealogy there is naught of the pride or the bravado of human birth, or of mortal life and death. Each one of us will realize his likeness to God as he puts off the mortal and puts on the immortal. And thus we learn that our divine destiny is simply that we are to be completely conformed to the spiritual idea, the image and likeness of divine Love. Any one who has the understanding of this spiritual man, as taught in Christian Science, and lives in accord with this understanding, is participating in some measure in the noble destiny revealed through our revered Leader.

✧

## Self-denial

FLORIA A. MOCATTA

To find the true meaning of a word we usually must wade through the sea of material associations and accumulated traditions which conceal its real status in the dictionary of human language. Webster defines self-denial as "denial of one's self; forbearing to gratify one's own desires." A familiar sequence of ideas implies that this practice propitiates an unknown power, whose pleasure it would appear is to deprive worshipers of something considered desirable. Theology perpetuates this belief, which fosters an exaggerated egotism manifested in self-indulgence, in self-righteousness, or in extreme self-effacement,—a state of consciousness which is sometimes only self-seeking in disguise. For the furtherance of its own ends mistaken dogma manipulates these facts and encourages an asceticism which, instead of destroying the selfhood it is seeking to suppress, only accentuates it.

Christian Science, with the illuminating torch of Truth, lends to the question of self-denial a new significance, unfolding fresh areas of spiritual activity. As understood in Christian Science self-denial is the evangelization of human thought through elimination of the belief in life, pain, or pleasure as resident in matter. The self which seeks expression in a thousand subtle ways should be unceasingly denied, for it is only a mortal concept masquerading as God's man; consequently it is but the counterfeit of man as eternally coexisting with God, made in His image and likeness,—a statement contained in the Bible and confirmed by Christian Science.

Constant realization of the only real selfhood will gradually efface from consciousness any falsity needing to be denied, and will reveal God's perfect man, without sin or fault, dwelling where he always was and always will be,—"eternal in the heavens," the true consciousness. Any condemnatory, contradictory creed, attempting to destroy or to lessen man's true individuality, is doomed to eventual oblivion; for the teachings of Christian Science, flowing in an irresistible wave of progression, are steadily annihilating the barriers of sense which hold mortals in the bondage of false doctrines, and these teachings are transforming the consciousness of mankind through the understanding of unadulterated reality.

The life of Jesus of Nazareth is one continuous chronicle of denial of the supposititious human self, and the unfoldment to humanity of the true Ego, culminating in the eternally complete triumph of man as symbolized in the resurrection and ascension. It is possible for each and all of us, through consistent study of the Bible and the Christian Science publications, gradually to rise above the misty haze of mortal misconception and gain the clear heights of truth. "In the quiet sanctuary of earnest longings," Mrs. Eddy writes on page 15 of Science and Health, "we must deny sin and plead God's allness." We are denying sin when we refuse to endow matter with life, power, or purpose; when we silence the incessant promptings of selfishness and repudiate the pretentious jurisdiction of sense.

In order that human consciousness may become clear, erroneous earthly beliefs must be continually crucified. This process is the same in the case of individuals as it is for nations. No nation attains true greatness unless the interest of the individual is subordinate to that of the nation, and the interest of the nation must be ultimately subordinated to the welfare of the world. Out of the narrow haven of personal preoccupations we emerge into the ocean of universal sympathy, where sense suggestion becomes less obstructive, and purified thought, seeking a higher basis of reasoning, attains the place of which we read in Judges that "God hath given it into your hands; a place where there is no want of anything that is in the earth."

Through the leaven of Christian Science, permeating mortal thought, the obsession of matter becomes less aggressive in the world consciousness, and the realization of Spirit's power is more widely disseminated. It should be noted, however, that persistent denial of false selfhood, without the recognition and acknowledgment of the true selfhood, induces a negative mental condition which opens the door wherein false mental suggestion enters and pursues its poisonous intent. To believe that in depriving ourselves or denying ourselves something good or desirable we are able to benefit others materially, betrays ignorance of the foundational law of spiritual supply, which is never limited, never halting, but continuously active and exact. This law was demonstrated by Christ Jesus in the distribution of loaves and fishes to the multitude, when supply was demonstrated through the understanding of Mind's allness and included no sense of sacrifice.

We must deny human selfhood that we may perceive spiritual selfhood, and thus appreciate the fact of gain wherein is no loss. This individual mental process helps the whole race by lifting the burden of beliefs in poverty and privation which press upon mortal thought through the channels of sense. It will be seen that all which anyone possesses in reality is the understanding of God, good, and this understanding is open to all alike, through patient study and practice of the spiritual teachings which are based upon divine Principle, and unceasing denial of error's effort to dominate human consciousness.



Digitized by Google

Mrs. Eddy tells us on page 462 of Science and Health that "self-denial, sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life." Perplexedly, ofttimes inconsistently, mankind is continuously seeking some method of attaining better living conditions. In this quest it has hitherto been confronted with a mass of false conclusions and laws, wholly unconvincing and imperfectly practicable. Amid this medley of hypothesis and conjecture the most prominent theological doctrine is redemption by self-denial, in the sense of sacrifice, as a means of grace with a humanly conceived God, a method which emphasizes pagan systems and fosters ignorance of the creator's capacity to provide all good for all His creatures.

If we believe that any of God's ideas can for an instant be denied an iota of good, we question omnipotence; and if we believe that by self-denial, as it is ordinarily understood, good is being bestowed on some one else at our expense, we are presuming to usurp the divine prerogative, we are endeavoring vainly to divert the even current of divine law, "since," as we read on page 494 of Science and Health, "to all mankind and in every hour, divine Love supplies all good." Between the opposite poles of mortal thought—self-abnegation or self-sacrifice on the one hand, and self-indulgence or selfish desire on the other—lies the path indicated by our Leader in her teachings, where the limitations consequent upon false concepts of Deity disappear and carnal desires are destroyed.

The self-satisfaction of asceticism has lulled mankind for centuries in the security of an empty hope, but the irresistible impetus of Truth as revealed in Christian Science teaches us, proportionately to our understanding of Spirit, that through the denial of mortal selfhood the Christ-man may be demonstrated. Spirituality is a condition of Mind consequent upon continual correct thinking, and it is through the whole-hearted exercise of this faculty that man glimpses the glory of spiritual selfhood and enters into the kingdom.



## Spiritual Food

MINNIE S. BELL

So long as mortals believe in a material body, it necessarily follows that material food will be needed by them; but when through the study of metaphysics we learn that Life is God, Spirit, then we begin to look to other sources than matter for our supply, our daily bread.

As the Master sat by Jacob's well, hungry, thirsty, and weary, he found the sustenance he needed by giving out the truth to the woman who had come there to draw water. When his disciples returned from their search for material food, they found that their Master's need had been supplied,—his hunger and weariness were gone. Their thought was still too material, however, to grasp reality, to discern that Truth is able to supply every need of man, and so they did not understand Jesus when he said, "I have meat to eat that ye know not of," but said one to another, "Hath any man brought him aught to eat?"

In Science and Health Mrs. Eddy says, "The one important interpretation of Scripture is the spiritual" (p. 320), and only such interpretation will give us the food we need. Suppose one were to give a starving man a basketful of Brazil nuts, and he did not know that the hard shell hid the food which he was needing; we would not help him unless we showed him that by breaking the shell he could get at the kernel. If we read the Bible simply as the history of certain tribes of people, it can do nothing for us in the way of salvation from sin, disease, and death. As our Leader says on page 241 of our textbook, "Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice."

Before our dear Leader opened up the Scriptures, showing us how to get at the food contained therein, we were in just such a plight as the starving man, because we were dwelling upon material theories all the time. Thanks to Mrs. Eddy we have been shown how to break through these incrustations and so get at the "kernel" of truth, the real food contained in the Bible. Did not our Master say, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"? Spiritual understanding is the bread of life, and when we fully realize this we shall be willing to search the Scriptures for that bread, and also be ready to break it for others.

How often we hear it said that "history repeats itself;" and in a sense this is true of material history, for men are simply going round and round in a circle of material beliefs, crying out that life is a mystery and there is no satisfaction to be had on this side of the grave. Neither is there, so long as we try to work out the problem of life from a material basis and do not take the divine Principle as our starting point. When we make divine Truth our starting point, then all the tangles begin to unravel; we start to know where before we only believed, and to prove what had seemed to our clouded sense only a mystery. Then, too, thanks be to our Father-Mother God, we know what is our daily bread and how to obtain it.



## Unfoldment

EDWARD EVERETT NORWOOD

In Christian Science a correct understanding of the truth must antedate any satisfactory demonstration of it. We have this truth only in the proportion that we prove it. The human consciousness which is sufficiently awake to good to protect itself from evil suggestion, is unfolding to God, good, every day and hour. Why? Because it is embodying spiritual ideas, an infinitude of which are ever present and always available. Conversely, this spiritual activity neutralizes and eliminates the arguments and suggestions of sinful sense, and so escapes "the corruption that is in the world through lust," —the belief of mind in matter.

What a great difference there is between the two! To mortal sense there are two kinds of masters. The one, false thinking, based upon personal sense, leads us into bondage; the other, spiritual reflection (right thinking), based upon Principle and law and rightly directed, sets us free. As the Master declared, "If the Son . . . shall make you free, ye shall be free indeed." It is pitiful to consider the bondage which human sense endures because of its false beliefs. It sees no way out, because it perceives not the truth of being. It has no individuality, but is simply an ignorant participant in the universal illusion of life in matter.

Now the moment human consciousness is awakened to the demands of Truth, it begins to be spiritualized, becoming in a degree active, patient, loving, and pure, and is on the way to perfection. It sees that there is but one attraction, divine Love, although there seem to be many counterfeits. It becomes wiser, because it begins to reflect the one wisdom. It becomes humble, because it embodies the idea of humility and knows there is nothing in mortal mind to be proud of. It becomes pure, because the idea of purity is being individu-



Digitized by Google

alized and thereby the Principle of purity is discerned. Above all it becomes loving, because thought has so risen above the limited and personal sense of love that the desire is to help and heal, and thus to bless mankind in the one affection. In short, the old things of personal sense are passing away, and all things are becoming new.

All these mental steps are significant of growth,—of spiritual unfoldment. On page 261 of Miscellany Mrs. Eddy writes: "To mould aright the first impressions of innocence, aids in perpetuating purity and in unfolding the immortal model, man in His image and likeness." One is beginning to put his mental activity into terms of exactness from a logical basis of right reasoning, Principle and law; and as this is done the fallacious arguments of sinful sense are seen as illusion and no longer deceive. Human consciousness is emerging from the general identification of mortal mind, and individualizing the infinite power which is supreme good, ever present, ever active, and always available.

One learns what a blessing and joy he is to himself and the universe simply because he lives in it; and his thought is helping to heal and redeem universal consciousness. He rejoices at every experience, for each is a proof of God's presence and protecting care. With the revelator he intelligently discerns the "new Jerusalem, coming down from God out of heaven," and realizes that this holy habitation is his eternal home. It gives him courage to press on to greater heights, unfolding new beauties, more exalted views, and embodying more and more the transcendental spiritual ideas of the infinite and eternal Mind.

Because of all this, because he is reflecting in a greater degree the supreme good, his consciousness is clear and pure enough to desire only the real, the good, and the true, cherishing no affinity with error, and courageously meeting it whenever and wherever it seems to appear, detecting and exposing it as illusion, having neither place nor power, no matter how attenuated and subtle it may appear or how tenacious it may seem to be in its grasp. He becomes a good healer of the sick and of all discordant conditions; one whose every thought, motive, and purpose is to bless and uplift and strengthen his fellow men, and whose joy is in the Lord, upon whose law he meditates "day and night."

He is grateful to God at all times for the many blessings received, counting them over and over and cherishing them with happy, joyous heart. His gratitude is intelligent, because he discerns the Principle thereof and the law through which these blessings are manifested. He rejoices, not for the outward signs or symbols, but because he is unfolding in the Science of being; that his consciousness is being purified, and he knows no man after the flesh, but stands for his spiritual identity in Mind every moment. He knows full well that he has the truth, or an idea, only as it is so well defined in his consciousness that he can impart it to the prepared thought about him; and ceasing to impart, he ceases to possess. Mrs. Eddy points this out on page 323 of Science and Health: "If 'faithful over a few things,' we shall be made rulers over many; but the one unused talent decays and is lost."

As the student of Christian Science presses on, making active and vital his understanding of Truth, he is bringing heaven to earth and enjoying it all the time. He finds that every right thought overcomes false belief, and the fear and the trembling, the self-pity and the whining, vanish away. He is courageous and hopeful, patient and loving, putting a stout heart to a steep hill, and rejoicing in the undying realization that Love's sunshine is always about us and a good God is everywhere.

# Selected Articles

["Be of good comfort"—*The Christian Science Monitor*, Boston, U.S.A., Sept. 7, 1917]

Most people are aware that discordant mental conditions affect the body. Thus, for example, anger, fear, jealousy, and such like passions, will derange bodily function; and without doubt if indulged in for prolonged periods they tend to produce certain types of disease. Indeed it is usually conceded that evil thinking directly produces discordant bodily effects. That is pretty generally admitted by the great majority of those who have given any thought at all to the subject.

And as with what are more commonly styled the evil passions, so it is with grief, doubt, suspense, and fear. All of these moods of the human mind affect the human body, causing it in some cases to sicken, and making mankind its slave instead of keeping it the obedient servant which it ought always to be. Christian Science points out that the human body and the human mind are inseparable, and shows at once how thought becomes manifest on the body. The body is but an image held in the human mind, and this image becomes more or less unhealthy or more or less healthy according to the condition of the mind which holds it. Like the sensitive photographic plate which is so readily influenced by every gradation of light, the human body responds to human will, to human fear, and to every other human passion. It is well to be clear about this, because to be ignorant of it is apt to prevent the seeing of the way out of the discomforts of human existence.

On page 445 of Science and Health Mrs. Eddy writes, "Christian Science silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick." The spiritual understanding of Truth and Love destroys the errors of mortal sense. And how? Christian Science teaches that God is infinite Mind. This means that there is only one Mind or one real consciousness in existence. This consciousness is perfect. Being perfect it is absolutely harmonious, without a trace of evil or error about it. The expression of perfect consciousness must be altogether without effort, frictionless, unlabored.

Now, are human beings trying to realize what such a declaration about God signifies? Do they not rather continually accept the testimony of the material senses that there is a real consciousness of evil, of disease, a consciousness synonymous with human passion, a consciousness of distress and inharmony, which ultimates either in the suspension of life or in its destruction? It must be conceded that that depicts the position to a very great extent of the human mind. But it is all wrong. It is nothing else than a denial of God, a denial of Truth, Life, or Love, because God—Truth, Life, or Love—is infinite. Every evil thought or desire, every pain acknowledged as real, is a denial of the presence of good. And the question becomes, On which side will a man place himself?

It is readily acknowledged that divided allegiance is an impossibility. No man is able to serve two masters and be faithful to both. No man can put his complete trust in God and at the same time have confidence in the opposite of good. That is the same as saying that a man has to acknowledge that only one real power exists, namely the one Mind, good, and as a corollary, that evil is not a real power but a false belief, opposed, as a belief, to good. Let a man put this knowledge into practice and he will speedily prove for him-



Digitized by Google

self that Truth and Love destroy the evil beliefs of mortal mind, bringing comfort and peace and directly conducing to a healthier state of the human body. In his words to the church at Corinth Paul did not doubt the efficacy of the power of Truth and Love: "Be perfect, be of good comfort," he said, "be of one mind, live in peace; and the God of love and peace shall be with you." There is no other basis whereby "good comfort" and peace is assured to humanity than this of knowing the spiritual truth concerning the one Mind. Mind is omnipresent. Every real idea is the expression of Mind; hence all ideas are omnipresent. It is not necessary, therefore, to have to search for truth in what men call space, for all truth, all the spiritual ideas of Mind, are where men are now. Divine Love is expressed everywhere as perfect Mind; therefore it is always available to meet mankind's every need. Reversing material sense testimony by bringing out the allness of Spirit as revealed to spiritual sense, Christian Science carries to the human race the Comforter, which shall lead it into all truth.

Man is not a structure of flesh and bones with a flickering spark of intelligence within; man is the spiritual idea of God, the image or reflection of perfect Mind. Man as the spiritual idea of God is not under the sway of material belief. He is under the government of spiritual law, the obedient servant of that law; and being under perfect law, man has the protection and restfulness which perfect law insures. "Thus it is with man," Mrs. Eddy has said, "who is but the humble servant of the restful Mind, though it seems otherwise to finite sense" (Science and Health, p. 119).

How grateful mankind should be for Christian Science, which brings the truth about God as the Comforter in all human woe. The great apostle to the Gentiles expressed that gratitude well when he said: "Blessed be God, . . . who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." It is the true knowledge of God which brings healing, and a man is comforted when he is healed. All real healing is spiritual. Healing goes on as the false beliefs of the human mind are destroyed by Truth and Love, and as it proceeds, the peace of God, which is the "good comfort" of divine Mind, is accepted and enjoyed by mankind.

✧

[Duncan Sinclair in *Partick Gazette*, Glasgow, Scotland]

Christian Science holds that God is infinite in every one of the attributes of His divine being. Thus, God is infinite Life, infinite Truth, infinite Love, infinite good. Since God is infinite Life, so-called death cannot be part of His consciousness. Therefore the words which your correspondent quotes, viz., "Death is unreal in the absolute sense, that is, that it does not exist in the consciousness of God," express precisely the position of Christian Science. There is no getting away from the logic of the position. To assume that death is real, in the absolute sense, is to deny that God is infinite Life. But Christian Science declines to limit God as Life, because to do so is simply to deny the truth about Him.

On the other hand, as has been said before, Christian Science does not deny that death occurs, as a phenomenon, on the material plane of human consciousness. Indeed, Christian Science holds that every erroneous belief held by mortals will ultimately be destroyed; but nothing that exists in divine Mind can ever pass away. Paul certainly said to the Corinthian church, "The last enemy that shall be destroyed is death." Undoubtedly the apostle knew that death was altogether the result of mortal error; and the same knowledge unquestionably inspired his question to King Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?"

Christian Science draws the clearest possible distinction between divine consciousness, or infinite Mind, and the so-called human consciousness, or material sense of things; and it is as this distinction is understood that one is able to apprehend the mission of Christ Jesus and the sayings of the apostles relative thereto. In every one of the wonders of healing performed by Jesus the power of divine Mind or Truth was manifested over the material beliefs of mortals; and the same happened when he raised the dead. Throughout the whole of the earthly career of the Nazarene the power of Truth over the errors of human belief was being demonstrated; and assuredly he proved in his own case that spiritual understanding could triumph over even the human belief called death when he rose from the grave on the third day. But if death had been real, in the sense that it was part of divine consciousness, not even Jesus could have overcome it.

✧

[Robert S. Ross in *Auburn* (N. Y.) *Citizen*]

The *Citizen* reports a sermon delivered at the Summer School of Theology in which the clergyman made the common mistake of associating the teachings of Christian Science with methods of healing that are based either upon blind faith or upon mental suggestion. By way of correction, permit me to state that Christian Science is neither of these. Outside of this Science the reality of sin and disease is undisputed, even by those endeavoring to overcome it. By reality Christian Science means that which proceeds from God, or divine Principle, and has a basis in fact.

If sickness were real, it could not possibly be cured and it would be useless to try. But according to Christian Science, God is the author of good only. From this it follows that sickness is not real, owing to the simple fact that it is not good. A perfectly good God could create only a perfect man. When this spiritual fact is understood and applied to discordant human belief, mortals will realize what Christ Jesus meant when he said to his disciples that by knowing the truth they would be made free. "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals," writes Mrs. Eddy on page 476 of Science and Health. "In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

Other healing systems undertake to make a sick man well, thereby working against the success of their own efforts; while Christian Science heals the so-called sick by knowing that man as God created him has never been sick. That the Christian Science method is the correct one is evidenced by the healing of cases which according to medical belief are supposed to be incurable. It was Christ Jesus who said that a tree is known by its fruits.

✧

[W. Stuart Booth in *Larimer County Democrat*, Ft. Collins, Col.]

The absence from Christian churches of the works which Christ Jesus promised should be done by all who believed on him, understood his teachings, is clear evidence of the need of a spiritual key to the Scriptures, such as has been furnished the world by Mrs. Eddy in the Christian Science textbook, "Science and Health with Key to the Scriptures." The study of this book has opened the spiritual treasures of the Bible to many thousands, and has so illumined its sacred pages that the divine Principle of the Master's teaching and practice has been revealed, and God's law of harmony, health and happiness, has been proven to be as available now as it was nineteen hundred years ago.



Digitized by Google

Christian Scientists do not claim to have "preempted certain portions of Christianity" nor to "hold letters patent" on Christian healing. That would be something like trying to preempt certain portions of sunlight or to take letters patent on the multiplication table and its use. In her book "Unity of Good" Mrs. Eddy says, "If there be any *monopoly* in my teaching, it lies in this utter reliance upon the one God, to whom belong all things" (p. 10).

Christian Science proves that the promises of Christ Jesus are capable of fulfillment now to all who will comply with the conditions attached to them. He overcame sin, ill health, and death by his understanding of the ever presence and omnipotence of God, good, and the consequent unreality and impotence of evil. This is the divine basis of Christian Science which enables its adherents to repeat his works, in some degree at least; but this is not accomplished by simply closing the eyes and repeating a formula presented by Mrs. Eddy until one is hypnotized into an ecstatic condition. On page 452 of Science and Health Mrs. Eddy writes, "Expect to heal simply by repeating the author's words, by right talking and wrong acting, and you will be disappointed." And again on page 454 we read: "The superiority of spiritual power over sensuous is the central point of Christian Science. Remember that the letter and mental argument are only human auxiliaries to aid in bringing thought into accord with the spirit of Truth and Love, which heals the sick and the sinner."

✧

[Judge Clifford P. Smith in *Virginia* (Minn.) *Enterprise*]

The third attack on Christian Science by a certain reverend gentleman, which the *Enterprise* has printed, again illustrates the fact that people who try to convince others that Christian Science is something bad, continually find themselves relying on misrepresentations. The reason is this: Christian Science is good; it is good in what it teaches and in what it does for its adherents; therefore the choice of material for opposition is very limited.

In this situation, one of the consequences of opposition is that the admissions or concessions made by one opponent refute what is said by another. For instance, here is the reverend gentleman trying to convince the people of Virginia that Christian Science is against the Bible and against prayer. On the other hand, at Alliance, Ohio, not long ago, when a preacher and editor spoke to the representatives of fifteen churches or denominations on how to stop the inroads of Christian Science, he said: "There are many things the church might learn from Christian Science, including greater loyalty to the Bible, more faithful testimony to the power and grace of Jesus Christ, the value and privilege of prayer, and last but not least, the potency of a holy life."

Acceptance of the Bible is the first tenet of Christian Science. Moreover, a Christian Scientist keeps his Bible in active use. It is neither covered with dust in a forgotten drawer nor kept on a parlor table as an ornament. It is needed every day for the study of prepared lessons on which, as Mrs. Eddy has said, "the prosperity of Christian Science largely depends" (Church Manual, Art. III., Sect. 1). The Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is read at the same time because the light which it throws on the Scriptures justifies its name and has opened the Bible to unnumbered thousands of people for whom the Bible had been closed. With Christian Scientists this textbook does not take the place of the Bible; in connection with the Bible it takes the place occupied, or at least sought, by sermons in other churches.

[Peter V. Ross in *The Orland* (Col.) *Unit*]

In a recent issue of the *Unit* is published an article from a medical journal which may create the impression that Christian Scientists are unfriendly to the medical profession. This misconception, if it exists, may have arisen from the fact that physicians and Christian Scientists entertain widely differing opinions as to the nature of disease and the proper methods to be employed in preventing and curing it. But this variance should not, and it is believed does not, unless in rare individual cases, lead to anything in the nature of unfriendliness, or induce either profession to discredit the practice of the other.

Mrs. Eddy has said, writing on page 151 of Science and Health: "Great respect is due the motives and philanthropy of the higher class of physicians. We know that if they understood the Science of Mind-healing, and were in possession of the enlarged power it confers to benefit the race physically and spiritually, they would rejoice with us. Even this one reform in medicine would ultimately deliver mankind from the awful and oppressive bondage now enforced by false theories, from which multitudes would gladly escape."

A tendency is observable in some quarters toward making medicine compulsory for all people, regardless of their individual opinions or convictions. Christian Scientists, in common with all other people who discern the significance of this tendency, can hardly be expected to view it with approval or complacency. But this does not mean that Christian Scientists are opposing medicine for those who desire it; they simply are opposed to having medicine or medical treatment forced upon people to whom it is offensive, for they see quite as much danger in compulsory medicine as in compulsory religion.

The writer of the medical article in question calls upon Christian Scientists to show their Christianity and their Science in work of relief and in the care of the wounded during this time of war. He may be assured that Christian Scientists will avail themselves of every opportunity in this connection which presents itself. Necessarily their work will be different from that of the medical profession, and perhaps outwardly less in evidence, so far as remedies are concerned, but it will be found efficient in time of war as it has been in time of peace.

It is well to remember, however, that medicine has full sway in the army and navy. Its theories have there been given the practical effect of law. The conditions, therefore, for the application of Christian Science in that field can hardly be regarded as favorable; nevertheless its healing power will, when appealed to, exert itself quickly, unobtrusively, but none the less effectively, toward the relief of suffering and the preservation of life and health.

"To-day," as Mrs. Eddy says on page 150 of Science and Health, "the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition. Its appearing is the coming anew of the gospel of 'on earth peace, good-will toward men.' This coming, as was promised by the Master, is for its establishment as a permanent dispensation among men; but the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."



Digitized by Google

# Christian Science Sentinel

FOUNDED SEPTEMBER, 1898, BY
MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

PUBLISHED EVERY SATURDAY BY
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.
*Entered at Boston, Massachusetts, post office as second-class matter*
WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
*Editor and Associate Editors*


# Editorial

## Footsteps of Progress

THE history of the Christian Science church as an organized religious movement covers a period of less than forty years. Its growth from humble and modest beginnings to its present status as a mighty power for good recognized throughout the world, has caused even those not interested in the teachings of Christian Science to marvel at its progress. The Christian Scientist, however, as his individual experience develops and as his understanding of mental action becomes clearer, perceives that only through divine guidance and inspired leadership could such results have been attained.

The events between the Hawthorne Hall meetings and the great gatherings in The Mother Church extension constitute a record of the rich inheritance which has been bestowed upon the officers and members of The Mother Church of to-day. Christian Scientists are heirs of the victories and achievements of Mary Baker Eddy and of her students, the pioneer laborers for this great Cause, who with loyalty and devotion helped their Leader to maintain her church and to fulfill her mission. Only as we study the history of the Christian Science movement do we appreciate the debt of gratitude we owe to those who have borne "the burden and heat of the day," when to stand before the world as Christian Scientists meant little less of selflessness and sacrifice than it did in the earlier presentation of the Christ in the time of Jesus.

Christian Scientists will recall the joy and gratitude which greeted the progressive changes in The Mother Church government which were initiated from time to time in the course of broadening and forwarding the work of Christian Science when The Mother Church was blessed by the personal guidance of Mrs. Eddy. Since our Leader has ceased to direct the movement in person this Board has proceeded in the firm conviction that the By-laws of The Mother Church—her demonstration of what constitutes government, are simple, practical, and complete. This view has always been proven correct; no essential rule or by-law has ever been found lacking; no right action has ever been limited or prevented by a by-law. From December 3, 1910, it has been the rule of this Board that no important step should be taken without the unanimous concurrence of the Directors, and without advice and approval by the best legal counsel obtainable on any legal questions involved.

For several years it has been apparent that the increasing demands of the movement upon the time and thought of the members of The Christian Science Board of Directors would necessitate some readjustment of their duties. The growth and expansion of The Mother Church and its branches naturally and necessarily require a corresponding growth and expansion in the organization charged with the duty of handling the organic affairs of the movement. It is felt that a partial solution of the problem has been found in the plan which has now been adopted and which becomes operative on November 3, 1917.

Allison V. Stewart has resigned as publisher of Mrs. Eddy's works, and will be succeeded by The Christian Science Publishing Society, to whom in the future all correspondence and orders for Mrs. Eddy's writings should be addressed.

John V. Dittemore has resigned as Clerk of The Mother Church, to be succeeded by Charles E. Jarvis, who will assume the duties of Clerk in addition to those of Corresponding Secretary to The Christian Science Board of Directors, the position which he now holds.

Adam H. Dickey has resigned as Treasurer of The Mother Church, and will be succeeded by Bliss Knapp, who has been for fourteen years a member of the Board of Lectureship of The Mother Church.

James A. Neal has resigned the office of Chairman of the Trustees under the Will of Mary Baker Eddy, where he has had charge of the administrative duties of that office. This work will hereafter be under the management of H. A. T. Dow, who will become Corresponding Secretary for the Trustees under the Will of Mary Baker Eddy.

It is believed that these changes will be very helpful to the members of this Board in giving them more time for the direction of the affairs of The Mother Church, and it is felt sure that the changes will be well received by the Field.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

## The Kindness of God

WE need an understanding of the term "a personal God." Of some people in a snowbound train it was said that they discussed business and stories of character to the point of geniality, then politics and religion to the point of exasperation. When men argue regarding God there is sure to be controversy, because every man holds strongly his view on this subject, even though it be an insufficient belief. When men say God is Person, they are correct, as Mrs. Eddy clearly shows (see Science and Health, p. 116), for by this they mean infinite Person, and from all that is infinite there must be excluded imperfection and evil. When, however, they speak of "a personal God," the very indefinite article shows them to be incorrect. In the statement of Jesus to the woman of Samaria regarding God, an exact translation leaves out the indefinite article. "God is Spirit" is the exact rendering; and he continued, "they that worship him must worship him in spirit and in truth."

Let us examine the use of the word personal. In halls of congress, in parliaments, or in any such representative assembly, criticism which is of a general nature and of corrective tendency, aiming at improvement, is not resented; but criticism that is "personal" is. Most institutions have a few employees who are difficult to deal with because easily offended, liable to jealousy regarding place and perquisites. They have life out of focus because they are too personal. Again, one finds people who in ruling others seem to have but one end in view, namely, the humiliation of the subordinate. They take advantage of a man's helplessness in the bonds of discipline to be aggressive and insolent, because the victim can make no reply in word or act without apparently endangering his reputation for loyalty to his country, its army or navy; or, if it be in a business institution, endangering his opportunity for continued and useful service. This misuse of power, which is so very common, is spoken of as the curse of personal authority.

Now the records of history show that men attribute a similar sense of things when they think of God as personal.



Digitized by Google

They believe Him to be jealous regarding His power, and arbitrary in the exercise of authority. This is exactly the argument which the man of the one talent used against his master. He said, "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid." In like manner, when people think of God as a taskmaster they have a personal sense. So what they really mean when saying they have a personal God, is that they look to Deity through the mist of personal sense. This is quite clearly elucidated in what Mrs. Eddy says in Science and Health (p. 13), "If we pray to God as a corporeal person, this will prevent us from relinquishing the human doubts and fears which attend such a belief, and so we cannot grasp the wonders wrought by infinite, incorporeal Love, to whom all things are possible." Scripture has a rebuke for this wrong view when it says, "Thou thoughtest that I was altogether such an one as thyself."

When we turn from the personal and traditional view regarding God, and gain a scientific sense, we are then able to understand what Mrs. Eddy says in Miscellany (p. 189): "The government of divine Love derives its omnipotence from the love it creates in the heart of man; for love is allegiant, and there is no loyalty apart from love." Thus we begin to understand what the apostle Paul meant when saying that "the kindness and love of God our Saviour toward man appeared." The teaching of Christian Science is that the starting point of good must be love. Since God is Love, for that very reason God is divine Principle. The Christian Scientist is one who knows his Principle and accepts what is implied regarding himself, namely, that he shall be guided by Principle and become obedient to it. Thus to him appears "the true God, and eternal life."

When the sick rise from the bed of languishing and become active for useful service, they have an experience of the kindness of God appearing to them. When the victim of an enchaining habit gains his freedom, there is a glow of joy whereby he knows that the kindness of God has appeared with its blessing. When a good man who for a lifetime has suffered under theological theories which assured him that his own status was that of a miserable sinner and a worm of the dust; which declared regarding his children, down to the babe in arms, that they were under God's wrath and curse because of Adam's original sin; when he learns in Christian Science the remedy for Adam, and when Christ thus redeems him,—he also knows that the kindness of our God has appeared to him. This Christian Science movement has records of redemption by the thousand. Its workers have knowledge that transcends all opposing arguments. They have assurance within that what has blessed them has omnipotence to bless all mankind. Is it any wonder, then, that "those who discern Christian Science," as our Leader says (Science and Health, p. 97), "will cheerfully await the certainty of ultimate perfection."

WILLIAM P. MCKENZIE.

## "On the top of the mount"

THOSE to whom it has been given to reach the summit of some great height know what a sense of exaltation may be experienced there. The sky seems near and the earth distant, the air is rarefied and keen, clouds trail their lengths far below, all pettiness is displaced by the grandeur of nature. Such impressions may be taken as symbolical of spiritual qualities. Indeed, the Scriptures contain many references to the mountains in this sense. We read that at the time of the giving of the Ten Commandments "the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount." The writer of the epistle to the Hebrews represents God as admonishing Moses: "See, saith he, that thou make all things according to the pattern shewed to thee in the mount." Is not this mount the pinnacle of spiritual vision where absolute security and joy reign evermore and suffering is necessarily absent? From this mount proceed first the Ten Commandments, then the Beatitudes, and in our day the Christian Science textbook. It was this spiritual exaltation which made Isaiah exclaim, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace;" and drew from the psalmist the song, "I will lift up mine eyes unto the hills, from whence cometh my help."

The top of the mount is a position which the metaphysician can gain and hold through the practice of Christian Science. It is a spiritual point of vantage whence error looks insignificant and Truth near and friendly. When earthly beliefs are being surrendered and false burdens thrown aside, when reliance on material medicine, materialized religion, and material science so-called is being expelled by trust in God, then the Christian wayfarer is climbing into the heights and ready to be refreshed by the vision of limitless good. All the way up he will need perseverance and endurance and the willingness to advance step by step. In mountain climbing it is often impossible to see far ahead; on the lower slopes forests may impede the view, and further up there are apt to be steep, rocky places where it behooves the climber to watch carefully his foothold. Perhaps straying clouds cover the trail or sudden corners cut off the sight of the further ascent. It is necessary to trust in God, to realize that His path having once been chosen it will inevitably lead into serene heights, to the top of mount Zion. There may be moments of weariness or even exhaustion before the top is reached, when the scientific recognition must be steadfastly maintained that man is spiritual and mounts heavenward through spiritual impulsion only.

Mrs. Eddy tells us on page 511 of Science and Health, "To mortal mind, the universe is liquid, solid, and aëriform. Spiritually interpreted, rocks and mountains stand for solid and grand ideas." To bear this spiritual interpretation in mind means to be refreshed while climbing out of the mist of earth into the heights of Mind's "solid and grand ideas." On pages 323 to 328 of "Miscellaneous Writings" the Discoverer of Christian Science also illustrates the salvation of humanity by its ascent from valley to hilltop. She writes: "Picture to yourself 'a city set upon a hill,' a celestial city above all clouds, in serene azure and unfathomable glory: having no temple therein, for God is the temple thereof; nor need of the sun, neither of the moon, for God doth lighten it." This whole allegory pictures in descriptive language the joys, dangers, and victories of the climb to the top of the mount of vision. Nor is this ascent a mere theoretical exercise, for it has a very practical side, namely, the healing of the sick and sinning. As the scientific Christian mounts into the heights he sheds the impedimenta of earthly travel, attains freedom from self, is washed clean by the upper atmosphere of spirituality, and reflects more accurately the divine Being. Then it is that error sinks out of sight, the world, the flesh, and the devil become nonexistent to his state of consciousness, and he approaches the Mind of Christ which knows no evil. As a result the nothingness of sin, sickness, and death is made manifest and demonstration is reached. In the Church Manual of The First Church of Christ, Scientist, we read (Art. VIII, Sect. 24): "Testimony



Digitized by Google

in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases.' "

WILLIAM D. MCCRACKAN.

## Law and Life

MOSES is usually thought of by Bible students as the great Hebrew Lawgiver. Indeed Mrs. Eddy refers to him as such on page 321 of Science and Health, where she explains in a wonderful way how he was prepared for what she names "the actuality of Science." To this she adds, "Matter was shown to be a belief only." The student of Christian Science will readily see that without an understanding of the actual demonstration of truth he could not have given to the world the divine law as voiced in the Ten Commandments, and the Mosaic law as found in the Old Testament.

It is deeply significant to read in the thirty-fourth chapter of Exodus that when Moses was on mount Sinai in communion with the Mind which governs the universe, and while he was receiving the divine law which was addressed to humanity in the Ten Commandments, he was without material food for forty days and forty nights. The record reads: "He did neither eat bread, nor drink water." According to material sense he would undoubtedly have presented an appearance of having passed through a most severe ordeal, but the very opposite of this is to be found in the statements which follow. We are told that when he returned to the children of Israel his face shone so that they could not look upon him, and he was obliged to put a veil over it. This is a wonderful lesson for the student of Christian Science, and shows that if we commune with God and with true desire study His law, knowing at the same time the nothingness of materiality as the basis of our support in any direction, we too shall gain that fuller sense of Life which will be manifested in health and strength and be a sign of the power of divine Truth to all who are prepared to accept the truth of man's being.

Farther on we read that after many years of faithful and strenuous service in leading the children of Israel toward the promised land Moses was separated from them, and although the record reads that he died, to the Christian Scientist this means that he was ready to advance beyond any of his people, and it certainly could not mean death in the ordinary sense of the word, for, as we read, he again went up into a mountain to commune with God and to have a vision of the promised land, which must have meant something far above and beyond what the human eye could see or material sense cognize. We read that Moses was "an hundred and twenty years old" at this time, but we are assured that "his eye was not dim, nor his natural force abated." The record goes on to say, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

In the ninetieth psalm, which we are told was written by Moses, we discover his deep spiritual understanding as expressed in these words: "Lord, thou hast been our dwelling place in all generations." Again we read, in the seventeenth chapter of Matthew, that at Jesus' transfiguration on "an high mountain apart," Moses appeared with Elias, in the presence of three of the disciples, and talked with the glorified Son of man. Some commentators say that this mountain was the same as the one which Moses ascended when he left the children of Israel, but that is of little consequence compared with the great spiritual lesson to be gathered from the story of man's immortality.

In our Master's teachings we find many references to Moses, but the one which has undoubtedly the deepest spiritual lesson is that found in the twentieth chapter of Luke, where Jesus said: "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him."

We can never afford to forget the relation of divine law to the healing work of Christian Science. In reality divine law is one, while it reaches humanity through the channels of its greatest need. The Decalogue was given to meet human need, and it bases the healing work of Christian Science. This is made very clear in Mrs. Eddy's wonderful article, beginning on page 65 of "Miscellaneous Writings," in which she says that "Christian Science demands both law and gospel." To this she adds, "They are a unit in restoring the equipoise of mind and body, and balancing man's account with his Maker." It is only as we obey God's law that we come to understand it and realize its healing power, and this calls upon us to rise above the mortal sense of law and life that we may have our vision on the mount and rise above all sense of mortal frailty. Our Leader says in the article quoted: "To reach the summit of Science, whence to discern God's perfect ways and means, the material sense must be controlled by the higher spiritual sense, and Truth be enthroned, while 'we look not at the things which are seen, but at the things which are not seen.' "

ANNIE M. KNOTT.

## Notice

The attention of our readers is called to the fact that *The Christian Science Monitor* is not in the class of periodicals included in the ruling of the Postmaster-General of the United States concerning the mailing of literature to soldiers and sailors at the front, concerning which a notice appears on the cover of the *Sentinel*.

## Lectures in Suburbs of Boston

The Mother Church announces the following lectures in the Boston suburbs to be delivered by George Shaw Cook:—

Milton: Unitarian Church, Richmond Street and Dorchester Avenue, 3 p.m., Nov. 4.

Brookline: Beacon Universalist Church, Harvard Street, near Coolidge Corner, 8 p.m., Nov. 5 and 6.

Roslindale: Unitarian Parish House, 852 South Street, 8 p.m., Nov. 8.

Everett: Crown Theater, Chelsea Street, Everett Square, 3 p.m., Nov. 11.

Waltham: Asbury Temple, Main and Moody Streets, 8 p.m., Nov. 12.

Revere: Revere City Hall, Broadway, 8 p.m., Nov. 13.

Watertown: Strand Theater, Galen Street, 8 p.m., Nov. 15.

West Roxbury: Highland Club Hall, Center and Corey Streets, 8 p.m., Nov. 16.

Allston: Allston Theater, 128 Brighton Avenue, 3 p.m., Nov. 18.

## Correction

The first article in the *Sentinel* for October 13 by Rev. James J. Rome was upon obedience evidently, and should have had the title "Obedience," of course.

The heading of an article published July 21 was shuffled into the place of this proper title. Mr. Rome has reason to ask an apology for this mistake, and the office expresses humility and regret. Perhaps our contributor has read the rendering, in what is called the Printer's Bible, of Psalm 119:161, which is, "Printers have persecuted me without a cause."—THE EDITOR.



Digitized by Google

# Among the Churches

## Current Notes

STILLWATER, MINN.—Transactions were completed Tuesday [Aug. 21] whereby First Church of Christ, Scientist, of this city obtained title to lots 25 and 26, block 19, known as the Brown and Farmer properties at the southeast corner of North Third and Mulberry Streets, as a location for their new church home to be built later. This site is splendidly situated, having 110 feet frontage on Third Street, facing the Public Library. It is centrally located and within easy access to all car lines. Cash was paid for the lots, and the congregation hopes to begin building operations in the near future.—*Stillwater Gazette.*

BURLINGAME, CAL.—The first service in the new edifice erected for First Church of Christ, Scientist, will be held next Sunday [Aug. 26]. The building is located on Oak Grove Avenue, near the county road. The church is a commodious structure, with Sunday school classrooms arranged on the sides of the main auditorium which will seat several hundred.—*Burlingame Advance.*

QUINCY, ILL.—The entire debt on the edifice of First Church of Christ, Scientist, which was built six years ago, has been paid, and the building was dedicated Sunday [Sept. 2] with morning and evening services.

*Quincy Whig.*



# The Lectures

FAIRBANKS, ALASKA (Society).—Virgil O. Strickler, lecturer; introduced by Guy B. Erwin, who said in part:—

There is no religion to-day that more closely adheres to the teachings of the Scriptures than does Christian Science, and especially to that which the Master taught and commended to his followers. Christian Science affirms that God's law is unchanging, never held in suspension, and is "the same yesterday, and to day, and for ever;" that God is, as the Bible declares, the Father above, "with whom is no variableness, neither shadow of turning;" that what was true in Jesus' time is true to-day, and that the works he did may be done again. It is this understanding of divine Principle which heals to-day as it healed in the days of the Master, and as it always will heal when correctly applied. The world already owes much to Christian Science for its wonderful message bringing this ministry of healing and salvation to a people in bondage to the creeds, doctrines, and time-honored systems of a material age, and the debt grows in proportion as the enlightenment spreads.

*The Alaska Citizen.*



## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.

CALIFORNIA—Coalinga: Liberty Theater, 3 p.m., Nov. 4.
Pomona: Belvedere Theater, 8 p.m., Nov. 5.
San Bernardino: Church Edifice, 736 E Street, 8 p.m., Nov. 6.
San Rafael: Masonic Hall, 8 p.m., Nov. 2.

CANADA—Calgary, Alberta: Al Azhar Temple, Fourth Street West and Seventeenth Avenue, 8 p.m., Nov. 9.
Edmonton, Alberta: Pantages Theater, 3 p.m., Nov. 11.

COLORADO—Loveland: Lyric Theater, 8 p.m., Nov. 4.
Sterling: High School Auditorium, 8 p.m., Nov. 2.

CONNECTICUT—Derby: Unitarian Church, 8 p.m., Nov. 6.

ENGLAND—Newcastle-on-Tyne, Northumberland: Grainger Picture House, Grainger Street, 3 p.m., Nov. 18, and Town Hall, Gateshead-upon-Tyne, 7.30 p.m., Nov. 19.

IDAHO—Boise: Pinney Theater, 8:30 p.m., Nov. 2.
Buhl: High School Auditorium, 8:15 p.m., Nov. 6.
Payette: Emma Theater, 3 p.m., Nov. 4.

ILLINOIS—Barrington: Catlow's Hall, 8:15 p.m., Nov. 4.
Bloomington: Church Edifice, Monroe and Prairie Streets, 3 p.m., Nov. 4.
Chicago (Seventh Church): Church Edifice, 5318 Kenmore Avenue, 3:30 p.m., Nov. 4, and 8 p.m., Nov. 5.
Chicago (Ninth Church): Church Edifice, Woodlawn Avenue and Sixty-second Street, 8 p.m., Nov. 1 and 2.
Downers Grove: The Curtiss Theater, 8 p.m., Nov. 5.

IOWA—Council Bluffs: Masonic Temple, Broadway and Fourth Street, 8 p.m., Nov. 6.
Des Moines (First Church): Coliseum, 8 p.m., Nov. 6.
Sioux City (Second Church): Auditorium, 8 p.m., Nov. 5.

MASSACHUSETTS—Boston Suburbs (auspices The Mother Church):
Milton: Unitarian Church, Richmond Street and Dorchester Avenue, 3 p.m., Nov. 4.
Brookline: Beacon Universalist Church, Harvard Street, near Coolidge Corner, 8 p.m., Nov. 5 and 6.
Roslindale: Unitarian Parish House, 852 South Street, 8 p.m., Nov. 8.
Everett: Crown Theater, Chelsea Street, Everett Square, 3 p.m., Nov. 11.
Waltham: Asbury Temple, Main and Moody Streets, 8 p.m., Nov. 12.
Revere: Revere City Hall, Broadway, 8 p.m., Nov. 13.
Watertown: Strand Theater, Galen Street, 8 p.m., Nov. 15.
West Roxbury: Highland Club Hall, Center and Corey Streets, 8 p.m., Nov. 16.
Allston: Allston Theater, 128 Brighton Avenue, 3 p.m., Nov. 18.
Newburyport: Church Edifice, State and Prospect Streets, 8 p.m., Nov. 1.
Somerville: High School Auditorium, Highland Avenue, 3:30 p.m., Nov. 4.

MICHIGAN—Ann Arbor: Whitney Theater, 3 p.m., Nov. 4.
Ann Arbor (University of Michigan): University Hall, 8 p.m., Nov. 1.

MINNESOTA—Minneapolis (Fifth Church): Church Edifice, University and Twelfth Avenues, S.E., 8 p.m., Nov. 2.

MISSOURI—Nevada: High School Auditorium, 8 p.m., Nov. 8.
St. Louis (Fourth Church): Church Edifice, 5569 Page Boulevard, 3 p.m., Nov. 4.
Warrensburg: Star Theater, 8 p.m., Nov. 6.

MONTANA—Butte: City Auditorium, Broadway, 8 p.m., Nov. 8.

NEBRASKA—Neligh: Auditorium, 8 p.m., Nov. 12.

NEW JERSEY—Hackensack: Oritani Hall, 8:15 p.m., Nov. 5.

NEW YORK—Gloversville: Glove Theater, 3:30 p.m., Nov. 4.
New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., Nov. 9.
Olean: Church Edifice, 8 p.m., Nov. 6.
Yonkers (Second Church): Fernbrook Hall, 26 Lawrence Street, 8:15 p.m., Nov. 2.

OHIO—Cincinnati: Keith's Theater, 12:15 noon, and Music Hall, 8:15 p.m., Nov. 6.

OREGON—Albany: Church Edifice, Fourth and Ferry Streets, 8 p.m., Nov. 2.
Baker: Baker Theater, 8 p.m., Nov. 5.
Dallas: Court House, Main Street, 3 p.m., Nov. 4.
Eugene: Oregon Theater, 8 p.m., Nov. 9.
Forest Grove: Church Edifice, Pacific Avenue and A Street, 8 p.m., Nov. 6.
Marshfield: Noble Theater, 8 p.m., Nov. 5.
Portland (Sixth Church): First Church Edifice, Nineteenth and Everett Streets, 3 p.m., Nov. 4.

PENNSYLVANIA—Allentown: Lyric Theater, 23 North Sixth Street, 3:30 p.m., Nov. 4.
Lock Haven: Court House, 8.15 p.m., Nov. 1.

VERMONT—Brattleboro: The Auditorium, 8 p.m., Nov. 5.

WASHINGTON—Seattle (Fourth Church): Church Edifice, Eighth and Seneca Streets, 8 p.m., Nov. 2 and 3, and Coliseum Theater, Fifth and Pike, 12:10 noon, Nov. 3.
Vancouver: Congregational Church, 8 p.m., Nov. 5.

WISCONSIN—Rhinelander: Cozy Theater, 8 pm., Oct. 29.



Digitized by Google

# Testimonies of Healing

Searching for that which might help me to realize my early ideals of character, on reaching majority I turned from the orthodox church with disappointed hopes. In a small way I found guidance for right living in the writings of a few ancient philosophers and modern essayists, but my first reading of Christian Science literature persuaded me that it contained all for which I had been seeking in so many other directions.

Having read a copy of the *Sentinel*, I soon afterward bought the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and persistently read it. To find a teaching which not only pointed the way to the highest idealism by casting off the evil thoughts and actions to which mortals are prone, but which also taught that this process of correction heals disease, was indeed sweet to me; but the weeding out of the errors of the human mind and the overcoming of physical ailments was slow and ofttimes discouraging work.

Physical healing was first sought for a very painful back, which became much worse after six months' reading of the textbook. I laid the book aside for a short time, but soon resumed the reading of it, and after a while the trouble disappeared entirely. When I had been studying for about three years, stomach disorder and catarrh of the head also left me. I had been of a very nervous temperament from childhood, although the symptoms usually attendant upon this ailment had been largely controlled by human effort. In 1906 I received an appointment to teach in the schools of Portland, Oregon, and it was during two years of teaching there that the nervous condition assumed its worst form. Some help was received from practitioners, but I was told to continue to read the textbook and put its teachings into practice as much as I could. Healing was slowly but permanently established, and whereas formerly I had been annoyed by every passing disturbance, I am now able to abide in "the peace of God, which passeth all understanding." A painful trouble with two toes, one on each foot, was overcome as I became conscious of the infinitude of God, good, and the nothingness of evil.

I am grateful for a countless number of healings, and that false human beliefs are daily disappearing; also for the freedom and awakened thinking which have come to me as a result of the application of the truth that makes free, as taught by the great Master, Jesus the Christ, and as discovered and expounded in this age by Mary Baker Eddy. I cannot express sufficient gratitude for the spiritual understanding of the Bible that I have gained through the study of our Leader's writings.

MARTHA PICKHARDT, San Francisco, Cal.

✧

It is a privilege and a duty to give my testimony, and I hope that it may benefit some one. The first thirteen and a half years of my married life I was in very ill health, suffering from one ailment or another day and night. Three physicians tried to help me, and a minor operation was performed, but there was little improvement in my condition. By that time I had lost all faith in medicine and doctors. The last doctor said that I never would be strong again, but would be better in two years if I was careful about doing heavy work; but in two years I was getting back into the same state of health as before.

During those two years I had prayed that God would either direct me how to be healed or give me an understanding that would bring about the healing, and had come to the conclusion that God alone could heal me. At that time it came to me to try Christian Science; so I asked for treatment and was healed. In one week I felt like a different woman. That was in 1900. I was run down generally and had a complication of diseases,—spinal headaches, weak eyes, stomach trouble, and ulceration. I took four weeks' treatment in Christian Science, and have been a strong, well woman ever since, able to do some very hard work with pleasure.

The first year I came into Science I lived in a small town, and then for five or six years in the country, where I could not see a Scientist very often; but I made a close study of the Bible and Science and Health, and thus laid a firm foundation, so that a number of good demonstrations were made. I have been able to demonstrate over blood poisoning, dislocation of the knee, dislocation of the spinal cord, toothache, and other ailments. I am very grateful for the physical healing, but much more so for the spiritual uplift, which is more than all else to me. It has changed all my views of life, so that life is now worth living. The only way I can express my sincere gratitude to God and to Mrs. Eddy is in good deeds and in helping others.

LAURA J. ELLIS, N. Topeka, Kan.

✧

When I first heard of Christian Science I had a very vague idea of what it meant, but having exhausted medical help I decided to see a practitioner and discuss the subject. For twelve years I had been a semi-invalid as a result of an injury to my spine. The whole of one year was spent in bed and a spinal jacket was worn for a number of years. Very often I was in bed for weeks at a time, and even when considered well was constantly having medical and electrical treatment and massage.

I had to rest on a couch a great part of each day, and suffered much from pain, headaches, and sleeplessness. After talking with a Christian Science practitioner I asked her to give me treatment, and received immediate benefit, being cured of sleeplessness at once. I continued the treatment for three weeks, and before the end of that time was feeling quite restored to health. During the past nine years I have never spent a day in bed, and have been equal to any exertion required. I have taken many long railway journeys without suffering in any way, while formerly I could only take a railway journey by lying down all the time, and even then suffered a great deal. We have had no medicine in our home since I began the study of Christian Science. All sickness and the effects of accidents have been quickly overcome through Christian Science.

It is impossible for me to express my gratitude for the change in my life, for the freedom from fear and worry, for my new understanding of God, of the Bible, and of the real life of man. I am very grateful to Mrs. Eddy for her courage and faithful work for mankind.

ELIZABETH H. LOWSON, Glasgow, Scotland.

✧

Our periodicals have brought us so many helpful thoughts that I would like through them to tell of a few of the many ways in which Christian Science has benefited our home. It was first brought to my mother's notice by the healing of her invalid sister in three weeks' treatment, which convinced her that this was the truth that Jesus taught and applied in his healing ministry. Since that time she has been an earnest student of Christian Science, and has found it an invaluable and unfailing help in rearing a family and attending to the many duties on a farm. Especially is she enabled



Digitized by Google

to prove man's God-given dominion over every material circumstance in her care for a handsome flock of poultry. Loss of little chicks, sickness, smothering, menace by hawks and so-called animals of prey, as well as difficulty in finding a proper market,—conditions apparently common among poultry raisers,—have been almost entirely eliminated from this flock, and it is a joy to see its response to absence of fear, due to the owner's realization that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468).

My sister has been wonderfully healed of inflammatory rheumatism in its worst form. It had apparently reached the heart, and medical law would have given her but a few hours to live, when Christian Science treatment was asked for. Relief came in a few moments, and the recovery was steady and complete. When very young I was beautifully healed in a few treatments of what was called a severe case of scarlet fever, affecting the throat in such a way that several times it was feared I would strangle. Although this is considered a contagious disease, it was not contracted by any other member of the family.

With regard to school work the application of this one perfect Science has caused whatever success I have had in the solving of problems, in laboratory experiments, and in the mastery of a foreign language. It has given freedom from anxiety over examinations, confidence to undertake tasks formerly thought impossible, and has made all my work a joy. Moreover, it has filled my consciousness with so much love and thanksgiving that there is no room for resentment toward any one. I have never tasted a drop of medicine, have been taught not to fear anything, and scarcely know what it is to be less than happy. My one desire is to know ever more of this beautiful truth, and to prove by works rather than words my gratitude to our God who is Love, to Christ Jesus the Wayshower, and to our revered Leader, Mrs. Eddy, who so bravely and faithfully followed in his footsteps.

ISABEL N. DOWNING, Minneapolis, Minn.

✧

It is with a heart full of gratitude that I write this testimony of my healing in Christian Science. Nearly five years ago, in Los Angeles, California, I turned to Christian Science after doctors had said my case was incurable. For nearly four years I had been suffering from a stomach trouble and was under medical treatment all that time. No less than a dozen of the best physicians examined me, and nearly all agreed there was no help for me. I was getting worse all the time, although taking material remedies constantly.

One day my wife and I called on some old friends whom we had not seen for some time. For several years the husband had been a very sick man, but when we called he was away at work, and his wife told us that he was well and that Christian Science had healed him; that she also was strong and hearty. After a while he came in, looking so well that I should not have recognized him had I met him on the street. He told us about his healing, and as it was Wednesday invited us to go to church with them. We did so, and what I saw and heard there made me think! They told us where the reading room was, and when I walked in there the next day it struck me that Christian Science had more to it than I had ever given it credit for.

I read the Lesson-Sermon over, and then bought a copy of Science and Health and asked where I could find a practitioner. The next morning my wife and I went to see the lady whose address had been given us. After the second treatment I ate just what the rest did for dinner, and have never had any trouble since. I cannot tell how thankful I am. If this testimony should help some one, as I hope it will, then I shall have done a little in return for what God has done for me.—F. D. WAIT, Ackley, Iowa.

I vouch for the accuracy of all the statements in my husband's testimony, and wish to add that I have found Christian Science a great help in many ways. We both thank God, and feel grateful to Mrs. Eddy for her untiring efforts to benefit mankind.—MRS. F. D. WAIT.

✧

Without the slightest knowledge of Christian Science, and yet with a feeling of ridicule for what I thought it to be, I was instantaneously healed in one treatment of a most severe case of tonsilitis, of chronic stomach disorder, and of the bad habit of taking drugs. While visiting in the home of a Christian Scientist about seven years ago, I was suddenly stricken with throat trouble. It alarmed me greatly, for I had a bad spell of it almost every year and would be under the doctor's care for several weeks at a time. I knew no doctors in the city where I was visiting, and so for several days lay quite ill, not knowing which way to turn and never giving Christian Science a thought. When, however, a member of the household spoke to me about this teaching, the thought came to me, "Prove all things;" and in order to be able to say from experience that there was nothing in it, I consented to a treatment, with the above mentioned result.

The healing was a revelation to me, and I sincerely hope that those who may be doubting will take courage from this testimony. We had been believers in homeopathy for years, and I had been the nurse for the family, with a material remedy for every ill, but I have not taken or caused to be taken one drop of medicine since 1909. I have been able to interest most of my family in Christian Science, and for my husband's complete healing of paralysis, in seven treatments, I am most grateful.

When I first began to attend the church services I did not enjoy the Wednesday evening meetings, but I attended them regularly, wishing to be obedient in every way to Mrs. Eddy's teachings. After about two years I was healed in one of these meetings of the need for glasses, which a specialist had said I would always have to wear. I am profoundly grateful to our beloved Leader, whose clear vision and untiring labor have given us our textbook, "Science and Health with Key to the Scriptures."

DAISY BUSH KELLER, Oakland, Cal.

✧

Christian Science was brought to me a little over five years ago by a friend who had been healed, as he knew I had been ailing for twelve years and was still a slave to material remedies. He asked me if I would not try it, and as I did not know what it was, he loaned me Science and Health for three days. I commenced to read this book, and felt more peace of mind than I had for years, so I bought a copy, also the *Quarterly*, and said I would give Christian Science a fair trial. I had always wished I could love the Bible, but try as I would it had not much attraction for me. I read it only from a sense of duty, but now it has a new meaning and is everything to me.

I was a wreck both physically and mentally before I began to read Science and Health, but have been healed of mental depression, sleeplessness, sick headache, toothache, ulcerated gum, inflammation of the bladder, bunions, and numerous other ailments. I shall never cease to be grateful



Digitized by Google

to Mrs. Eddy for that wonderful book, also for her other writings, for they have opened my eyes to the truth. Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." I have proved this to be true. I am very grateful for class instruction, as well as for the Christian Science literature and all the channels through which I have gained a higher understanding of Life, Truth, Love. For the physical healing I am grateful, but much more for the spiritual uplift; and above all, I am thankful to God, the giver of every good and perfect gift.

GEORGIA K. COOK, Pleasant Hill, Mo.

✧

It is a duty that I owe to God, also to our Leader, Mrs. Eddy, to acknowledge some of the many blessings that have come to me and mine through the teachings of Christian Science. About fourteen years ago my husband was healed in two weeks' treatment of an ear trouble of about eighteen years' standing, which some of the best ear specialists in Milwaukee and Chicago could not cure. Through this wonderful healing other ailments left him, among them rheumatism, and he was able to give up wearing glasses.

All this made me very happy, so I began to study Science and Health, and was healed in a very short time of chronic bowel disorder. Several years ago I was suddenly stricken with what is called diphtheria, in its worst form, but through the help of a practitioner I was up and out for a walk in four days. For this healing, and for the many blessings that have been ours as a result of the loving and untiring work of Mrs. Eddy in bringing us nearer to our heavenly Father, I am so deeply grateful that words are inadequate to express my feelings.—MARY W. BECKER, Chicago, Ill.

It is with a sense of deep gratitude that I verify the above statement by my wife, and add that I share her happiness. The healing of the ear was such a wonderful revelation of the truth that it took some time for me to grasp the full meaning of this great healing power.—LOUIS W. BECKER.

✧

I wish to express my gratitude for the understanding and love of God that Christian Science has brought to me. I have been healed of severe eye trouble of ten years' standing. The perfect vision came when a disturbed mental condition was overcome. I am most grateful, however, for the knowledge that there is a spiritual law which, when understood and applied, heals all sickness and sin through the power of Truth.—ALICE L. HARVEY, Brookline, Mass.

✧

It is with deep gratitude that I tell of the blessings which have come to me through Christian Science. I was a delicate girl, and after my marriage I had a severe attack of acute lung trouble which left me an invalid. Later asthma was added, and this was the reason for my coming into Science. My sister had greatly benefited by this teaching, and I was persuaded, when staying with her, to go to the Wednesday evening meetings. There I heard such wonderful testimonies, and the people looked so happy, that I determined to see if anything could be done for me, as I was a most miserable and unhappy woman. I thank God very truly for leading me to take this step, and only wish that Christian Science had been shown to me years before.

I sought a practitioner, and never shall I forget the wonderful sense of joy which filled my being as I left her. To think that there was hope for me, who had long thought of myself as a hopeless invalid! I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy and soon began to feel better, though my healing has been slow. I am now able to do many times as much work as formerly and am no longer an invalid. I have also been cured of a cough of many years' standing. More than all is the wonderful spiritual uplift, and the help Christian Science gives in gaining an understanding of the Bible.

ANNIE NAYLOR, Kidderminster, England.

✧

I wish to express my gratitude for Christian Science, the study of which was taken up for the healing of a young daughter, who had what the doctors called bronchial gastritis. After all material remedies had failed, she was healed through Christian Science in three days, and has since enjoyed many years of peace and harmony.

For over fourteen years I have not used a single material remedy. Every need has been met in Science; sickness, sorrow, business troubles,—every one of these has been overcome by the small understanding I have of the truth. Every healing has been permanent, and I am doing better work than I ever did. Each day some new proof is added of God's love and goodness to me and mine. I am grateful that I can help others, and am trying to show my gratitude by devoting my life to God's work. I am thankful to God and feel deep gratitude to our Leader for this beautiful truth that we can use at all times.

LAURA Z. FORD, Memphis, Tenn.

✧

It has been many years since I took up Christian Science for physical healing. Last winter I was taken with what is called typhoid pneumonia and struggled along for some time, not making much headway, and finally was obliged to ask for help. Of the next two or three weeks I have little recollection. The time came when I felt that the end was near, but with the help of the practitioner and the care of loving children I was soon up and walking alone. After that, complications developed in the form of acute stomach trouble, peritonitis, and appendicitis, but they also yielded to the power of Truth.

One day after these conditions had all been overcome, the practitioner came into my room and said she had not treated me for two weeks. Then I turned to God, thanking Him for the truth, and that at last I had learned how to work out my own salvation. Later my hair all fell out, but it is coming in thicker than ever before. Although I find each day some errors to be overcome, I feel grateful to our dear Leader for the "Key to the Scriptures," which teaches us how to understand the Bible that so long had been a sealed book to many. I am grateful for all of our Leader's writings, also the *Sentinel*, for our Lesson-Sermons, and for the testimonies given at our Wednesday evening meetings. I am learning that we can rest in safety, as we read in the ninety-first psalm, and can say, "Praise God, from whom all blessings flow!"—ATTIE A. TILLINGHAST, Oneonta, N. Y.

✧

Christian Science came to me some ten years ago in response, as it seemed, to an earnest desire to understand the Bible. Science and Health was generously given to me by a passing acquaintance. I read the book through with difficulty, but always with the desire to find the truth if it was there, and with willingness to change standpoints which were the result of previous education. The blessing to me was great. I turned again to the Bible, impressed by Mrs. Eddy's statements that the truth taught in Science and Health was the truth taught by Jesus and demonstrable in



Digitized by Google

the life of every sincere seeker for Truth. The fact that every man could prove the supremacy of Spirit in his own experience was the great attraction to me, for it vitalized religion; and if true, then indeed salvation was come to men.

My first conscious proving of the truth came in connection with a weak instep, which had troubled me from time to time. A realization of the significance of the verse, "How beautiful upon the mountains are the feet of him that bringeth good tidings," healed me. Rheumatism yielded to the spiritual fact that in God "we live, and move, and have our being." These were the beginnings of the workings of Truth for me in the overcoming of sickness; and I am deeply grateful that ignorance and fear also have been to some extent eliminated.

How grateful we are for this understanding of the truth which makes us compassionate toward others and patient with ourselves, until the false trust is destroyed. I am truly thankful that the time was ripe for Christian Science, and that our beloved Leader, Mrs. Eddy, was prepared to deliver this redemptive truth; also that I was enabled to receive it.

MARGARET M. WADE, Walker, Cal.

✧

[Translated from the German]

I am moved by deep gratitude in my desire to add this testimony in recognition of the last benefit derived through Christian Science. I sustained a bruise on my finger, which grew sore and I began to experience violent pain, so much so that for several nights I did not sleep at all. On the third morning the registered-letter carrier came, and upon seeing my finger, as I had to sign my name, he said, "You've got blood poisoning in the most severe form and had better go to the physician at once." Instead I rushed to a Christian Science practitioner, who immediately took up treatment. My fear at the mere word blood poisoning was very great, and my arm grew more and more swollen and stiff, until I began to feel severe pain in the breast. In the afternoon, driven by great fear, I again ran to the practitioner; and this time a different result manifested itself, for all sense of fear and worry left me and the healing was accomplished. I went to sleep in perfect peace and calm, and on the following morning the healing was visibly manifested, for the arm presented a normal appearance. My finger too is now entirely healed.

Thanks be unto God for having revealed to us the way to true health and happiness. While words fail to express my gratitude, I am trying to prove the same by my actions. For all the good which we experience daily I thank God from the depths of my heart.

EMILIE SENFT, Hannover, Germany.

✧

For over ten years I suffered constantly from a complication of diseases, among them chronic bowel disorder, headache, female trouble, and rectal trouble in its worst form. During these years I had treatment from the best physicians in Chicago, took trips to Colorado Springs and California, but continued to grow worse. I was in such a weakened condition that I could not walk a block without pain and complete exhaustion.

One day, when I felt more depressed than ever and utterly discouraged, the thought came to me that a lady I used to know as a semi-invalid had been healed through Christian Science. I immediately called her over the telephone, and in answer to my question as to whether she thought Christian Science could help me, she gave me the name of a practitioner, who on being called consented to give me treatment at once. I had little hope of receiving any benefit, but to my joy and amazement my condition began to improve after the first treatment. In four days I was able to walk to the home of the practitioner, a distance of six blocks, without any discomfort. The improvement continued, and to-day my health is perfect. This healing took place nearly five years ago, and there has been no return of former ailments.

I wish to add that my mother, who lives with me, started to read Science and Health at the same time, and was healed of periodical sick headaches, which at times lasted forty-eight hours and were growing worse. She had suffered from these for fifty years. We have had many other healings in our home, and needless to say Truth is our remedy for every ill. Words cannot express my thankfulness to God, or my gratitude to Mrs. Eddy for this wonderful healing truth.

GEORGIA BENSON CLAY, Chicago, Ill.

✧

Christian Science came to me at a time when I was suffering from a sense of fear and depression that made life miserable. Sleeplessness, loss of flesh, and great irritability were some of the effects of this condition, and I was a burden to myself and my friends. The good results manifested by those who had devoted themselves to the study of Christian Science, led me to investigate it, and with the help of a practitioner and the study of the Bible and Mrs. Eddy's writings equally good results were soon realized in my own case. Sleeplessness was overcome, I regained my normal weight, and the sense of fear and depression was greatly relieved. The liquor, tobacco, and profanity habits, which I had acquired when a boy, left me without a realization of the time when I became free. A badly poisoned foot, an acute bowel trouble, and other painful conditions have likewise been quickly overcome.

For these blessings I am very grateful; but the realization that comes from the constant study of the Bible, together with "Science and Health with Key to the Scriptures," namely, that God is an ever present help at all times, is the greatest blessing, and for this I am most grateful.

JOSEPH P. BASSETT, Brookline, Mass.

✧ ✧ ✧

[Written for the *Sentinel*]

## Threefold

W. EDSON SMITH

GOD'S gift is Life: Himself! We should go straying,
Hands full, hearts full, like happy children Maying;
Glad of clear skies, or roses drenched with rain:
His children, zestful of such radiant giving;
His children, never knowing death or pain,—
Caught close to Life—close, closer—in the living.

God's gift is Love: Himself! Is not that all?
Whether white dawn or gray of evenfall,
Peace of the lilies in the quiet lake,
Glory and gleam of blue-arched, wind-swept mountains!
Through Love we live, whatever ways we take,—
Cypressed and sober, or by living fountains.

God's gift is Truth: Himself! That makes us free,—
Masters of deserts and the moaning sea;
Content that God is with us in our going,
For springs we drink of mirror back His smile;
Knowing at last that life is worth the knowing,
Knowing at last that love is worth the while.



Digitized by Google

# From Our Exchanges

[*The Methodist Recorder*]

The promise is to those who gather together. There is no solitariness in spiritual life. Those who believe must identify themselves with believers. The world is discovering the power of association upon mind and heart: there is a corporate consciousness, and there are blessings that come only to those who seek the fellowship of those like-minded. There is a privilege of communion and an obligation of fellowship. It is not possible to be loyal to Christ and despise those who gather in his name.

[*The Continent*]

True human nature will never be known until sin is put out of it. The only perfect human nature the world has ever known, in the One who came to reveal both God and man and to show what men are meant to be, had in it no strain of selfishness or sin. The man who is like Christ is not a peculiar kind of man; he is the normal man. Sin is a stain on what ought to be an unstained life.

[*American Lutheran Survey*]

The great need of the world to-day is not efficiency in armies, or proficiency in diplomacy, or sufficiency in material supplies, but it is that return to the fundamental principles of revealed religion which will make men sane, sober, and sanctified, to move in harmony with the divine will, and thus to establish peace on earth and good will among men.

[J. K. Mozley, B.D., in *The Constructive Quarterly*]

The church proclaims to the world the need of redemption, not only of illumination; but she cannot redeem, though she is herself redeemed. Her office is to guide the world to see not only its own noblest possibilities, but its deepest and most urgent wants. So she can become both the servant of God and the servant of the world.

[Rev. E. E. Seyzinger in *The Church Times*]

God's first need is men and women who are penitent, watchful, hopeful; men and women who lean on His infinite resourcefulness. True inspiration and vision can only come from such.

[*The Watchman-Examiner*]

Life is always the great adventure or the great disappointment. Which of the two it shall be depends in no small measure upon what one does with the next thing.

❖ ❖ ❖

## Christian Science Sentinel

Subscription price for the *Christian Science Sentinel*, payable in advance:

Postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Subscriptions to the SENTINEL will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

Bound Volume XVIII: (Sept. 1915 to Sept. 1916). Cloth, $4.25; half calf, $5.00. On earlier volumes write for prices.

MONEY EQUIVALENTS

| £ | s. | d. | Francs | Marks | Guilders | Kroner |
|---|---|---|---|---|---|---|
| $9.00 = 1 | 17 | 0 | 47.25 | 38.07 | 22.22 | 33.46 |
| 3.00 = 0 | 12 | 4 | 15.75 | 12.70 | 7.41 | 11.15 |
| 2.00 = 0 | 8 | 3 | 10.50 | 8.45 | 4.94 | 7.43 |
| 1.00 = 0 | 4 | 2 | 5.23 | 4.23 | 2.47 | 3.72 |

Make remittances payable to The Christian Science Publishing Society.

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of binding and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

## From the Editor

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

## From the Publishing Society

The pamphlets, "Christian Science: Man's Dominion Over Evil," by Edward A. Kimball, C.S.D., also "Law and Work," are now published in French, with the English version opposite each page of translation.

"Christian Science: Its Principle and Rule in Business," a noonday lecture delivered at Los Angeles, Cal., by Bicknell Young, C.S.B., has been published in pamphlet form and is now on sale.

The price for pamphlets will be found in the first column on second cover page of this periodical.

## From the Clerk of The Mother Church

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

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

## From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# Can Truth Grow Old?

The Master said, "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35).

The teachings of Christ Jesus are renewed in Christian Science, and are being daily reaffirmed to a more receptive world by Mrs. Eddy's writings, the Christian Science daily newspaper and the other Christian Science periodicals.

As these Christ-teachings did not pass away in centuries of darkness following Jesus' declaration noted above, can they pass away in whole or in part while modern mail trains and merchant fleets are hurrying the Christian Science periodicals to their destinations in all parts of the globe?

## Monitor News Always Interesting

No matter when The Christian Science Monitor reaches the reader, its news is still fresh with the freshness of truth.

Here is what a subscriber writes from the Pacific Northwest, "I cannot refrain at this time from expressing my gratitude to the editors and each one connected with the publication of our periodicals and the Monitor. I sometimes just stop and try to imagine what I would do without my understanding of Christian Science, and our publications which contain such helpful and encouraging articles. The Monitor is wonderful. I have had it said to me, 'The news in the Monitor is so old when it reaches you,' and I invariably reply, 'But it's true when I receive it—there is a satisfaction in being able to believe what you read.' Not only is this paper appreciated by students of Science, but by the public generally. It is the work of Truth you are doing and it cannot fail."

Another subscriber in the state of Washington writes: "It is occasionally contended that the Monitor reaches us out here on the coast too late for the news of the day, but six years of experience with careful daily reading of it has shown me countless times items reach us two or three days before the local papers print them."

A letter from Pretoria, South Africa, says: "The Monitor is the best paper for my distribution work and is welcome in the hotels, cafés, etc. Sometimes it is over six weeks old, but is welcomed everywhere and is a mighty power for good."

One from Ohio says: "A neighbor who is a retired Presbyterian minister to whom we have been handing the Monitor daily for the past year, upon our apologizing for not sending copies more promptly said, 'You are doing very well—no matter how old they are I enjoy all the news in them, in fact it is the best reading matter I have.' He takes several good dailies but prefers the Monitor."

A California subscriber says, "The cry 'Stale news' counts for nothing, since so much of it is news that we get in no other way."

Are not the following words of Mrs. Eddy on page 246 of Science and Health applicable to the Monitor? She says, "Except for the error of measuring and limiting all that is good and beautiful, man would enjoy more than threescore years and ten and still maintain his vigor, freshness, and promise."

Digitized by Google

# Works on Christian Science

**Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Text-book**

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only text-book on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include both English and German editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1,103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each, $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

---

Quantity prices are on shipments to one address only, but quantity lots at quantity prices cannot be made up of different books or of different styles of binding. *Attention is called, however, to the exception to this rule which is made in the cases of Science and Health, and of Miscellaneous Writings, as given under these titles in this price list.*

---

*Address all orders for above works, and make remittance by New York or Boston draft or money order, to*

ALLISON V. STEWART, FALMOUTH AND ST. PAUL STS., BOSTON, MASS.

Digitized by Google

UNIV. OF ILL.

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.

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

Vol. XX No. 10

Boston, November 3, 1917

Contents of This Number

Christian Science Literature (List of publications) . . . . . 182
Demonstrating Christian Science — Willis F. Gross 183
Routine of Expectation — Joan Hudgens Rome 184
Minding Our Business — Joseph B. Baker 184
Reading Rooms — Edith L. Perkins 185
That Which Is Within — Jeannette L. Weakley 186
Love's Protecting Power — Miner M. York 186
The Measure of a Man (Poem) — Harry J. Dunham 187
Selected Articles . . . . . 187
Editorial
Important Announcement . . 190
Drawing Nigh to God . . . 190
Prayers for Prosperity . . . 190
The Army of the Lord . . . 191
Among the Churches . . . . . 192
The Lectures . . . . . 192
Testimonies of Healing . . . . 194
From Our Exchanges . . . . . 198
Special Announcements . . . . 198
At the Battle Front . . . . . 199
Works on Christian Science, by Mary Baker Eddy . . . . . 200

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

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

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·FALMOUTH·AND·ST·PAUL·STREETS· ·BOSTON·MASS·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Journal

PUBLISHED MONTHLY

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

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

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

Bound Volume 34 (April, 1916, to April, 1917): Cloth, $4.00; half calf or half morocco, $4.75. On earlier volumes write for prices.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

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

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $1.00; single copy, 25 cents.

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

## The Christian Science Monitor

Established in 1908 by Mary Baker Eddy, Discoverer and Founder of Christian Science

PUBLISHED DAILY, EXCEPT SUNDAYS AND LEGAL HOLIDAYS

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## Der Herold der Christian Science

Established in 1903 by Mary Baker Eddy, Discoverer and Founder of Christian Science

PUBLISHED MONTHLY

A Magazine printed in German, which publishes original and translated articles and editorials bearing upon Christian Science, also testimonials of healing.

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Bound Volume 14 (April, 1916, to April, 1917): Cloth, $3.75; half calf or half morocco, $4.50. On earlier volumes write for prices.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01083x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

FOR LITERATURE LISTED ABOVE ADDRESS ORDERS AND MAKE REMITTANCES PAYABLE TO

**The Christian Science Publishing Society, Boston, U. S. A.**

Digitized by Google

# Christian Science Sentinel

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

Vol. XX November 3, 1917 No. 10

## Demonstrating Christian Science

WILLIS F. GROSS

THERE is no mystery in Christian Science save the mystery which seems to enshroud everything that is not understood. A practical understanding of the fundamental teachings of Christian Science can be gained by anyone who is willing to devote himself to the diligent study of the Bible and the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. If these books are studied intelligently, the student will gain an insight into spiritual teachings which will enable him to take the first steps in demonstrating this Science. These first steps are indispensable. It is as impossible to gain the understanding of Christian Science without demonstration, *i.e.*, without making an intelligent application of its teachings, as it would be for one to become a musician merely by reading a textbook on the subject, or a mathematician by learning the rules without solving any of the problems which are given to elucidate the rules and test the student's understanding. If the student cannot solve the problems in the textbook, it is proof positive that he does not understand the rule, even though he may repeat the words without hesitation.

To talk Christian Science in a pleasing and impressive manner is of itself no proof of understanding, any more than is the repetition of mathematical rules conclusive evidence that one understands the basic law of numbers. An intelligent grasp of the letter is necessary, but far more than this is required. The proof of understanding is to be found only in the works which demonstrate the truth of the words. If the works are not in evidence, the words are void of vitality and spiritual power.

Intellectuality is not essential to a right apprehension of spiritual things. Many of the so-called intellectual people who lived in the Master's day found it difficult to comprehend his teachings because of their very simplicity. The earnest desire to know and do the will of God will accomplish for mortals far more than all the learning of the schools, which for a time may seem to satisfy human thought with material theories. The Master selected for his immediate followers those who were possessed of sufficient spiritual perception to grasp in some degree the true import of his teachings, and they proved their understanding by their works.

The teachings of Christian Science are comprehensive, and yet they are so simple and direct that they are readily demonstrated by those who are willing to set aside material theories and work from a spiritual basis. In Science and Health we read: "To mortal sense Christian Science seems abstract, but the process is simple and the results are sure if the Science is understood. The tree must be good, which produces good fruit" (p. 459). On page 261 of the same book Mrs. Eddy writes, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

Here is given in a few words a definite idea as to how the teachings of Christian Science are to be applied in actual demonstration. There is nothing mysterious about the *modus operandi*. It is right in line with the instruction given by Paul, who, citing whatsoever things are true, honest, just, pure, lovely, or of good report, bids us "think on these things." Anyone who is willing to accept spiritual teachings with childlike faith can readily apply Christian Science to the problem at hand and learn that Truth is effectual to meet the need of the hour.

The matter of demonstration simply resolves itself into a question of right thinking. To think right is to demonstrate truth, but right thinking is not attained through the exercise of the human will. In other words, one cannot say within himself, "I will think right," and then be able to do as he desires, simply because he has so determined. In the first place, he may not understand what constitutes right thinking. One may believe error to be truth, but his belief does not change the fact. In the second place, he will learn that it is not always an easy matter to keep his thoughts in right channels. Right thinking and right doing are inseparable.

In the absolute sense the only right thinking is the thinking of divine Mind. A man's thoughts are what they should be only when he is governed by the one infinite intelligence. When he is so governed, he reflects God, and the work of God is manifest in him. Jesus said, "The Father that dwelleth in me, he doeth the works." By this he meant that whatever of good was accomplished by him was the result of the activity of the divine Mind, and not of any personal or material influence.

"Hold thought steadfastly to the enduring, the good, and the true," is the instruction given by the Discoverer and Founder of Christian Science. It is worthy of consideration that no spasmodic or vacillating effort is sufficient to gain the good desired. One must be steadfast, turning neither to the right nor to the left; looking only to that which endures and is true. Paul expresses the same thought when he says, "Let us hold fast the profession of our faith without wavering." The result will always be in proportion to one's faithfulness. If the effort is feeble and of short duration, it is unreasonable to expect satisfactory results. Only patient continuance in well doing can attain the desired end.

The demonstration of Christian Science in no sense involves the exercise of the human will; rather does it require the subjugation of mortal or material inclination and desire. In his present state of growth and progress man is but approximating the understanding of eternal being, and he little realizes what are the varying changes of human experience through which he must pass in reaching perfection. For this reason he cannot say, I will do this; or, I will gain possession of that particular thing. The apostle declared, "We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Jesus said, "Your Father knoweth what things ye have need of, before ye ask him."

Copyright, 1917, by The Christian Science Publishing Society.

Digitized by Google

The way to harmony is through obedience to divine law, which brings into human experience whatever is necessary for one's growth and advancement. If one is obedient to God's law, he need not fear that he may lose his reward; neither should he be concerned as to what the reward will be. It sufficeth that the reward will be just. It may not be what the human sense desires, but it will be that which contributes most to an abiding peace and lasting harmony.

One of the first lessons for the student of Christian Science to learn is that it is impossible for the human or mortal mind to direct his course aright. Any attempt to rely on this so-called mind will prove disastrous. He must learn to acknowledge God in all his ways. He must desire and strive for the things of Spirit and not for material gain. The great Teacher declared that "a man's life consisteth not in the abundance of the things which he possesseth." When this lesson is learned, continued progress is assured, for he becomes willingly obedient, and obedience is the straight and narrow way to happiness and prosperity.

## Routine of Expectation

JOAN HUDGENS ROME

SOME one has very beautifully said of Mrs. Eddy, "She never allowed her day to dawn darkened with the clouds of yesterday." One day cannot be the same in routine as the day before, and one cannot expect it to be the same to-morrow as it is to-day, if he is acknowledging the omnipotence of the truth which has been held in thought through the intervening twenty-four hours. Neither is a human being just the same one day as he was the day before, or even the hour before, because the truth has been working through and above his consciousness and that of thousands of others, and this truth is effectual, as Paul tells us, "to the pulling down of strong holds." In "Miscellaneous Writings" we read that "the textbook of Christian Science is transforming the universe" (p. 372). Never could a thought of Truth fail, so each moment is new and different and more spiritual and joyous.

Of all the phases of mortal existence one of the most baneful is the sense of the monotony and routine of affairs which make up the experiences of that existence. The first impressions of a child are of activities in its environment,—in the household living, in what is considered necessary and correct in its food, its clothes, its pleasures, and the expectation of events which mean a broadening out of labor, of lessons in discipline, also the education and responsibilities of mortals. All this the child-mortal is taught to call "life," and he expects this routine to develop for himself through all the years to come. A mortal can have no outlook but to go through the day in the same order of demands on his time as he did yesterday. He will see others going monotonously through the days according to their personal conceptions of living. So he walks in the shadows of weariness, and finally the time comes when he says of the days, "I have no pleasure in them," for the days of man are as grass. As every Christian Scientist knows, this concept of life is not the reality of being, but is the illusion of life in matter, the belief in routine of expectation and routine of submission to matter which seems to be a law.

Our Leader says, "The professors of Christian Science must take off their shoes at our altars; they must unclasp the material sense of things at the very threshold of Christian Science: they must obey implicitly each and every injunction of the divine Principle of life's long problem, or repeat their work in tears" (Miscellaneous Writings, p. 120). Truth being all-power, every thought of truth which one entertains in consciousness must be positive,—"for all the promises of God in him are yea and in him Amen, unto the glory of God by us." The word of Truth thus adhered to has power, not because of the one who thinks it, but because it emanates from God. Every moment of time is different from the preceding one because truth has been thought, no matter what the material senses may report. Every thought of truth acting on our affairs, our environment, our living, does its perfect work. At this point we refuse to assume the position of Thomas, waiting for the corroboration of material sense and demanding that he be allowed to use his hands to prove the identity of the Master.

We must refuse to allow the material senses, human intellect, and false education to suggest to us what Christian Science should express. God would not be greater than mortal man if man were able to outline what the infinite "I AM" should do for His child. The effort to outline what is desirable springs from a wish to exchange what is unpleasant for that which is called pleasant, both beliefs being equally mortal limitations, though Paul assures us that God "is able to do exceeding abundantly above all that we ask or think."

Christian Science teaches that as God is Spirit, man as His likeness must be and is spiritual; that God is infinite good—

> And man, whose heaven erected face
> The smiles of love adorn,

is every moment through eternity advancing in the unfolding conception of infinite Mind; is every moment stepping into new, surprising joy,—new because he cannot discern it before his consciousness advances to it. There can be no mere repetition of any action of infinity, and therefore many things must be in the nature of a surprise to human sense, always an added interest, a newness of existence, eternally brightening. Thus does Christian Science save us from the delusions of a treadmill existence; and just in the measure of our dependence on Truth we shall find the prison doors opening and the oppressed set free. So we enter into that joy which our Leader prayed we might realize when she wrote (Poems, p. 31),—

> Joy—not of time, nor yet by nature sown,
> But the celestial seed dropped from Love's throne.

## Minding Our Business

JOSEPH B. BAKER

ADMITTEDLY the usefully active life is the only life worth living, and happy is the one who has deliberately gone into a business in which the applying, according to his ability, of the one or the two or the five talents received from his Lord brings forth logical returns. In such a life there is a constant sense of progress, with every moment fully occupied,—satisfaction indeed! The one business that measures up to this standard is the Father's, and the nature of this business and the rule for minding it are specified by Mrs. Eddy with characteristic clearness on page 450 of Science and Health: "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good."

The warfare between Spirit and the flesh is in this statement tersely summarized for all who are honestly seeking for the truth, so that no one who has undertaken to serve in this cause need be in doubt as to just what is to be done and the one way of doing it. Man's dominion now, as in the



Digitized by Google

time of Christ Jesus, is entered upon by each individual in proportion as he acknowledges God practically, through recognition of and obedience to His demands; in other words, through the understanding gained by man in responding to the infinite wisdom of the Father. Does not this indicate the world's greatest need to-day to be spiritually scientific thinking?

In Proverbs we read, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." The vitalizing element in the teaching of Christ Jesus is the demonstration that the whole of man is found in his manifestation of Mind. Yet do we not see on every hand the very reverse of this,—stubborn rejection of Truth, impish perverseness, with their consequences, friction, discord, and downright destruction as the rule, or rather the misrule, of human existence? Everywhere we observe the fruitlessness of work performed through ill-considered effort or from a merely mechanical or sensuous impulse. Perhaps it is a business conference that comes to naught, or a family or social relationship that goes awry, or a personal sense of poverty or disease that seems to increase. The so-called progress of modern invention, and the introduction of elaborate business systems having a physical or a so-called psychological basis, have not diminished the pitiful sum total of human suffering. In the industrial world wonders are wrought by efficiency engineers, laboring to eliminate extra time-consuming manual movements of factory workers or to shorten manufacturing processes in other ways. But have these specialized reforms, based on so-called natural law, healed the general condition and intercourse of mankind? On the contrary, do we not have continually forced upon our attention the waste that goes on in every department of life, due to the absence of real or God-responsive thought?

Thus is the issue joined, in the mental conflict between good and evil, and thus also is indicated the universal remedy. By overcoming the condition of false, ungodlike mentality we invite the sense of the presence of Mind, and understanding means the activity of this ever present Mind. In knowing and declaring that Mind alone is the governing Principle of man, the availability of God through spiritual understanding, which is the utilization of Mind, is proclaimed. This salvation is announced by Mrs. Eddy in the tremendously significant statement, "The time for thinkers has come" (Science and Health, Pref., p. vii). In the scientific thinking which acknowledges but one Mind as the Principle of all, the Christian Scientist is equipped, like a good workman, to deal with every situation which arises in the best, the most practical way. He is able to mind his business, and he sets about it with rejoicing. He knows that its scope is infinite, and that in minding it he can never come to the end of happy and useful activities. His gratitude is expressed in obedience to the splendid charge in Isaiah: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

The businesslike Christian Scientist is prompt to detect and destroy wrong thinking before personal sense has appropriated it,—before it has, so to speak, settled down into a concrete mortal thought or personal claim of error. Through daily experience he knows how immeasurably better his affairs go when real or loving thought is taken in obedience to Mind; and further, how God, divine Mind, helps him to think, helps him from the very first and at every step of the way. He finds that working for God is working with God, with all the genuine and thorough success that this fact implies. Consciously engaged in important work, he does not waste time and attention in gazing at or listening to inanities: he does not allow his thoughts to drift idly. Over the door of his mental workshop is the sign, "No admittance except on business."

Neither does the alert Scientist respond to malicious suggestions, for the simple reason that these can find no lodgment in the thought which is busied with real concerns. His repeated demonstrations encourage him to resist the temptation to seek mere human success in any encounter, and he is not easily led astray by what people say or by any other fearful notion. If it be fancied that man cannot always be on the alert,—that "rest" must sometimes intervene,—he understands that this suggestion is but one of the shifts of mortal mind, the mesmerism exemplified in the devils who cried out at Jesus' approach, "Let us alone." He is able to say, in the words of the hymn (Christian Science Hymnal, p. 116),—

Happy the man, who knows
His Master to obey;
Whose life of care and labor flows,
Where God points out the way.

## Reading Rooms

EDITH L. PERKINS

AMONG the many blessings for which we are indebted to our Leader, Mrs. Eddy, the Discoverer and Founder of Christian Science, are the reading rooms maintained by the Christian Science churches and societies. At each church service a cordial invitation is given to the public to visit and make use of the reading rooms, where are provided all the published writings of our Leader, as well as the authorized literature of Christian Science issued by The Christian Science Publishing Society, all of which may be purchased, if desired, as well as read. Many of the reading rooms also maintain a loan library, from which this same literature may be borrowed for a period of two weeks, and may be renewed for the same length of time.

At the Christian Science reading rooms many are daily drinking of the life-giving waters through the study of the Bible together with its spiritual interpretation as given by Mrs. Eddy in the Christian Science textbook, "Science and Health with Key to the Scriptures." A visit to a Christian Science reading room cannot fail to reveal the importance of this branch of the Christian Science movement and give one a realization of its far-reaching effects. Here may be seen those in widely varied walks of life, yet all feeling the same need and drawn by the same desire. In the perfect quiet for which the rules of the reading rooms provide, thought is refreshed and strengthened by communion with the one God, Spirit, and the realization of man's oneness with Him.

At the Wednesday evening testimony meetings the writer has often expressed gratitude to our Leader for providing these resting places and for the many blessings received from them, and now increased gratitude impels a further acknowledgment through the columns of the *Sentinel*. The first time that a great sense of gratitude for this branch of the church work came, was when in company with a friend, both of us strangers in a strange city, a visit was made to its reading room upon arrival, and a most loving welcome was received from the one in attendance. Information concerning a place to board was gladly given, and by means of this a place was found where the privileges of a home were enjoyed and a happy friendship was formed.

Again, the reading room has been as an oasis in the desert, a fountain of living water in the desert of discouragement and fear. It may be truly said that a visit to this fountain has never been in vain. Invariably the "cup of cold water"



Digitized by Google

has been given and the needed help received, perhaps from a verse of the Bible illumined by the light of spiritual understanding, a declaration of truth by our Leader as given in her various writings, the reading of a timely article in the *Sentinel* or *Journal*, or the metaphysical article in *The Christian Science Monitor*. At other times the help may come through the reading of the Lesson-Sermon,—that daily food of the student of Christian Science so essential to spiritual growth,—or from a word of encouragement spoken perhaps unconsciously by the one in charge of the room.

At times the reading room has been a veritable refuge from undesirable material conditions,—a room which has seemed too cold for comfort, or in summer one which it has seemed impossible to stay in. Again, it has afforded a refuge from mental atmospheres seemingly difficult to breathe in, and at this refuge the opportunity has been gratefully utilized to realize that the only atmosphere is that of divine Love. With this realization strength and courage have been given to return and reflect the good received, thereby seeing more clearly what Mrs. Eddy tells us in "Miscellaneous Writings" (p. 150), where after quoting Paul's question, "If God be for us, who can be against us?" she adds: "If He be with us, the wayside is a sanctuary, and the desert a resting-place peopled with living witnesses of the fact that 'God is Love.' "

And so we who have found shelter in this sanctuary rejoice that what the Christian Science reading room is doing for one it is doing and will do for all who are ready to partake of its blessings, giving freely the water that heals, strengthens, and sustains,—even the water of life.

## That Which Is Within

JEANNETTE L. WEAKLEY

A CERTAIN student of Christian Science, sleeping out of doors high on a western hill, wakened each morning in the winter to see only the bare, black branches of a couple of poplar trees beating back and forth in the bitter wind. One morning in March the branches seemed to be covered with tiny rough places, which later developed into little knots. Soon there came a soft rain, followed by warm April sunshine, and the knots grew to be buds, and suddenly the branches were clothed with a cloud of tender, feathery green.

All of this was a great lesson to the student. She herself was in need of clothing, and was desiring a more beautiful life; and to her came the keen realization that the gaunt, naked branches had been clothed and made beautiful by their connection with the tree, and by the connection of the tree with its root. Nothing from the outside had put the leaves on. They had appeared as a result of that which was within. The lesson was brought home, and she who needed clothing found herself speedily uplifted, enriched, and clothed.

In speaking of a provision of food and clothing Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" and he has told us where to find the kingdom of God, saying, "Behold, the kingdom of God is within you." We must seek and find the kingdom of God, then, in our own consciousness, putting down the rule of materiality and serving Spirit alone.

God, Spirit, is our only source and cause. Paul speaks of our being "rooted and grounded in love." Again, we are taught that Christ is the vine and we are the branches. Mrs. Eddy says in "Pulpit and Press" (p. 4), "You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this." If we do this, we shall have all of the fruit of the Spirit, for the root and the vine keep nothing back; and "the fruit of the Spirit," the apostle tells us, "is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." No law of earth can rob us of what our heavenly Father, our only source, cause, and creator, has bestowed upon us.

That it is possible to realize our unity with God and His Christ, St. Paul knew when he wrote to the Romans: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

## Love's Protecting Power

MINER M. YORK

CHRISTIAN SCIENCE teaches that just in proportion as human thought becomes spiritualized through right thinking and living, we may feel sure of divine protection at all times. Spiritualized thought may be said to mean a consciousness in which Spirit, or God, is ever recognized as operating for good. Numerous instances are to be found throughout the Bible of this scientific fact, that of Daniel's deliverance being a case in point. It is recorded that Daniel's enemies, in seeking a pretext to bring about his downfall, could find "none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him." They said, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

How beautifully this law sustained him is seen in the time of his greatest need, for though his persecutors through intrigue and betrayal secured his conviction and sentence to death in the lions' den, Daniel was enabled to pass unharmed through an ordeal from which there seemed no hope of human deliverance, and to assure the king, who came in the early hours of the morning to see if he still lived, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." So impressed was Darius with this demonstration of divine power that he issued this decree: "That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

Scientifically considered, this episode in the life of Daniel has many helpful lessons for mankind. Let us suppose that Daniel had treasured hatred and revenge against his enemies. In such case could any power have saved him from destruction? No! for he would then have trespassed against the law of Love which is fulfilled in the words of Christ Jesus, "Love thy neighbour as thyself." One of the most difficult and at times seemingly impossible tasks for mortal man is to love his neighbor as himself; and when it comes to obeying the Master's injunction, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," this is considered beyond the range of human endeavor. But "with God all things are possible," and in proportion as we learn in Christian Science to love our neighbor, and even



Digitized by Google

those who seem to be our enemies, we clothe ourselves with an armor that protects us from every shaft of error.

Mrs. Eddy has given us the key to what must have been the cause of Daniel's protection when she says, "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them" (Miscellany, p. 210). The importance of manifesting love, in the daily life of a Christian Scientist, is made clear when we realize that our Leader has made it the basis of the rule for our guidance, as set forth in Section 1 of Article VIII of the Church Manual: "In Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness." If Mrs. Eddy had given nothing else to the world but her revelation of the healing power of divine Love, this alone would entitle her to be known as the channel of the greatest good that has come to the human race since Jesus' time.

[Written for the *Sentinel*]

## The Measure of a Man

HARRY J. DUNHAM

Oh, what's the measure of a man?
The prestige of an ancient clan,
A sturdy form, a comely face,
Or wealth, or power, or pride of place,
Devotion to ambition's aim
With one intent, an honored name
Which all the world with pride may scan,—
Are these the measure of a man?

Not so! The man of humble mind,
Who hath his Father's will divined,
And bearing much and suffering long
Yet no dominion yields to wrong;
Who, be his station high or low,
Doth no respect of persons show,
But serving God whate'er befall,
Doth righteous judgment judge withal;
Who succoreth those by want distressed,
Uplifts the fallen and oppressed,
Renewing hope and courage where
He found but fear and dark despair;
Who finds in evil's vaunted power
Occasion in the present hour
Again, as oft of old, to prove
The conquering might of Truth and Love;
Who, free from lust and blighting fear,
Accepts not things as they appear,
But sees, despite the carnal mind,
God's image stamped on all mankind;
Who turns aside hate's fiery darts
With charity, which Love imparts;
To whom existence understood
Means God as All, and All as good.

Aye, even though he be denied
The prestige of ancestral pride;
And comeliness, and wealth, and fame,
And power, and proud ambition's aim
Be each and all withheld, and he—
As worldlings judge—convicted be
Of failure, yet his deeds sublime
Will stand approved, till hoary time
Shall cease, and immortality
Doth crown his deathless victory
O'er sin, and self, and mortal sense,
And be for aye his recompense,
Revealing in the eternal plan
God's measure of a perfect man!

# Selected Articles

["Love of Animals"—*The Christian Science Monitor*, Boston, U.S.A., Oct. 23, 1917]

One of the comforting deductions drawn from scientific Christianity is that animals can share with their human superiors the blessings of heaven. Of course as long as heaven is supposed to be a locality into which good people are transported after death, the likelihood of animals sharing this heaven seems problematical; but when the kingdom of heaven is recognized to be a present atmosphere of harmony, it becomes apparent that animals also may be surrounded by its benefits. The love of animals means more than appears on the surface. When it characterizes an individual or a race it implies freedom and love of God. Cruelty toward animals is found among those who are slaves of each other. In lands which are governed by tyranny the animals fare badly, but where liberty abounds the animals are well treated. The process seems to work somewhat as follows: the autocratic head of the state tyrannizes over the class under him, that class over the one below, until the lowest human stratum is reached, which in turn tyrannizes over the dumb animals. The more unscrupulous the oppression from the head of the nation, the worse the fate of the defenseless animals. On the other hand, freemen are traditionally kind to their animals, for they have no occasion to avenge themselves upon any supposed inferiors.

This question of the treatment of animals goes deeply into the psychology of nations, and is finally linked to their concepts of the First Cause, of God. Evil governments presuppose evil beliefs about God, and such beliefs affect injuriously the health and happiness of animals as well as men. The love of animals, wherever found, may therefore be taken as a sign of an inherent, even though an inarticulate, love of God. In reply to the question, "Do animals and beasts have a mind?" Mrs. Eddy on page 36 of "Miscellaneous Writings" did not hesitate to reply at length: "Beasts, as well as men, express Mind as their origin; but they manifest less of Mind. The first and only cause is the eternal Mind, which is God, and there is but one God. The ferocious mind seen in the beast is mortal mind, which is harmful and proceeds not from God; for His beast is the lion that lieth down with the lamb. Appetites, passions, anger, revenge, subtlety, are the animal qualities of sinning mortals; and the beasts that have these propensities express the lower qualities of the so-called animal man; in other words, the nature and quality of mortal mind,—not immortal Mind."

A practical deduction from this answer is, therefore, that human beings instructed in Christian Science can protect the animals under them from "the ferocious mind" and its evil effects, and the experience of multitudes of Christian Scientists verifies this fact. It has been noticed that during racial conflicts in which much hatred is expressed, domestic animals are apt to develop mysterious diseases which sweep over them like pestilences. The assumption has been that these diseases are due to physical conditions solely, but Science is uncovering the secret methods by which the liberated animal qualities strike at the harmony of beasts as well as men, and provides the cure through the spiritual understanding of the reality of being.

Therefore the little child caressing a household pet need not be reproved for wasting its affection on that which is excluded from heaven. People who are grateful for the serviceable horse, the faithful dog, the comfortable cat, the cheery canary, or other types of beings considered below the human in the scale of life, are learning, to that extent, the



Digitized by Google

meaning of true creation. The carnal mind would like to make a menagerie out of the animal kingdom, to place it under human will power and make it growl, snarl, and hiss to order, but the divine Mind tames the lions through the spiritual understanding of a Daniel, and extracts the viper's sting through the scientific sense of a Paul. The artificial hatred which sends the sharks snapping at human beings farther inland than is their wont, can be neutralized by the scientific understanding which enabled Jesus to find his tax money in the fish's mouth. The instinctive protection which compassion bestows upon the domestic animals as well as the beasts of the field springs from a scientifically Christian perception that God made all that was made, that it was spiritual and not material, and saw that it was very good.

The various societies for the protection of animals, the institution of bird sanctuaries, even some of the game laws, spring from a just sense of responsibility toward forms of life which are relatively helpless against "the ferocious mind." Isaiah's vision of peace among the denizens of the animal kingdom is more than fancy; it is prophetic of a rapidly approaching era in which "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

On pages 514 and 515 of Science and Health, Mrs. Eddy, with a spiritual illumination which is far ahead of the times, lifts the animal kingdom out of the misnomers which Adam placed upon it and gives us the metaphysical good qualities of "the lion of the tribe of Juda," "the cattle upon a thousand hills," and the lowly worm. Even the right perception of the serpent is there explained. As the vision of the true creation spreads before man with increasing distinctness, Christian Science teaches him to "preach the gospel to every creature," to share with the lesser lights in the firmament of heaven the glorious effulgence which comes to him from Spirit, God.

Let no one, therefore, mock at the healing of the animals which is going on through Christian Science, for, as we read on page 550 of Science and Health, "God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men."

✧

[W. Stuart Booth in *Rocky Mountain News*, Denver, Col.]

The classification of Christian Science with hypnotism and psychology by a recent writer in your columns was unfortunate, as they are basically and wholly dissimilar, in both teaching and operation, for the dynamic force in Christian Science practice, the divine Mind or Spirit, is not even recognized in the other teachings mentioned. Furthermore, hypnotism is acknowledged by its votaries as capable of producing evil, whereas Christian Science, being the law of God, good, can result in good only, and Christ Jesus said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

It is evident that "concentrated human will" and "sheer intellectual force" are largely responsible for the world war, and obviously that which causes a situation cannot cure it. Only as greed, lust, hatred, and fear are eliminated from human consciousness by the activity therein of love, purity, and confidence will the cause of strife be reached and annulled, and permanent peace be assured to mankind. And, as Mrs. Eddy has written in "Science and Health with Key to the Scriptures" (p. 407), "Here Christian Science is the sovereign panacea, giving strength to the weakness of mortal mind,—strength from the immortal and omnipotent Mind,—and lifting humanity above itself into purer desires, even into spiritual power and good-will to man."

Christian Scientists individually are doing all they can to end the war, not only by serving their country in whatever capacity they can, but also by prayerful endeavor to let that Mind be in them "which was also in Christ Jesus," for thus alone can the universal brotherhood of man be established.

✧

[Samuel Greenwood in *The World*, Vancouver, B. C., Canada]

The speaker at the Tabernacle, as reported in *The World*, had a splendid opportunity to give his audience some authentic information on the subject of Christian Science.

Christian Scientists will heartily agree with the speaker that a system which denies the authority of Jesus Christ or that the Bible is the word of God, does not deserve the name of Christian; but no religious teaching on earth to-day accepts the authority of Jesus Christ more literally or completely, or stands more squarely on the Bible as God's revelation of Himself to humanity, than does Christian Science. And Christian Scientists, be it known, are vastly better qualified to pronounce upon the teachings of Christian Science than are the critics who read into Mrs. Eddy's writings what they wish to find there, or who attempt to read out of them the truths which identify Christian Science with the Christianity of the Master.

The doctor's remark about Christian Science standing as "Satan's masterpiece" is, to say the least, irresistibly funny, when read side by side with what many others of his own cloth have said; and a minister's words are surely most worthy of acceptance when they are sent forth in charity and justice, both of which are Christian virtues of far greater value to Christendom than the denunciation and misrepresentation of other religions.

In the *Ann Arbor* (Mich.) *Times* of Sept. 27, 1915, a clergyman is quoted as saying, "Christian Science is the most flourishing department of Christianity in the world to-day." And in the *Berkeley* (Cal.) *Gazette* of Nov. 29, 1915, a clergyman of that city is reported as saying, "No one who knows anything about Christian Science can fail gratefully to recognize the great and helpful service it has rendered to a needy and suffering world."

The fact that many physicists are to-day veering strongly toward Mrs. Eddy's views regarding matter should convince the worthy doctor that there is no occasion for being alarmed or excited about it, and especially in public. If matter is not of God, he may be sure that it will sometime disappear from human consciousness because of its falsity; but if our critic holds that matter is of God, he should censure the apostle Paul for speaking of the flesh, or matter if you please, as lusting against the Spirit, and the Spirit against the flesh, and saying that "these are contrary the one to the other." If, as the Scriptures teach, materiality is the opposite of spirituality, it is not too much to say that materiality is unreal, since the spiritual alone is real.

Had the speaker at the Tabernacle read Mrs. Eddy's writings even half carefully, he would not have stated that she denies God as the creator of man. Throughout all her writings she so absolutely accepts God as the creator of man and the universe as to acknowledge no other; but she does not acknowledge God as the author of aught that is sinful, if that is what our critic means, and in this she is certainly on Scriptural ground. The speaker evidently fails to differ-



Digitized by Google

entiate between a sinning mortal and man in God's image and likeness, but until he does this he is not in a position to understand either the Bible or Mrs. Eddy's writings.

Jesus said: "If a man keep my saying, he shall never see death;" and again, "Whosoever liveth and believeth in me shall never die." If these statements did not apply to himself, there is no hope for the rest of humanity. Jesus met death and conquered it, which was the crowning work of his career, as it established beyond doubt the immortality of man. If our critic is unable to understand our Master's immunity from death, he will find it still more difficult to understand his statement, recorded in the eighth chapter of John's gospel, that he lived before Abraham.

✧

[Judge Clifford P. Smith in *Pittsfield* (Mass.) *Eagle*]

In a Saturday issue was printed some copy furnished by a news syndicate wherein a medical writer undertook to inject in the body of his article on disease prevention an attack on Christian Science so unfair that in other papers coming to my notice editors struck out the objectionable paragraphs. Christian Science does not take any such stand as represented by this doctor; it does not ignore suffering. The sufferer who does not desire its ministrations, nor to receive its benefits, is free to seek whatever medical help is wanted.

Christian Science rests upon divine Principle, and the tenets of the church are wise and sensible. Followers of this religion, whose lives accord with these tenets and are governed by the one Principle, act wisely and do not give offense to their neighbors. Therefore, Christian Scientists as a religious body feel entitled to consideration from the press and in the press. As Mrs. Eddy has said in "Science and Health with Key to the Scriptures" (p. 344): "Were it more fully understood that Truth heals and that error causes disease, the opponents of a demonstrable Science would perhaps mercifully withhold their misrepresentations, which harm the sick; and until the enemies of Christian Science test its efficacy according to the rules which disclose its merits or demerits, it would be just to observe the Scriptural precept, 'Judge not.'"

✧

[H. R. Colborne in *Australian Christian World*, Sydney, New South Wales]

From reference made from time to time in the press, and also in an article published in your paper some few months since, it would appear that there are many misapprehensions with regard to Christian Science, and it has been described as "a substitute for the gospel," "a nostrum" and "Spiritism." Permit me to make a few observations in order that the wrong impressions may be removed.

Before deciding whether anything is a substitute, it is necessary to see what the original is. The apostle Paul in the epistle to the Romans defines the gospel as "the power of God unto salvation to every one that believeth." In the fourth chapter of Luke we read that Jesus, after referring to the passage in Isaiah foretelling the office of the Christ, said: "This day is this scripture fulfilled in your ears." Now anyone who has the slightest acquaintance with the gospel narratives knows that our Master, in accordance with such prophecy and by the power of God, absolutely healed physical diseases, although the ministers of his day attributed his works to Beelzebub, just as at the present day many attribute Christian Science healing to hypnotism, mental suggestion, and mesmerism. Our Master not only did these works, but he commanded and taught his followers to do the same, in the same manner, and said those who believed (understood) would do the same works, and even greater.

Christian Scientists accept this teaching and do these works by the power of God; but it must never be forgotten that Jesus did not limit his work, nor does Christian Science limit its ministry to physical healing. Our Master healed sin, and Mrs. Eddy in dealing with this subject wrote as follows: "Is healing the sick the whole of Science? Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin; and this task, sometimes, may be harder than the cure of disease; because, while mortals love to sin, they do not love to be sick" (Rudimental Divine Science, p. 2). Again, Mrs. Eddy defines salvation as "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed" (Science and Health, p. 593).

This surely is a full salvation, and is not a substitute for the gospel of Christ; it is identically the same. Christian Science cannot be truly called "a nostrum," *i.e.*, "any scheme or device of a quack or charlatan" (Century Dictionary). Christian Scientists have not pretended to cure; they have cured the sick, and this cannot be denied. The evidence of this fact is such that in a number of the American states the legislatures in making laws for the protection of the public from medical impostors and charlatans have expressly excepted the Christian Science church from the prohibitive provisions of such statutes.

✧

[Carl E. Herring in *Omaha* (Neb.) *World-Herald*]

A correspondent in intimating that Christian Scientists, in common with every one else, use only such portions of the Bible as "suit their requirements," has touched upon the thing that through the ages has made religion dogmatic instead of spiritual. Christian Science endeavors to harmonize the Scriptures from the viewpoint of an entirety, and not by the isolated text system. Of course this fact can be made apparent only by a systematic study of Christian Science, and the matter cannot be judged of from a necessarily brief newspaper item. This unification of the Scriptures is brought about by constantly looking for the spiritual meaning of the Bible, and however contradictory the letter of the word may seem, it will be found that there is no conflict when the spiritual meaning is ascertained.

To illustrate: In the first chapter of Genesis we find that God created man in His own image, while in the second chapter we are told that man was formed from the dust of the ground. No one can read the two accounts of creation as given in the first two chapters of Genesis and find anything but contradiction under a literal interpretation; but Mrs. Eddy in the chapter on Genesis in Science and Health completely satisfies our critic's complaint, not by dogmatically presenting the issue in any narrow sense, but by illuminating the Scriptural meaning under each proposition set forth in the Biblical account of creation.

As our friend is undoubtedly a Bible student, may we not offer two propositions for serious consideration,—first, that all distinctive religious denominations, aside from Christian Science, found their right to separate existence upon one or very few isolated passages of Scripture; and second, that the creeds of the churches are frequently deductions made by theologians which bear no relation to the texts from which such deductions are supposed to be made. We so fully concur in the basic idea as set forth by our correspondent,—that the Bible needs to be studied from every dimension,—that we wish to leave no doubt of the fact that Christian Science is a sincere effort to do this very thing.



Digitized by Google

# Christian Science Sentinel

FOUNDED SEPTEMBER, 1898, BY
MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

PUBLISHED EVERY SATURDAY BY
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

*Entered at Boston, Massachusetts, post office as second-class matter*

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
*Editor and Associate Editors*


# Editorial

## Important Announcement

BEGINNING with January, 1918, a translation in French of articles from *The Christian Science Journal, Christian Science Sentinel,* and *The Christian Science Monitor* will be made into an additional periodical under the title of LE HÉRAUT DE CHRISTIAN SCIENCE. These articles will be published with the English text opposite the pages in French, and the pages in English will be headed by the translation of the title as THE HERALD OF CHRISTIAN SCIENCE.

The price for this periodical is $2.00 a year. Subscriptions are now invited and may be sent to The Christian Science Publishing Society.

This same plan of placing the English text opposite the translated pages will also be followed with *Der Herold der Christian Science* beginning with the January number, 1918.

In the establishment of *Le Héraut de Christian Science* Christian Scientists will welcome a further fulfillment of the purpose of our Leader, Reverend Mary Baker Eddy, in connection with the periodicals of Christian Science. In speaking of the intent of *Der Herold der Christian Science* Mrs. Eddy declared in the first issue of *The Christian Science Monitor* (Miscellany, p. 353) that it was "to proclaim the universal activity and availability of Truth."

## Drawing Nigh to God

WHEN the prodigal son wanted to have his own way, he placed himself at a great distance from his father. He would be his own master, so he thought. All his gear, the gift of his father, he gathered together, "and took his journey into a far country." The most valuable possession of all, his father's love, he did not consciously take with him, that is, it was not in his thought. His sense regarding his father was the same as that of the wicked man regarding God, for of him it is said, "God is not in all his thoughts."

How shall there be a change in such a condition, unless it be in the way of drawing near to God, which would mean making welcome the thought of God, and aspiring Godward? The prodigal son arose, and retraced from the far country his long journey; and his father with unfailing compassion ran to meet him and forgive him, and thereby evidenced his unaltered love. Does not this illustrate the metaphysical truth stated by James: "Draw nigh to God, and he will draw nigh to you"?

The early navigator who placed on the cork float in his bowl of water "the wise iron," and saw that floating needle seek the north star with perpetual desire, observed a pertinacity such as characterizes men, whose activities always point in the direction of their desires. What is the good man doing but following the direction of his motives? What is the so-called sinner doing but achieving his desires? Every one swings around to that which will satisfy him, as he believes, and he serves that. Paul, writing to the Romans, makes this abundantly clear when he says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

Many people meet life like a country boy at the county fair, listening to the clamorous voices of the side-show men and the hawkers, driven this way and that with curiosity and avarice, until his little store of money is all spent and nothing of worth has been given him in return. There are too many who are "tossed to and fro, and carried about with every wind of doctrine," seeking good everywhere but where it is. Home was the prodigal's need, and it was where his father was. Love is the great need of human beings, and it is where God is. Hence, as the prodigal drew nigh to his father to find home, we all should draw nigh to God and find, each for himself, that God is Love.

Is there any mystery about this approach to Deity? None whatever. Our teacher in Christian Science, Mary Baker Eddy, has made all clear in that beautiful elucidation of Prayer, which is the first chapter in the textbook. Our joyful progress Godward is then a process of entertaining angels, which as defined in Science and Health (p. 581) we find to be "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality."

The human mind often tries to make out a case for itself in claiming a goodness of its own whereby to demand favor. It is as if the prodigal had approached his father saying, "I am not so bad as you think I am." What he did say was, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son," and this repentance brought him nigh to his father. He did not try to place himself, but let his father place him; and his father did this by causing the sinner to disappear and the son to appear.

It is when the son of God appears, expressing God's image, that immortality also is expressed, mortal mind disappears, with its pride and fear, its sin, and its boasting. Then it becomes clearly evident, as we are so continually reminded by the "scientific statement of being" (Science and Health, p. 468), that "all is infinite Mind and its infinite manifestation, for God is All-in-all."

WILLIAM P. MCKENZIE.

## Prayers for Prosperity

THE thought of prosperity is to be found in many places throughout the Scriptures, and it was undoubtedly regarded by the Hebrew people as a manifestation of divine favor. It certainly cannot be said that there was anything wrong about this if the idea which it represents was rightly understood, and it surely was by the more spiritually minded throughout the centuries which preceded the coming of Christ Jesus. In patriarchal times we find that no enterprise was undertaken without a prayer for divine guidance and prosperity, and we have a wonderful illustration of that which really constitutes it when we read in II Chronicles of the experiences of Uzziah. From the record we find that Uzziah was only sixteen years old when his long and harmonious reign began; but it is good to read that he did "that which was right in the sight of the Lord," and we are told that "as long as he sought the Lord, God made him to prosper."

In the Psalms we find many different phases of human



Digitized by Google

belief presented, and if we search diligently we can always discover the spiritual truth which corrects the error. Thus we find the psalmist declaring that "God is good to Israel." Then we find him saying, "I was envious at the foolish, when I saw the prosperity of the wicked." He evidently was passing through experiences such as are common to many Christian Scientists, but he tells us that when he went into the "sanctuary of God," advanced beyond material sense to spiritual reality, then he understood what had formerly been hidden from him; and the light of Truth entering his consciousness brought an awakening from this mortal dream wherein good seems to be subservient to evil. We find him giving thanks for the divine counsel which he had received, and a deep lesson may be gathered from the words which follow, "It is good for me to draw near to God."

In the 118th psalm we read, "O Lord, I beseech thee, send now prosperity." This recalls our Leader's words in her annual Message to The Mother Church in 1898, called "Christian Science versus Pantheism," where she says, "Pray for the prosperity of our country, and for her victory under arms; that justice, mercy, and peace continue to characterize her government, and that they shall rule all nations" (p. 14). One thing is certain, that neither nations nor individuals can prosper in any true sense, or for any length of time, unless they are obedient to the law of Truth and Love; and the sooner we find this out the better for us as individuals in the working out of our daily problems. The trouble usually is that the necessary steps, which call for unswerving obedience to divine law, are overlooked, because desire is turned so constantly toward prosperity, without due thought as to what really constitutes it, hence the spiritual height is not reached.

St. John had undoubtedly gained a true sense of this subject when he said in his third epistle, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." If we were to watch constantly that our prayer for prosperity might be really based upon a deep, heartfelt desire for spiritual health, which means holiness, we should have no reason to mourn over wasted time or effort. Furthermore, in getting right ourselves in this respect we should help others to gain the incorruptible riches eternally provided by divine Love for all who love the truth. The student of Christian Science readily sees the deep intent of Mrs. Browning's words, where she expresses her concept of what "I" really means. It is this:—

> The conscious and eternal soul
> With all its ends,—and not the outside life,
> The parcel-man, the doublet of the flesh,
> The so much liver, lung, integument,
> Which make the sum of "I" hereafter when
> World-talkers talk of doing well or ill.
> I prosper, if I gain a step.

If we do not realize prosperity in our earthly experience, it is well to get rid of whatever clogging beliefs may be holding us back; and then, as in the early experience of the Church of Christ, Scientist, when a forward step was taken, we shall be able to record it as did our Leader, when she wrote: "This measure was immediately followed by a great revival of mutual love, prosperity, and spiritual power" (Retrospection and Introspection, p. 44). As Christian Scientists we could not even desire a prosperity which does not include that of our beloved cause, and so our own growth and well-being must be held sacred because of its relation to this cause and the blessing which it holds for all mankind.

ANNIE M. KNOTT.

## The Army of the Lord

THE hosts of Spirit advance, confuting the mobs of matter. Irresistible in spiritual power they carry the new to supersede the old. With the cry of freedom they trample tyranny, and they uncover false pretenses as they march. They quicken the pace; they cause the righteous nation to blossom into sweetness and joy; they bring into line with Principle the peoples ready to obey God; they are trained through self-sacrifice to bury the dead beliefs of civilizations outworn; they bring the West to the East. Shall not Christian Scientists reenforce this army of the Lord with the equipment of spiritual might, with "the whole armour of God," "the breastplate of righteousness," "the shield of faith," "the helmet of salvation," "the sword of the Spirit, which is the word of God"? This word scientifically understood is protection against undersea monsters, against the storms of the air, electricity and hail, against the lurking thought which plants the mine and fires from ambush, against the diabolism which conceived and brought forth death-dealing fumes and stupefying clouds laden with the intent of disease. The word of God declared by the Christian Scientist can feed and clothe the army of the Lord and throw about it a sheltering wall which no fleshly temptation can penetrate.

March forth, then, upon thy divine mission, great host of Christian soldiers, animated by lofty purpose, strong and enduring, bound into unity by the power of Principle, intelligent, alert, keen, and joyous. The health of this army comes from God; its life is indestructible; it is the embodiment of spiritual good and cannot be penetrated by bullets, bombs, or gases of hatred. The pillar of cloud by day and of fire by night hedges it about with an impenetrable barricade. The song of Zion is on its lips, the oil of gladness anoints its head, and in its hand it carries the life-giving qualities of the word of God which it dispenses to the less fortunate brother man. The forces of evil cannot cope with God's eternal might; they quail before the light of Truth. For as Nebuchadnezzar once vaunted, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" so to-day from out the dark chamber of intentional evil there comes the same boast, and the same reply is ready from the mouth of God, as it was for Nebuchadnezzar, "The kingdom is departed from thee." Too cowardly to surrender, the supposititious forces of evil fight on for fear of losing the little they yet seem to hold. But in due time there will resound through the palaces of church and state the contrite acknowledgment of God's power, who "doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"

Animated by a deep love of peace, the Discoverer and Founder of Christian Science strove for the attainment of "on earth peace, good will toward men." Yet her experience with the tenacity of evil in human consciousness and her prophetic perception of to-day's world turmoil wrung from her the statement, "But if our nation's rights or honor were seized, every citizen would be a soldier and woman would be armed with power girt for the hour" (Miscellany, p. 277). That hour has sounded, and the army of the Lord is afoot prepared for war, while woman is learning power. The hosts of divine compassion advance into the dark places of arrogant fear, "to preach good tidings unto the meek," "to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

To-day Christian Scientists need to fortify themselves with that noble "Prayer for Country and Church," found in



Digitized by Google

Mrs. Eddy's Message to The Mother Church for 1898 and entitled "Christian Science versus Pantheism." Let the following extracts from that prayer speak to the present need: "Pray for the prosperity of our country, and for her victory under arms; that justice, mercy, and peace continue to characterize her government, and that they shall rule all nations. Pray that the divine presence may still guide and bless our chief magistrate, those associated with his executive trust, and our national judiciary; give to our congress wisdom, and uphold our nation with the right arm of His righteousness. In your peaceful homes remember our brave soldiers, whether in camp or in battle. Oh, may their love of country, and their faithful service thereof, be unto them life-preservers!" (Page 14.)

WILLIAM D. MCCRACKAN.

✧ ✧ ✧

# Among the Churches

## Current Notes

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

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

MCGREGOR, IOWA.—Services were held for the first time in the new church edifice on Upper Main Street, Sunday, Sept. 23. The dedication will take place soon.

ASHLAND, KY.—At the Boyd County Fair at Ashland the rest tent furnished by First Church of Christ, Scientist, was visited by a number of people. Three hundred and ninety-five pieces of Christian Science literature were given away.

ELLENSBURG, WASH.—With the assistance of the Trustees under the Will of Mary Baker Eddy, the Christian Science Society has purchased and remodeled a building on North Anderson Street. The lot is 60 by 120 feet. The building, which now has a seating capacity of one hundred and fifty, was dedicated Sunday, June 17.

FORT DODGE, IOWA.—With quiet ceremony the corner stone of the new Christian Science church edifice was laid on Thursday [Sept. 27]. The building, which is on North Twelfth Street, is to seat five hundred people, and, it is thought, will be inclosed before severe winter weather.

*Fort Dodge Messenger-Chronicle.*

LEXINGTON, KY.—The edifice of First Church of Christ, Scientist, on Main Street and Woodland Avenue, was dedicated Sunday, July 29.

✧ ✧ ✧

# The Lectures

BOSTON, MASS. (The Mother Church).—John Randall Dunn, lecturer; introduced by Bicknell Young, first reader, who said in part:—

In behalf of the Directors of The Mother Church, and of its world-wide membership, I take great pleasure in welcoming you here this evening. The very name Christian Science, which Mary Baker Eddy gave her discovery, at once arrests the attention and inspires the hope of any earnest thinker. Until this name was clarioned forth, Christianity, though rich in history, poetry, literature, and art, was still only a system of postponed salvation. To-day, through Christian Science, it has become, with all its promises of health and peace, a scientific, demonstrable certainty.

In "Science and Health with Key to the Scriptures" Mrs. Eddy thus spiritually defines day: "The irradiance of Life; light, the spiritual idea of Truth and Love" (p. 584). Many have come here to-night led by an expectant hope. Others, perhaps, under the shadow of pain, sorrow, sin, or despair, may be turning to Christian Science as the last recourse. May we not take Mrs. Eddy's beautiful explanation of the word day, as used in the Bible, and apply it to our meeting here, and may we not expect that this occasion and our participation in it will be a great measure of the veritable day of salvation? The apostle Paul, to those who had ears to hear, long ago removed the depressing element of time from the demonstration of Truth, in the glorious declaration, "Behold, now is the accepted time; behold, now is the day of salvation."—*The Christian Science Monitor.*

DULUTH, MINN. (First Church).—Paul Stark Seeley, lecturer; introduced by Edward C. Kennedy, who said in part:—

Christian Science is a religion for no particular sect or school; it teaches that whatever really blesses one blesses all, and declares that divine Truth and Love alone, as taught and demonstrated by Christ Jesus, is the remedy for all ills, and certainly heals sickness and disease, destroys sin and its evil effects, and brings health, joy, comfort, and peace to all, —a religion of Love, which in half a century has encircled the earth and through which will be established as a living reality the true brotherhood of man.

CHICAGO, ILL. (Seventh Church).—George Shaw Cook, lecturer; introduced by Edith I. Weeks, who said in part:—

The great Teacher said of the sheep, "I am come that they might have life, and that they might have it more abundantly." Jesus' spiritual understanding of God as Father, divine Principle, Love, enabled him to prove what he taught by meeting and destroying every phase of mortal discord. He did this not in violation of divine law, but in demonstration of God's law of harmony. Christian Science is to-day fulfilling the doctrine of the Master in healing the sick and sorrowing, redeeming the sinner, and satisfying the human cravings with a higher and more permanent joy.

SEATTLE, WASH. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Miss Evangeline Fox, who said in part:—

Christian Science has to do with God entirely as the only cause and creator. Through its teaching prayer has ceased to mean pleading and supplication, and is seen as a declaration of the allness of God and of man's relationship to Him. It has made it possible for men to understand the Bible, and thus to realize that the many healings of sin, disease, and death recorded there were not peculiar to any person or time, but followed naturally as the answer to prayer. It has turned thought from the contemplation of philosophies and creeds to a childlike trust and faith in God as our loving and ever present Father. Its message of joy and peace is free to all who wish to avail themselves of it through careful study and obedience.



Digitized by Google

CHARLESTON, W. VA. (First Church).—William W. Porter, lecturer; introduced by Frank Conklin, who said in part:—

Christian Science teaches the new-old idea, which was, and is, and ever shall be. Its teaching coincides with that of Jesus, and confirms and repeats the doctrine of the ancient prophets and apostles. Jesus said, "I will not leave you comfortless: I will come to you." Some fifty years ago a pure, gentle, and loving woman, Mrs. Eddy, in a time of great need realized this promise in all the fullness of its meaning. The "still small voice" of Truth spoke direct to her, and she, through many trials and sacrifices, being persecuted and maligned at every turn, has given to the world this message of love. It comes to you to-day with healing in its wings.

GREENVILLE, OHIO (Society).—John Randall Dunn, lecturer; introduced by Augustus A. Tobias, who said in part:—

Christian Scientists affirm that God's law is unchanging, that it is never held in suspension, but is the same yesterday, to-day, and forever, and that God "is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death" (Science and Health, p. 140). The mission of the Christian Science church is to establish in the minds of men the truth about God and His creation. The work is one of demonstration rather than profession, so that much weight is given to good works.

LOS ANGELES, CAL. (Third Church).—William D. Kilpatrick, lecturer; introduced by Henry M. Newmark, who said in part:—

Jesus the Christ, to whom the prophet Isaiah referred as "The Prince of Peace," declared, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." Had the words and works of the Master really been understood, the fatherhood of God and the brotherhood of man would long since have been realized in the world. We are grateful that the same promise has come to us to-day through Christian Science, which is reinstating "primitive Christianity and its lost element of healing" (Church Manual, p. 17), and is giving to us the peace which passeth all human understanding.



## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.

CALIFORNIA—Corning: Nov. 11.
Long Beach: Church Edifice, 440 Elm Avenue, 8 p.m., Nov. 10 and 12.
Los Angeles (Second Church): Church Edifice, 948 West Adams Street, 8 p.m., Nov. 13.
Los Angeles (Fifth Church): Church Edifice, 7107 Hollywood Boulevard, 3 p.m., Nov. 11.
Los Angeles (Eleventh Church): Masonic Building, 1956 East First Street, 8 p.m., Nov. 15.
Los Angeles (Society): Woman's Club House, West Virginia Street, near Kester, Van Nuys, 8 p.m., Nov. 9.
Oakland (Second Church): Church Edifice, Thirty-fourth and Elm Streets, 8 p.m., Nov. 10.
Pasadena: Church Edifice, Oakland Avenue, near Colorado Street, 8 p.m., Nov. 8.
Redding: Redding Theater, 8 p.m., Nov. 12.
Redlands: Contemporary Club, 8 p.m., Nov. 15.
CANADA—Medicine Hat, Alberta: I. O. O. F. Hall, Third Street, S.E., 3:30 p.m., Nov. 18.
Oshawa, Ontario: Martin's Theater, 3 p.m., Nov. 11.
Ottawa, Ontario: Church Edifice, Metcalfe and Gilmour Streets, 8:15 p.m., Nov. 6.
Regina, Saskatchewan: City Hall, 8 p.m., Nov. 13.
Saskatoon, Saskatchewan: Old Daylight Theater, 8:30 p.m., Nov. 12.
CONNECTICUT—Hartford (First Church): Parsons Theater, 3:30 p.m., Nov. 11.
ENGLAND—Hull, Yorkshire: The Metropole, West Street, 3 p.m., Dec. 9.
London (First Church): Queen's Hall, Langham Place, W., 8 p.m., Nov. 27.
ILLINOIS—Lincoln: Court House, Circuit Court Room, 8 p.m., Nov. 6.
Rock Island: Church Edifice, Twenty-second Street and Seventh Avenue, 8:15 p.m., Nov. 8 and 9.
Rockford (First Church): Church Edifice, 515 North Main Street, 8:15 p.m., Nov. 9.
St. Charles: Library Hall, 7:45 p.m., Nov. 8.
INDIANA—La Porte: Masonic Temple, 8 p.m., Nov. 13.
Michigan City: Orpheum Theater, 8:15 p.m., Nov. 12.
South Bend: High School Auditorium, 8 p.m., Nov. 13.
IOWA—Burlington: Remy Hall, 8 p.m., Nov. 8.
Des Moines (First Church): Coliseum, 8:15 p.m. (note change), Nov. 6.
Keokuk: Unitarian Church, Fourth and High Streets, 8 p.m., Nov. 9.
KANSAS—Emporia: Church Edifice, Ninth Avenue and Commercial Street, 8 p.m., Nov. 13.
Manhattan: Wareham Theater, 3:30 p.m., Nov. 11.
Marysville: Theater Grand, 8 p.m., Nov. 12.
MAINE—Camden: Church Edifice, Central Street, 8 p.m., Nov. 8.
MASSACHUSETTS—Boston Suburbs (auspices The Mother Church):—
Milton: Unitarian Church, Richmond Street and Dorchester Avenue, Dorchester Lower Mills, 3 p.m., Nov. 4.
Brookline: Beacon Universalist Church, Harvard Street, near Coolidge Corner, 8 p.m., Nov. 5 and 6.
Roslindale: Unitarian Parish House, 852 South Street, 8 p.m., Nov. 8.
Everett: Crown Theater, Chelsea Street, Everett Square, 3 p.m., Nov. 11.
Waltham: Asbury Temple, Main and Moody Streets, 8 p.m., Nov. 12.
Revere: Revere City Hall, Broadway, 8 p.m., Nov. 13.
Watertown: Strand Theater, Galen Street, 8 p.m., Nov. 15.
West Roxbury: Highland Club Hall, Center and Corey Streets, 8 p.m., Nov. 16.
Allston: Allston Theater, 128 Brighton Avenue, 3 p.m., Nov. 18.
Fitchburg: City Hall, Main Street, 3 p.m., Nov. 11.
Lynn: Odd Fellows Hall, Market Street, 8 p.m., Nov. 12.
New Bedford: Church Edifice, County and Mill Streets, 8 p.m., Nov. 12.
MISSOURI—Chillicothe: Majestic Theater, 8 p.m., Nov. 12.
Maryville: Empire Theater, 3 p.m., Nov. 11.
MONTANA—Billings: Church Edifice, Burlington Avenue and Division Street, 8 p.m., Nov. 9.
NEBRASKA—Beatrice: Church Edifice, 800 Ella Street, 8 p.m., Nov. 13.
Lincoln: Church Edifice, Twelfth and L Streets, 3 p.m., Nov. 11.
NEW JERSEY—Orange: Church Edifice, Cleveland Street, 8:15 p.m., Nov. 8.
Ridgefield Park: Lincoln School, Austin Street and Lincoln Avenue, 8:15 p.m., Nov. 13.
NEW YORK—Franklinville: Morgan Hall, 8 p.m., Nov. 9.
PENNSYLVANIA—Bethlehem: Lorenze Theater, 3:30 p.m., Nov. 11.
Kittanning: Wick Opera House, 3 p.m., Nov. 11.
Oil City: Carnegie Hall, 8:15 p.m., Nov. 13.
Philadelphia (Fourth Church): Nixon Theater, Fifty-second Street, below Market Street, West Philadelphia, 3:30 p.m., Nov. 11.
Pittsburgh (First Church): Church Edifice, 635 Clyde Street, near Fifth Avenue, 8:15 p.m., Nov. 9, and 3 p.m., Nov. 10.
Pittsburgh (joint lecture): Nixon Theater, 12:30 noon, Nov. 9.
Williamsport: Court House, 8:15 p.m., Nov. 8.
RHODE ISLAND—Providence: Strand Theater, 4 p.m., Nov. 11.
SCOTLAND—Edinburgh: Queen's Hall, 3 p.m., Dec. 2.
SOUTH DAKOTA—Huron: Grand Opera House, 8:30 p.m., Nov. 15.
Rapid City: Elks Opera House, 8:30 p.m., Nov. 13.
UTAH—Salt Lake City (First Church): Auditorium, 8 p.m., Nov. 8.



Digitized by Google

# Testimonies of Healing

It is over three and a half years since I first heard of Christian Science. At that time I was in a desperate condition. For fifteen years I had suffered from rheumatic gout, affecting every joint from my neck to my toes. Several of the joints were locked, and each day I seemed capable of doing less. Several doctors and a specialist were consulted, and they all agreed that my case was incurable. I could do very little for myself; in fact was quite dependent upon my friends for everything.

At the time I heard of Christian Science I was much troubled about a sister who was suffering from a mental breakdown which was declared to be incurable, though she had been under medical care for about five years. In speaking of my sister a friend who visited at my home said she knew that Christian Science would heal her. I simply laughed at the thought and told her how many doctors had had the case, and that all had said she would never be better; but my friend was insistent, so I promised to mention the matter to my parents and abide by their decision. When I did mention the matter, my father said he would not have Christian Science tried; that if prayers could have saved her she would have been better long ago, and I agreed with him in this view of the case.

A few days later I was thinking about my sister's case and my own, and feeling very sorry for both of us, when the thought came, Why not try Christian Science? I had done everything possible to give her even the smallest pleasure, and if in later years I found that Christian Science could have helped her, I would never be able to forgive myself; so I at once proceeded to find out something about this teaching. I was introduced to a practitioner, and told her of my sister's case only. She talked very kindly to me, and listened patiently to my sad story, then asked me to call again after thinking over what she had said. I did call again, and she agreed to take my sister's case and give absent treatment, but she asked me to read Science and Health, which she kindly lent me. I took the book home and tried to read it, but did not understand it; however, having promised to read, I did so each day faithfully. Very often I went to see the practitioner, and I also attended the service at the church on Sundays and Wednesdays.

Treatment had been given my sister for just three months when the doctors recommended that she should come home for a test, although they said it was impossible for her to be better. Since the day she came home, however, now over three years ago, she has remained perfectly well. The following January she took up her professional duties in the scholastic world and has not been ill a day since. On the day following her return home she was in my room while I was dressing, and when I was putting on the bandages as usual she said to me, "Do you wear those things now?" I replied, "Oh, I should not wear them, now that I know of Christian Science," and threw them aside, intending to put them on when she left the room, for I thought I would not be able to walk without them; but she remained until I was ready to go, and I had to walk without them. I was quite free, and have had no return of rheumatic gout since. I can walk well and am in perfect health.

For this healing I am more grateful than words can express, but still more so for the spiritual change Christian Science has made in my life, for peace and happiness, and for a brighter outlook. For the better understanding of God I am indeed thankful, and I am grateful to Mrs. Eddy for her wonderful book, "Science and Health with Key to the Scriptures," which has shown me so clearly that God does not afflict His children, but protects them, and provides all good for them continually.

EMMA PARRY, Liverpool, England.

I wish to verify my daughter's testimony, and also to add my own. For years I had been in a very weak state of health, owing to stomach and bowel trouble, and was continually taking medicine. My right eye also gave me a lot of trouble, and in the end had to be removed to save the sight of the other, making me much weaker than before.

I was then in my seventy-fourth year, and about that time met with an accident while boarding a tramcar, being dragged some thirty yards or more and getting very much shaken up. Through it all I had been in the hands of a doctor, but not being satisfied I consulted another physician, who said there was a growth. A specialist confirmed this opinion and I was put under the X-ray; but although the growth could be felt, it could not be seen. Another specialist treated me for some months without my getting any relief, and I was still under his care when the above wonderful healing of my daughters occurred.

Up to this time I had been much opposed to Christian Science, but what it had done for my daughters was sufficient evidence. I paid a visit to the practitioner, and while in conversation with her found myself willing to receive the truth. For some time I had been seeking something more satisfying, but had not found it until then. She advised me to read Science and Health, also gave me treatment, and told me to go home and eat a good meal. I did so, and suffered no ill effects. On the third night I was awakened in the small hours of the morning by a sense of the stomach being violently agitated. I got up and walked the room in alarm, thinking something serious was the matter, and to me it seemed a long time before the agitation stopped; then there came over me such a calm, peaceful feeling that, realizing I was healed, I went back to bed and slept until the usual time.

This happened in 1913, and since then changes have been going on in me for the better. I am now feeling younger and stronger by fully thirty years, and can take any kind of food without fear of results. For these and many other blessings I am most grateful, also for the knowledge and experience of the infinite divine Principle, Life, Truth, and Love, ever operative in all our affairs. I am thankful to Mrs. Eddy for making so clear to us the way of life in Science and Health, as well as our relation to God and His Son Christ Jesus, whom to know is eternal life.—ROBERT PARRY.

✧

Through Christian Science I have been helped more than I can tell. For nine years I was treated by specialists and different doctors for stomach trouble, and at times existed on almost nothing. In March, 1915, I was taken ill with what was called deep-seated bronchitis, and was in the hospital a week. After coming home I did not gain any strength, and not feeling satisfied with my doctor, consulted one of the best specialists in Cincinnati. He diagnosed the case as fallen stomach and said that the lungs were affected; that I would never get stronger in this climate. I therefore went to Los Angeles in May, but landed in California broken-hearted at leaving my home and loved ones.

When Christian Science was mentioned to me by a lady, I said I did not believe in it; but after hearing of her wonderful healing I decided to try it as a last resort. A practitioner was consulted, and in just nine weeks I returned home well. Glasses were laid aside after having been worn constantly for nine years. Even with glasses I had been



Digitized by Google

unable to read ten minutes without my eyes paining me dreadfully, but I can now read and study for hours without suffering any inconvenience. I have also taken off a stomach support which had been worn constantly, and have been healed of bowel disorder of many years' standing.

After returning home I was taken sick with every symptom of a severe bronchial trouble, but with the aid of a practitioner I was healed in less than a week. An attack of influenza was overcome in less than two weeks. I have had many more proofs of God's healing power, and seemingly difficult problems have been solved; in fact, Christian Science has met my every need. Although at times to sense the way seems dark, I know all will be met through Truth and the beautiful teaching of Christian Science. Words are insufficient to express my thankfulness to God, but I am striving each day to be better spiritually and to know more of this truth that makes free. I am also deeply grateful to our beloved Leader, Mrs. Eddy.

MRS. EARL RICK, Covington, Ky.

✧

It has been nearly four years since the light of Christian Science first penetrated the darkness and despair that filled my life, and led as a beacon light to a haven of rest. Our six months' old baby was suffering from a skin disease which had spread over his entire body, and required constant care both night and day. Our little girl, four years old, was suffering from attacks of stomach trouble and an extreme nervousness which manifested itself chiefly in a twitching of the eyelids. Both children were under the care of a child specialist, who had prescribed for them a most rigid diet. I shall not forget the burden I felt when, because of this diet, the physician said it rested with me whether the children got well, and that probably the little girl would never be able to eat in a normal way. But I rejoice to have learned in Christian Science that all these laws were man-made, and that God's law has rendered them null and void.

It is scarcely to be wondered at that I was weakened physically as well as spiritually, and was at times confined to my bed. At this time some relatives of my husband wrote that they were coming to our city, and this seemed the last straw, for we felt that we could not entertain them. But God's ways are not our ways, and when they came they were ever ready and willing to help, sacrificing their own pleasures for our good. They recommended that we try Christian Science for the baby. At first I would not listen, but occasionally they mentioned different healings they had experienced or witnessed, so that I became more and more interested.

After these relatives had been with us a few days I was taken sick, and expected to remain in bed three or four days, as I had done under similar conditions; but the next morning I got up, threw the usual remedy away, and have never had a return of the trouble. Since then Christian Science has been my only physician. In less than three weeks we began to have Science treatment for the baby. His healing was slow, but he is now a healthy boy with absolutely no trace of the trouble. It took us longer to rely entirely upon Christian Science for the little girl. We gave up the medicine, but still felt that she must diet. There came a time, however, when we found we could not bow down to both Spirit and matter, and must decide for one or the other. We then took our stand for Truth. After one week's treatment she was healed of the stomach trouble, and has had only one attack since, which was quickly overcome. The nervousness soon disappeared, and she is now a perfectly healthy child.

Words but faintly express my gratitude for these and many other physical healings we have had in our family; but even greater than these is the wonderful spiritual healing that is taking place in my consciousness and in our home. We are learning the higher meaning of the words family and home, and in the degree that we are more kind and patient to one another our home grows more beautiful and harmonious. I am deeply thankful to God, also grateful to our Leader, and I realize that it is only by living and practicing Christian Science in my daily life that I can express real gratitude.—OLIVE S. CRAIN, Detroit, Mich.

✧

[Translated from the German]

It is with a heart full of gratitude that I testify to the many blessings which I and mine have received through Christian Science. In the fall of 1912 my six year old son became afflicted with pain in the back which at times was intense. The physician called it a tubercular inflammation of the vertebræ, and as the trouble kept growing worse, I had to take the child to a hospital, where he remained four months and a half. He then seemed cured and was dismissed; but soon thereafter the trouble returned.

At that time I heard of Christian Science through two dear ladies and declared myself willing to accept this teaching, but unfortunately these ladies went away soon after. I often felt the impulse to read and study, but did not seem to get any hold on the subject; so when my boy again suffered intense pain, I returned to the physician, not being yet grounded in Christian Science. I rarely read the literature, in fact I seemed less and less able to understand it. When the doctor placed the child in a sanatorium and all the physicians gave but little hope of recovery, I became very disconsolate, and one day I went to see the ladies above referred to and quite frankly told them of the situation. They then kindly explained to me day by day the teachings of Christian Science, and helped me to take the child from the hospital and to have him stay with a Christian Science practitioner. According to medical opinion I would see my poor child limping and, as it were, an outcast; but in two weeks' time the child was able to come and see us with the kind gentleman who was treating him, and the healing went on steadily.

Next to God my gratitude goes out to the practitioner for the fatherly care bestowed upon my child, who is now well and romps about like other children. How often have I given thanks to God for this wonderful healing, yet I feel as if I could never be too grateful. I have also often experienced that the truth is not only a help in disease, but when properly applied is the most effective support under any circumstance.

WIDOW L. STEINHAUER-SOMMER, Ringgenberg, Kt. Bern, Switzerland.

✧

The first healing I experienced through Christian Science was from tonsillitis. At the time this demonstration was made I knew very little about this teaching and relied on the help of a practitioner, being healed in two treatments. A member of my family did not wish me to depend on the spiritual method of healing, so when he was told that I was having help from a Christian Science practitioner, he insisted on calling a physician. I felt no doubt whatever of being healed through Christian Science, and had no desire to use material remedies. The chapter on Prayer had been my introduction to this healing truth, and it proved to be sufficient. Not knowing just how to work in Christian Science with the practitioner, I asked God to make the healing come quickly, so that I would not have other remedies forced



Digitized by Google

upon me. The answer came instantaneously, "Your Father knoweth what things ye have need of, before ye ask him," and at that moment I was completely healed.

This first victory of Truth over error will light my path through all eternity. Financial supply and the healing of various ills have also been demonstrated, and I am more than grateful for the understanding of God and the Bible that I am gaining each day through the study of this teaching. I am grateful for the literature and for the manifold blessings that continually come to me through Christ, Truth, and that this quickening influence is being felt all over the world. It is my sincere desire to live this gratitude.

EVA C. COOPER, Los Angeles, Cal.

✧

Although young in Christian Science, I cannot refrain from testifying to the many benefits received during my short study of the subject, with the hope that my experience may awaken some other afflicted and doubting mortal to the truth, and to the blessings to be had through even a meager understanding of this teaching. I was never a religious man, although firmly convinced that God possessed unlimited power. As a boy I attended Sunday school and church, but for several reasons was not interested. From a superficial investigation of various denominations, I decided that their teachings were merely beliefs, and it seemed to me I could be as good out of the church as in it, if I followed my highest inclinations and obeyed the Ten Commandments as best I could. As a result I remained away from all religious meetings (with few exceptions) for twenty or twenty-five years.

For many years I suffered from stomach disorder, bowel trouble, and extreme nervousness. As material remedies gave only temporary relief, and each recurring attack seemed to increase in severity and duration, I finally became discouraged and inquired about Christian Science. The results of my call on a practitioner for help were astonishing, and this demonstration, together with the study of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, proved that it is futile to dose with drugs and that God is indeed a very present help, for I was healed of the stomach and bowel troubles in two or three treatments, and the so-called nervousness has entirely disappeared. My business is now more pleasing and prosperous, and each day I am increasingly grateful for even the limited understanding I have of this wonderful truth which makes free.

I feel that Christian Science has measured up to my ideas of religion, exclusive of the fact that it is demonstrable, as absolutely proven in my case. On one or two occasions I have had a slight attack of stomach trouble, but each time it has been quickly overcome by a change of mental condition. All my other healings have been complete. Medicines have become a past experience with me, and I never think of such a thing as even considering them, as it has been proven to me they are useless, since Mind is all. I am more than thankful to God and grateful to Mrs. Eddy for all these demonstrations of the power of Truth to heal the sick in any age.—JOHN B. MORRIS, Cincinnati, Ohio.

✧

When not more than ten years of age I became subject to asthma, and passed many sleepless nights, while at times for days and nights in succession I was unable to lie down. Colds came so frequently that I was unable to attend school during the winter months until I entered high school. I could not do any heavy work, and no relief was experienced except from the use of injurious drugs, until Christian Science came to me some twenty years ago, when I found relief and finally experienced perfect healing. Many other ailments were overcome before the fear of asthma yielded; not until I could sweep and dust, and do other things without labored breathing, could I believe that my healing was complete.

Both organic and functional diseases have been overcome, sometimes through the help of a loving teacher and practitioner, sometimes through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have been healed of acute lung trouble, an internal injury caused by an accident, and weak lungs. A badly injured ankle was restored in a few days through the reading of Science and Health, so that I was able to stand or walk with perfect freedom. Many acute attacks of illness have yielded to the truth.

I am grateful for these benefits, but most of all for the spiritual uplift which Christian Science has brought to me, for a greater sense of love toward God and mankind, for the overcoming of impatience, nervousness, fear, worry, sensitiveness, and sorrow. When those near and dear to me passed out under medical treatment, friends wondered at the comfort Christian Science brought. Surely this truth is the promised Comforter. It sustains us through fiery trials, takes away the sense of loss, and gives us the priceless treasure of at-one-ment with God. I am deeply grateful for all of Mrs. Eddy's writings, for the periodicals, and for the Lesson-Sermons, and thankful to God not only for benefits received, but for the joy of helping others.

LURA A. HOLLIS, Allston, Mass.

✧

About twelve years ago I became interested in Christian Science through reading some copies of the *Sentinel* which had been sent us by our uncle. At first I read only the testimonies, but later purchased the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Almost all my life I had been a semi-invalid, and like the woman we read about in the Bible, "had suffered many things of many physicians, . . . and was nothing bettered." Through the reading of Science and Health I have been healed of colds, coughs, throat trouble, sick headache, and female weakness, while attacks of fever have been overcome with the aid of a practitioner.

There have been many dark hours in my experience since I began the study of Christian Science, but with the help of the Bible, together with our textbook, and by the application of the truth as I knew it, I have been brought through them. My children are all interested in Christian Science and have had many beautiful demonstrations. We are thankful for the physical healings, but the spiritual uplift is more than everything else. We are also thankful to God, and grateful to Mrs. Eddy for revealing to us this great truth.—EVA SKELTON, Newton, Ill.

✧

I have long felt that I should give my testimony in thanksgiving for what Christian Science has done for me and mine. I have been healed of chronic bowel disorder and of almost constant backache, with occasional attacks of lumbago, for which physicians gave me a medicine that nauseated me so that the cure seemed almost worse than the disease. This trouble vanished without any special treatment.

Christian Science helps me in all the affairs of life. We were living in a large old-fashioned house and wanted to move to a smaller one, more conveniently arranged, but could find nothing at all suitable. Finally I decided to leave the problem to God, knowing that if it were right for us to make the change the way would open, and if not I did not want it. After some time of making the best of the old



Digitized by Google

house, a modern one, suitable in every way, was offered to us at the same rental.

Again, I was very desirous of being able to give something to the Christian Science church, which stands for so much to me, but I only had the money for the household expenses, and it was not mine to give. As I could think of no way to earn any money, I decided to leave this, too, to Principle. Quite a while afterward five dollars came to me by mail, but I had forgotten about the church money and tried to use it for something else that was much needed. I could not, however, find what I wanted, and it then came to me suddenly, as if some one had spoken the words, "Why, that is your offering to the church, not yours to spend for anything else." The money was given to the church, and soon the needed article was purchased also. Thus God, divine Love, does meet our every need if we trust entirely in Him, and wait patiently, nothing doubting.

These are only a few of the many blessings received from a knowledge of the truth gained from "Science and Health with Key to the Scriptures" by our dear Leader, Mary Baker Eddy.—MAUDE A. LOUDON, Seattle, Wash.

✧

A deep sense of gratitude compels me to tell of a few of my healings through Christian Science. In the spring of 1907, while attending school, I was requested to submit to vaccination. This was very much against my wishes, but rather than lose the term of school I consented. A couple of days later a bad case of blood poisoning developed. A Christian Science practitioner was called, and in four treatments I was absolutely cured.

Christian Science helps me in my work; but for the assistance it has given me, I would not have retained my position, which is a very trying one. Smoking and profanity have been overcome by persistent work on my part, also headaches, colds, and many other ailments. I have not tasted medicine of any kind for eighteen years, but have relied only on Christian Science, which has met all my needs. I get much help from reading the published testimonies.

WALTER MORAINE, Omaha, Neb.

✧

About twelve years ago a dear sister-in-law spoke to me of having been healed in Christian Science, but the remark passed over my head and I made no comment whatever. Six years later there came a great need to know of this healing truth, and this sister-in-law wrote me more than once, gently advising me to study it. That just by reading a book I could help one who was suffering from serious illness, seemed to me so ridiculous that I did not even allude to the advice when answering the letters. Still later, friends living near offered the "cup of cold water;" but I put it aside, not knowing the refreshment it affords.

Finally, when the need of knowing the truth became more insistent, I had an experience which led me to go to the only source to find it. One night, while camping a few miles from home, I was taken with a violent toothache. There was no remedy for this in the little box which usually accompanied us, so I pictured a night of suffering. Then I began to wish I knew what Christian Scientists believed about healing, for I had always supposed it to be human will power. As I reasoned within myself, I concluded that they did not rely upon will power, but must believe in a supreme power which heals disease. Then came the thought: Why not? The power which controls the universe, which keeps the stars in their courses, and which regularly brings the harvest—why not?

Those who have experienced the power of Truth to heal will readily understand what came to me at that instant. I had acknowledged omnipotence, and the toothache vanished. From that time on I wanted to know the truth that heals. After my return home a copy of Science and Health was purchased, and from my first reading of the book there was a complete acknowledgment that this wonderful message came to our beloved Leader, Mary Baker Eddy, directly from the one all-governing Mind.

During the five years that have intervened Christian Science has been my protection under all circumstances. I gratefully bear testimony to the instantaneous healing of a wasp sting, to painless dentistry, including the extraction of some old roots, and to the overcoming of fatigue. I have been lovingly led all the way, and the understanding of Christian Science keeps me in perfect health.

FLORENCE I. BATES, Sacramento, Cal.

✧

Christian Science is the greatest blessing that has ever come into my life. We have had many proofs that God is an ever present help in time of trouble.

About two years ago our little boy, five years old, while blowing on a toy tin horn, fell violently on his face against a flight of stairs. The sharp mouthpiece of the horn was forced into his mouth, cutting a deep gash and tearing the palate partly away, so that it lay on his tongue. We immediately asked a Christian Science practitioner for help, with the result that there was no swelling or inflammation whatever. That evening the child rested well, and in the morning he was able to take a little nourishment. In the evening he sat at the dinner table and ate some soft food, and after the third day he was able to eat anything he wished.

At the end of two weeks the palate had gone back into place, and by the end of the next week new growth had filled in the wound, only a slight scar remaining. It had been said that the boy would not be able to talk plainly; but he is now in perfect health, and hummed the songs from our Hymnal even during treatment. This seemed a most wonderful healing to me, for I was filled with fear lest the parts hanging down could not grow back without being held in place, which was impossible with any material aid; but the practitioner encouraged me from time to time, in the words of our Master, not to be afraid, for God is omnipotent.

I am deeply grateful for this proof of the divine power to heal, grateful for all our periodicals, and thankful to Mrs. Eddy for "Science and Health with Key to the Scriptures," which unlocks the treasures of the Bible.

MAE HODGINS, Marshfield, Ore.

✧

I wish to express my gratitude to Mrs. Eddy for "Science and Health with Key to the Scriptures," by the aid of which we are able to realize that God is "the same yesterday, and to day, and for ever," a "very present help in trouble," and "no respecter of persons." About six months ago I had a wonderful realization of this.

I was trying to bend an agate dish with a pair of pliers, when a lot of the enamel broke off and a large piece went into my eye, entirely covering the sight. Being alone at the time, I tried all manner of means to get it out, and the eye became very much bloodshot and inflamed, as well as painful. I then realized that I must have help, and still standing in front of the mirror in the kitchen the thought came to me of Elijah's experience, when the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. Instantly the obstruction was gone and the eye was normal, and it has given me no trouble since.

This healing is only one of the many blessings received through Christian Science, for which I am very thankful.

EMILY K. SMITH, Brooklyn, N. Y.



Digitized by Google

# From Our Exchanges

[*The Christian Register*]

What does any good man or woman really want most of all, in the household, in the neighborhood, in the shop or office, in the city or the nation? He surely wants to add all that he can to the common good. The greatest man is he who can give, achieve, accomplish the most. It may be some humble person who radiates faith, hope, good will, and brings so much more light into the world. Now the golden rule is only a single form of this mighty enterprise in which every one ought to be engaged. We will banish greed, fear, suspicion, war from the world by making the law work.

[*The Christian Intelligencer*]

The age-long conflict between righteousness and sin is a battle of wills, the self-will of man ignoring, defying, opposing, and seeking to thwart the good will of God. "Man's first disobedience" marks the beginning of the universal rebellion, and the putting to death of Jesus is the climax of the extent to which men are ready to go in the effort to throw off the yoke of the divine sovereignty. All the tragedy and misery of life may be accounted for by this obsession of man to acknowledge no master but his own will.

[*The Universalist Leader*]

Life outside is mostly within. We find about what we look for,—in ourselves, in others, and in God. We create the world in which we live. If it is good, we take the credit; if it is bad, we wonder why God did this thing! We complain because people will not see the good in us, when we are blind to the good in them. We wonder why men do not chant the beauty of the good in us, even while we are barking at the evil in those about us.

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

Love is righteousness applied to life, duty done with joy, with abandon, serving even those who hate us. It seems hard if not impossible; but in the life of Jesus it is a wonder that haunts us, subdues us, making us wistful with that sweet sadness in joy which all perfect things evoke.

[*American Lutheran Survey*]

The man who does not take as the supreme purpose of his life the purpose to serve as a Christian, will miss the meaning of life, will waste his life, and what he leaves will be left as a monument either to his misconception of life or to his selfishness.



## Christian Science Sentinel

Subscription price for the *Christian Science Sentinel,* payable in advance:

Postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Subscriptions to the SENTINEL will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

Bound Volume XVIII: (Sept. 1915 to Sept. 1916). Cloth, $4.25; half calf, $5.00. On earlier volumes write for prices.

MONEY EQUIVALENTS

| £ | s. | d. | Francs | Marks | Guilders | Kroner |
|---|---|---|---|---|---|---|
| $9.00 = 1 | 17 | 0 | 47.25 | 38.07 | 22.22 | 33.46 |
| 3.00 = 0 | 12 | 4 | 15.75 | 12.70 | 7.41 | 11.15 |
| 2.00 = 0 | 8 | 3 | 10.50 | 8.45 | 4.94 | 7.43 |
| 1.00 = 0 | 4 | 2 | 5.23 | 4.23 | 2.47 | 3.72 |

Make remittances payable to The Christian Science Publishing Society.

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## From the Publishing Society

THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of binding and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased copies of the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

Orders for the books named above and other works by Mrs. Eddy should now be addressed to THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston, U.S.A.

## New Publications

The pamphlets, "Christian Science: Man's Dominion Over Evil," by Edward A. Kimball, C.S.D., also "Law and Work," are now published in French, with the English version opposite each page of translation.

"Christian Science: Its Principle and Rule in Business," a noonday lecture delivered by Bicknell Young, C.S.B., has been published in pamphlet form and is now on sale.

The price for pamphlets will be found in the first column on second cover page of this periodical.

## From the Editor

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

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# At the Battle Front

That The Great War now in progress is simply one stupendous phase of the great warfare between good and evil, all right thinkers discern.

Countless opportunities have been opened for Christian Scientists to aid at the battle front, and they have not been found wanting. One of the most wonderful of all ways that Christian Science has carried healing to the battle front has been through the Christian Science periodicals. The following are excerpts from a recent letter showing

## Great Desire for the Christian Science Periodicals

> "A trained nurse, whose home is in California, and who has just returned from service at the front, states that the soldiers brought into the hospitals hold up little scraps of paper so defaced as to be almost illegible, and ask to have them read. They are clippings from the Christian Science Sentinel and The Christian Science Monitor. They say that it is the Christian Science literature which they wish read to them. . . . While in Paris Mr. —— also heard read several letters sent from men on the firing lines to the Christian Science Literature Distribution Committee, stating that they had read the pamphlets and now wanted the textbook, offering anything they possessed in return for it, glad to sacrifice their meager army pay to obtain it. He also states that 'in the field and base hospitals there have been many instances where the men, upon regaining consciousness, have asked for their clothes, eagerly searching every pocket for some pamphlet on Christian Science.' "

## Opportunity for Christian Scientists at Home

These facts bring not only a tear of compassion and gratitude to the eye of the Christian Scientist, but also a realization of the importance of literature distribution on the battle front.

If every Christian Scientist sent each week just one more periodical to comfort, bless, and heal the soldier as he fights his part of the great "contest for the true idea, for human liberty and rights" (Miscellaneous Writings, p. 101), the beneficial effect would be incalculable.

Those desiring to send periodicals who do not wish to send their own copies, or copies previously given for local distribution work, may make arrangements with any Christian Science reading room to send periodicals regularly as desired.

Digitized by Google

# Works on Christian Science

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include both English and German editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1,103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each, $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.35.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

---

Quantity prices are on shipments to one address only, but quantity lots at quantity prices cannot be made up of different books or of different styles of binding. *Attention is called, however, to the exception to this rule which is made in the cases of Science and Health, and of Miscellaneous Writings, as given under these titles in this price list.*

---

*Address all orders for above works, and make remittance by New York or Boston draft or money order, to*

The Christian Science Publishing Society, Boston, U. S. A.

Digitized by Google

NOV 9 1917

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.

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







Vol. XX No. 11

Boston, November 10, 1917

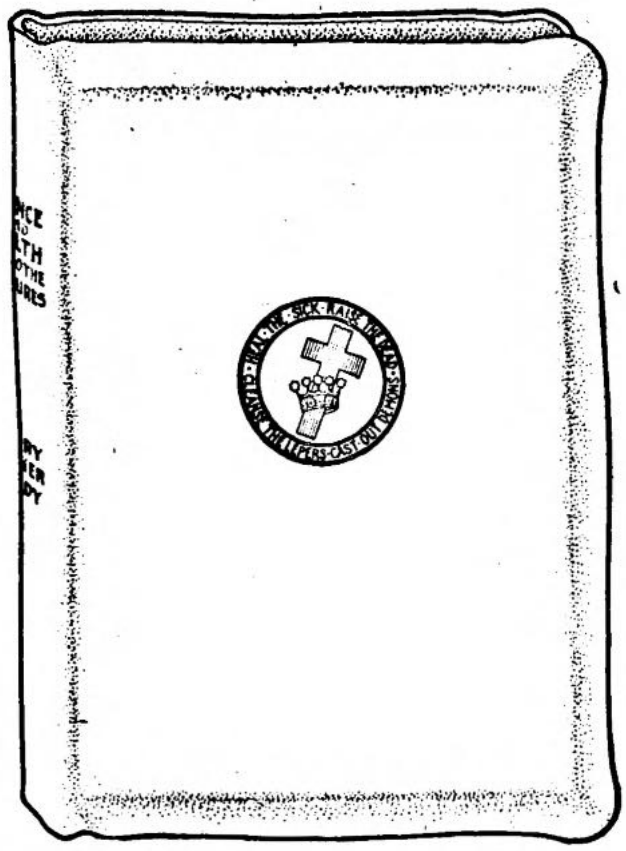
Contents of This Number

New Edition of Science and Health . . 202
The Sound Theology of Christian Science — Ezra W. Palmer 203
Hymns and Inspiration — Christine A. Emery 204
The Holy Ghost . — Gray Montgomery 204
Overcoming Evil . . — Mary G. Malin 205
"The shadow of Peter" — Mary P. Bellinger 206
True Nobility . . — Col. F. H. Maturin 206
Service Is Joy — Samuel Johnstone Macdonald 207
Selected Articles . . . . . 207
Editorial
Comforts for Army and Navy . . 210
Vest Pocket Edition . . . . 210
Hearty Cooperation . . . . 210
Righteousness Relief from False Responsibility . . . . . 210
Christian Science Compassionate . 211
Among the Churches (Current Notes) . 212
The Lectures . . . . . 212
Testimonies of Healing . . . . 214
From Our Exchanges . . . . 218
Special Announcements . . . . 218
Christian Science Literature (List of publications) . . . . . 219

PRICE 7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·BOSTON·U·S·A·

Digitized by Google



*This shows the ACTUAL SIZE of the new Vest Pocket Edition of Science and Health, convenient for a small pocket, military kit, or lady's handbag.*

# The Vest Pocket Edition of Science and Health

## With Key to the Scriptures

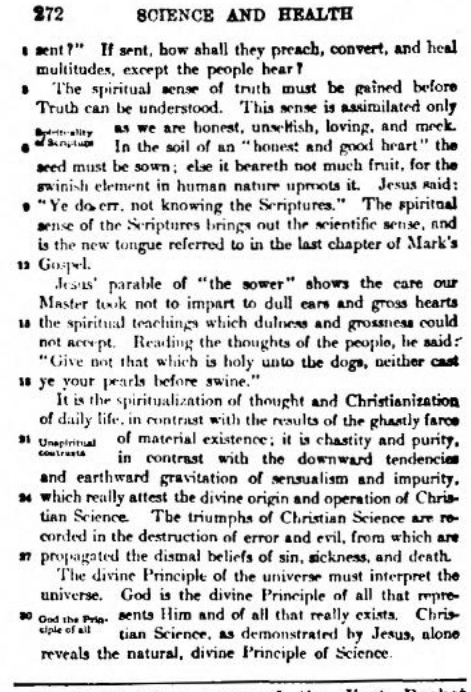
To meet the call for an edition of the Christian Science textbook which can be carried conveniently in the small pocket of a soldier's or sailor's uniform, the Vest Pocket Edition has been published. This small volume of 700 pages is printed on Bible paper and bound in khaki-colored ooze leather with overlapping edges, stamped in gold.

Single copy, $3.00. Twelve or more, each $2.75. This new edition is not yet ready for delivery, but orders will be placed on file and will be filled in the order of their receipt.

Address all orders to the Publishers

**The Christian Science Publishing Society**

BOSTON, U. S. A.



272 SCIENCE AND HEALTH

sent?" If sent, how shall they preach, convert, and heal multitudes, except the people hear?

The spiritual sense of truth must be gained before Truth can be understood. This sense is assimilated only as we are honest, unselfish, loving, and meek. Spirituality of Scripture In the soil of an "honest and good heart" the seed must be sown; else it beareth not much fruit, for the swinish element in human nature uproots it. Jesus said: "Ye do err, not knowing the Scriptures." The spiritual sense of the Scriptures brings out the scientific sense, and is the new tongue referred to in the last chapter of Mark's Gospel.

Jesus' parable of "the sower" shows the care our Master took not to impart to dull ears and gross hearts the spiritual teachings which dulness and grossness could not accept. Reading the thoughts of the people, he said: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine."

It is the spiritualization of thought and Christianization of daily life, in contrast with the results of the ghastly farce of material existence; it is chastity and purity, Unspiritual contrasts in contrast with the downward tendencies and earthward gravitation of sensualism and impurity, which really attest the divine origin and operation of Christian Science. The triumphs of Christian Science are recorded in the destruction of error and evil, from which are propagated the dismal beliefs of sin, sickness, and death.

The divine Principle of the universe must interpret the universe. God is the divine Principle of all that repre- God the Principle of all sents Him and of all that really exists. Christian Science, as demonstrated by Jesus, alone reveals the natural, divine Principle of Science.

Facsimile of a page of the Vest Pocket Edition, showing size of type.

Digitized by Google

# Christian Science Sentinel

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

Vol. XX November 10, 1917 No. 11

## The Sound Theology of Christian Science

EZRA W. PALMER

FREQUENTLY an individual comes to Christian Science who has had some previous religious experiences in which the Scriptural promises of peace and harmony have not been realized, or perhaps his religious affiliations have failed to protect him against sickness, discouragement, or other vicissitudes. He remembers how he relied on the same Bible promises on which Christian Scientists rely, but met only with a series of bitter failures. He also remembers the inability of his former teachings to unfold continuously the inspiration and beauty of the Scriptures. He recalls that there came a time in his experience when he was distracted between holding to a creed he had outgrown and giving up hope of a reasonable interpretation of the Scriptures. As a result of this struggle the seeker may for a time lose faith in God and drift into a state of cynical skepticism.

Later, when an interest in Christian Science is aroused in this individual by the beauty of its teachings or through healings which may have attracted his attention, he may at first be inclined to be skeptical. Like a burned child who avoids the fire, he has no desire for a repetition of his disappointments. But there is no need for him to hesitate. Before him in Christian Science stretches a straight, stable highway,—"the way of holiness," as Isaiah terms it. To this seeker, as to all seekers for truth, Christian Science provides a firm footing upon which to gain confidence in God, and it gives an assurance that the promises of the Bible are true and can be demonstrated to be true. "The theology of Christian Science," Mrs. Eddy says, "is Truth; opposed to which is the error of sickness, sin, and death, that Truth destroys" (Miscellaneous Writings, p. 62). The theology of Christian Science is sound throughout. It is without spot or blemish or inconsistency in reasoning. Like a flawless diamond its reflection of light is impeccable. Its sound, logical basis appeals to the reflective mind and spurs on the inquiring thought to new unfoldments of Truth, which is indeed infinite.

Since man is a spiritual being, religion to satisfy his spiritual aspirations must of necessity unfold to him larger, better, and clearer views of God and His universe. These views of God must be rational, proceeding logically from cause to effect or from effect back to cause. There can in reality be no conflict between the nature of God, infinite good, and the spiritual laws which He promulgates to govern the universe. God, who is infinite Love, cannot possibly be the author of disease or sin. Unless these things prove true to the individual his progress is blocked. Without vision of the perfection of God and His spiritual universe, the individual perishes, and the people also perish. Of itself the healing of sickness is not sufficient to work out one's full destiny; it "is only the bugle-call to thought and action, in the higher range of infinite goodness," Mrs. Eddy writes on page 2 of "Rudimental Divine Science." The beauty and glory of holiness, the undivided vesture of Truth, the logic and consistency of spiritual Science, must be seen in order to hold and satisfy the thoughts of those whom Hosea calls "the sons of the living God."

When this Science of Truth has been apprehended, the student can proceed with firm and joyous footsteps. No longer does he see theology with distorted vision; he sees the plan of the universe of Spirit in its true perspective. Theology becomes to him an exact, demonstrable Science. Understanding the light and logic of the Word, he is no longer tossed to and fro on the sea of human beliefs. Christ's Christianity stands forth, the living way of salvation. Creeds and dogmas are correctly judged; the nonessential, the unimportant, the relative, are rightly appraised, and that which rings true to eternal Truth is seen in its right coordination, "fitly framed together" with all the other creations of Spirit. Proceeding from the basis of the allness of Spirit, understanding continually unfolds to him new revelations of light and beauty.

The vital distinction between human mind cure and spiritual healing is also a sequence of the theological soundness of Christian Science. Only as the student grasps the conception of the wholeness or holiness, the omnipotence and omniscience of Spirit, can he make the distinction between the false action of so-called mind cure and the genuine spiritual healings of Christian Science. Only as the Christian Scientist sees and reflects the direct rays of Truth, and abides within their focal distance as they come straight from God, can he prove their healing power and heavenly inspiration, and thus avoid the pitfalls of human beliefs and the dark subtleties of false theology.

Christian Scientists cannot be too grateful that Christian Science is logically and theologically sound. Its sound theology is indeed "an anchor of the soul, both sure and stedfast," to quote St. Paul, and saves them from the chaos which results when men attempt to reason about God from a corporeal sense basis. Without a sound metaphysical basis spiritual healing would not be possible, nor would there be any safe guide to determine what was the word of God and what was not. Let us consider for a moment the history of religion for many centuries,—its doctrinal controversies and the absurdities resulting therefrom, its multiplicity of dogmas, creeds, and sects, its bitter religious wars. Why all these discords and violent differences of opinions? Beyond doubt these discords were largely due to the failure of Christians to understand and utilize the unchanging law of God, the undivided garment of divine Science, the theology of Christ Jesus, which when understood makes clear the fatherhood and motherhood of God, wherein, as Paul says, "we live, and move, and have our being" harmoniously, in accord with spiritual law. Then how true ring those other words of Paul, "The Spirit itself beareth witness with our spirit, that we are the children of God."

Mrs. Eddy has frequently referred in her writings to the theology of Christian Science,—she has in fact devoted a part of one chapter to its elucidation,—and she has carefully distinguished between false theology, which is satisfied with

Copyright, 1917, by The Christian Science Publishing Society.

Digitized by Google

the husks of materialism, and the theology of Christ Jesus, which is life giving, thought inspiring, and joy bestowing. Testifying of sound theology she says in Science and Health (p. 138): "It was this theology of Jesus which healed the sick and the sinning. It is his theology in this book and the spiritual meaning of this theology, which heals the sick and causes the wicked to 'forsake his way, and the unrighteous man his thoughts.' "

## Hymns and Inspiration

CHRISTINE A. EMERY

IT is a most interesting experience to meet or to hear from some of the many people who have derived untold benefit from the hymns in the Christian Science Hymnal. Far more is being accomplished through this one channel than most of us realize, even though we have had myriad blessings and occasions for gratitude. This is especially true in my own case, for I at first found Christian Science very difficult to understand and therefore very hard to accept. I often looked with awe on those who had been healed of what were called "really serious troubles" by merely reading or studying Science and Health. But the hymns, embodying as they do the Christianly scientific thought, were very comforting and inspiring and of wonderful assistance to me. Unconsciously I memorized many of them, and in times of stress the healing thought in those hymns would come to my mind. This was the more remarkable because until then I had been unable to grasp or to demonstrate the teachings of Christian Science.

At that time I was living in the mountains, remote from a Christian Science church or those interested in it. For several years I had been obsessed with a belief of loneliness which at times was almost despair, and in an effort to bring some of the good things of the outside world to my isolated home I had purchased a talking machine and a supply of records. But however helpful these were, I felt the need of something more dependable, and it was then that a friend who visited me brought Christian Science to my attention. I was unaccustomed to having religion demonstrated on an absolutely scientific basis, and was baffled by its very evident simplicity, not then realizing that like the laws of all true science those of Christian Science must be inexorable and fundamentally simple. So, although I had received wonderful help through the patient, loving efforts of my friend, and still was in need of much greater assistance, I clung to the elaborate ritualistic teachings of the church of which I had long been a member.

When I was in the very depths of despondency, I made the long trip to town to buy new records with which I hoped to amuse and cheer myself through the long winter looming ahead as almost unbearably dreary, and it was then that I heard and ordered all of the records listed as "Christian Science Hymns." These included Mrs. Eddy's hymns: "O'er waiting harpstrings of the mind," "Saw ye my Saviour?" and "Shepherd, show me how to go;" also two by other authors: "Day by day the manna fell" and "In Thee, oh Spirit, true and tender."

It is safe to say that no records were ever used more often than these, and no hymns so eagerly and repeatedly welcomed; surely none were ever so directly responsible for a completely regenerating change of thought. Regarding "Day by day the manna fell," I may say that it was through this hymn that the first ray of light came to me. After hearing it for the first time I remarked that it was the best sermon I had ever heard, and I have since met many people who expressed the same opinion, for it tells us so convincingly that each day's needs are most abundantly supplied, and we can all see the folly of letting our "foreboding fears" deprive us of our rightful heritage.

With this thought in mind I reviewed my determined efforts to secure what I considered a necessary material supply, and they presented a startling contrast to the half-hearted attempts I had been making spasmodically in search of the spiritual help of which I was so greatly in need. I began at once to turn my thoughts in the right direction and was most bounteously rewarded. In my seeming need of material things I had often wished—vainly, it seemed—that "the good old Bible days" would come again and that the heavenly manna and other miracles could be enacted before my eyes; then it would be impossible for me ever to doubt again, for I could easily believe that those things had been, and that they would continue their visible manifestations. Needless to say this train of thought was not and could not be the harbinger of the great joy I sought.

One day when I had played "Day by day" almost continuously, I took the Bible from the bottom of my trunk, where it had lain for many years. I had a great desire to read again about the wonderful time when God so lovingly supplied His children with the divine food. As I read, the glamour and the miraculous concept which I had formerly attached to this bread in the wilderness disappeared, and I found that the situation at that time differed but little from that of to-day, for even in those primitive days so filled with manifestations there were the doubters, the grumblers, and the careless ones, to whom this repeated visible proof of divine Love brought no thrill of exaltation or gratitude.

For the first time I realized that there were also countless numbers of us upon whom the daily manna is continually falling in the varied forms best suited to our needs; yet we fail to see it, or are too indolent, like some of the Israelites of old, to gather and use our daily portion and use it to the best of our ability, but instead look with envious, questioning eyes upon those who have done so. Many of us who are struggling through the wilderness of human doubt and fear are constantly asking for new proofs of the Father's love. Would it not be better to recognize and use to the utmost the gifts that are so abundantly provided, which are sufficient for us and far outnumber our needs, before we thanklessly ask for more?

We read that the taste of the manna "was like wafers made with honey," and all of those who have tasted their portion can exclaim most reverently and joyously with the psalmist, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" They likewise rejoice greatly to be able to "enter into his gates with thanksgiving, and into his courts with praise," to "be thankful unto him, and bless his name."

## The Holy Ghost

GRAY MONTGOMERY

JESUS declared to the apostles that the Holy Ghost was the "Spirit of truth," as we read in the fourteenth and sixteenth chapters of John's gospel. It was not until many years after our Saviour's ascension that the Holy Ghost was defined by scholastic theology as a person,—one of three mystical persons united in some mysterious way to form one supreme, anthropomorphic God. Mrs. Eddy, accepting the definition of the Holy Ghost, explains that this "Spirit of truth" is Christian Science, and on page 1 of "Rudimental Divine Science" she defines Christian Science as "the law of



Digitized by Google

God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony."

By reason of the Holy Ghost, proceeding from God and expressed through man, the ancient prophets received their revelations which enabled them to indite the sacred books of the Old Testament. In the New Testament there are numerous references to the Holy Ghost. St. Luke writes of the message which came to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Mary's mentality being filled with the "Spirit of truth," she spiritually responded to the law of God which enabled her to give to the world the long expected Messiah.

John the Baptist prophesied the coming of the Saviour, and declared, "He shall baptize you with the Holy Ghost, and with fire;" that is, the "Spirit of truth" shall purify the human consciousness and consume as by fire all the errors of material sense. On the day of Pentecost the apostles were filled with the Holy Ghost. Their understanding of God's law destroyed their fear and enabled them thereafter to do many wonderful works of healing, to teach the truth in the face of violent persecution and martyrdom. Jesus, filled with the Holy Ghost, healed all manner of sin and disease. By restoring the dead to life he overcame all material so-called laws by the power of the Holy Ghost, the supreme law of divine Mind. He thereby proved matter to be powerless, without force or intelligence. He proved life to be eternal, beyond the reach of discord, disease, or death.

The Holy Ghost has again in this age been manifested in the healing of mind and body. These beneficent results have awakened mankind to the fact that there is now, as in the days of the Master's sojourn on earth, a comprehensible divine healing method, a spiritual law by which even so-called incurable diseases can be healed. The Discoverer and Founder of Christian Science, Mrs. Eddy, explains in the Christian Science textbook, "Science and Health with Key to the Scriptures," that the effectual operation of this law is the result of the clear realization in human consciousness of the allness of God as omnipotent, omnipresent, omniscient good, divine Mind, Spirit, Life, Truth, Love, and of man as God's perfect spiritual idea or reflection.

By reason of this spiritual realization the practitioner, filled with the Holy Ghost, his consciousness permeated with the presence of divine Love, is able to serve as a clear transparency for the glorious sunlight of Truth. Truth's healing beams then radiate and reflect their light into the darkened places of that suffering mentality where false and fearful thinking has been entertained, and thus dispel every thought and every condition unlike the harmony, holiness, and purity of infinite Spirit and spiritual realities.

The divine influence of the Holy Ghost is characterized by universal unselfish love, entering and filling not only the individual human consciousness but to some extent the entire general thought of the age. Christian Science is gradually leavening the whole lump of human thought. Its influence has reached the realms of the healing practice, also of theology, physical science, and the business world. It is correcting the doctrinal mistakes of scholastic theology and is giving to mankind a demonstrable religion. It is educating humanity out of the false belief that matter is real, that it has force, energy, and intelligence. It is destroying the fear of physical laws and material conditions by teaching the allness of Spirit, by demonstrating the supreme power of spiritual law.

In the business world the "Spirit of truth" is gradually destroying dishonesty, craftiness, and selfishness, and is establishing in their place honesty and brotherly love. The movement for the better housing of employees, the opportunities now being afforded in many instances for employees to secure an interest in the business enterprises where they are employed, the spirit of mutual cooperation manifested between employer and employee, the providing of safeguards to protect workers, the educational facilities being provided for them,—all these are evidences of the Spirit of truth and love which is gradually pervading the realm of business.

The Christian Science Benevolent Association is a movement established in practical fulfillment of the teachings of this Science. No genuine student of Mrs. Eddy's teachings can fail to respond to the call for means to carry out to its completion such a noble purpose; for its benefaction will prove of far more than temporary or local influence, since it will spread ultimately over the civilized world, wherever Christian Science has become established, thus fulfilling the demands of the Holy Ghost to bless, to heal, to protect, to comfort, to show forth true love, to benefit all mankind.

The Holy Ghost has brought to the consciousness of many a suffering heart spiritual regeneration and surcease of sorrow. It has brought the understanding of God as all tender and ever compassionate divine Love, to whom mankind can turn with implicit confidence in His saving presence and power. Those who are filled with the Holy Ghost have positive knowledge of the unreality of evil and the eternality and ever presence of good. They reflect this understanding in joyous demeanor, unfailing equanimity, and harmonious, healthful, happy lives. While they still have their problems to solve, while they must continue to face and grapple with sin and sickness in themselves and in others, they know that there is a scientific spiritual law by which they can conquer all error. They therefore meet the attacks of evil fearlessly and confidently, knowing that through the understanding of divine Love they can win. Truth is always victorious over error, Love always banishes fear, and Life triumphs over death.

## Overcoming Evil

MARY G. MALIN

In journeying daily to and from work one is struck by the fact that the majority of conversations overheard are just discussions of various phases of evil,—the illness of relatives, troublesome business conditions, family dissensions, and all the other multitudinous discords which seem to make up the daily life of the average human being. Let us consider for a moment the difference it would make, not only to their fellow citizens but to the world at large, if all these people were to talk of the brighter and truer side of life instead of sickness and sorrow; of the truth of being instead of the error of mortal belief. Would not the listeners be benefited? Would they not feel better for what they had heard, instead of, as is often the case, being merely conscious of a vague sense of depression?

In Paul's epistle to the Romans we find this exhortation: "Be not overcome of evil, but overcome evil with good." Here surely is a definite course marked out for us. Instead of allowing all these suggestions of evil to overcome us, we are to overcome them; overcome them by realizing what Mrs. Eddy writes on page 228 of Science and Health: "There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God." Since God is good and omnipotent, it follows that



Digitized by Google

there is no power but good. Where, then, does this sense of evil come in? It can not and does not come in at all unless we allow it; unless, by indulging in the discussion of seemingly discordant conditions, we give reality to the unreal, and so build up a belief in a second power called evil, thereby dishonoring God.

One of the most subtle temptations put forth by this false belief is the desire for human sympathy; the sympathy that pities and condoles while encouraging its recipient to enlarge on his or her grievances, until the tiny molehill becomes such a mountain of trouble that it completely obliterates, to the one who holds it, all sense of good. Now this human sympathy may seem pleasant, but is it helpful? Surely the reverse, since it assumes that evil is real; that, in fact, it has power and intelligence to rob God's children of their happiness; whereas true sympathy, the sympathy that helps and heals, is a very different thing. It is that which leads us to see what we are really doing if we ever allow this false belief of evil to overcome us. It shows us that mortals are deliberately shutting out from their lives the good which God bestows on all His children, the happiness which is theirs for the taking. True sympathy never encourages us to believe in the power of a lie, and since God by reason of His infinity knows nothing of evil,—for we are distinctly told in the first chapter of Genesis that "God saw every thing that he had made, and, behold, it was very good,"—evil can be nothing but a lie, having neither intelligence nor power.

Mrs. Eddy says: "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought" (Science and Health, p. 495). If, when the temptation to be sorry for ourselves or the desire to discuss our troubles attempts to overcome us, we cling steadfastly to God, refusing to acknowledge any other power, we shall find that all inclination to indulge in this particular form of sin will vanish; that, in fact, by refusing to discuss any discordant beliefs either privately or in public, without giving also the cure for them, we are day by day overcoming evil with good, and thereby helping not only ourselves and our immediate friends to be better, but the whole world as well.

## "The shadow of Peter"

MARY P. BELLINGER

In the fifth chapter of Acts we read of the healing work done by the apostles, as evidenced by this statement: "And by the hands of the apostles were many signs and wonders wrought among the people; . . . insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them."

These words recall a sermon which the writer heard many years ago. The minister used the last sentence of the above quotation for his text, and the special point of his discourse was that it was not the voluntary, conscious efforts put forth by any one which really counted, but the unconscious influence for good or ill which revealed a person's true character and determined his effect upon his fellow men. This seemed a "hard saying" to accept at the time, but of late this Scripture, in the light of Christian Science teaching, has proved helpful and inspiring. One may say mentally, as did the writer years ago, that it seems most unfair that our daily voluntary efforts to put down self, to speak the truth in word and deed, to resist temptation, to be loyal to our highest conception of right,—steps which we often take with unshed tears,—should go for nothing, and that we should be judged by some involuntary act or word, when perhaps caught unaware and off guard.

Do we realize that there never would be any unconscious influence without the voluntary effort? The homely, brown roots of the rosebush, buried in the earth, ever reaching out for moisture and nourishment for the plant, are yet in large measure responsible for the fragrance at the heart of the perfect blossom in the sunshine. So it is with the true essence of spirituality. As mortals rise above material belief and their thought advances spiritually, their real influence becomes less and less a part of their human selves and more and more a power of which they are personally unconscious.

On page 8 of the Message for 1900 Mrs. Eddy says, "As in the floral kingdom odors emit characteristics of tree and flower, a perfume or a poison, so the human character comes forth a blessing or a bane upon individuals and society." And again, on page 9 of "Rudimental Divine Science," we read, "The spiritual power of a scientific, right thought, without a direct effort, an audible or even a mental argument, has oftentimes healed inveterate diseases." This explains the healing influence of Peter's shadow. Going about his gentle ministry to the sick and sinful, absorbed in the contemplation of the Christ-ideal, it is possible that he did not even know of many who were benefited by his clear reflection of the truth. Purified by sorrow and sincere repentance, uplifted by his Master's never failing love, his real self became more and more manifest, and reflected that spirituality which tells of the divine ever presence.

So it was with the instantaneous healing of the sick woman who touched but the hem of Jesus' garment. Her humble faith and reverence were uplifted to touch, or recognize, that spiritual atmosphere in which the Christ forever dwells, and she was "made whole." Each one who has felt the healing power of Christian Science has had the same experience, and can testify that personality and human will had nothing to do with it. And countless are the healings of sorrow, sin, and pain by the unconscious reflection of Love in God's ideas around us.

Then, instead of feeling discouraged because our efforts seem so futile, and barren of the results we hope to achieve, let us remember it is not for us to say that they are barren. We know nothing about the sweet incense from earnest effort and unselfish thought which is blessing those who come within the radius of our lives. When we shall like Peter have learned by our mistakes, and because of them desire and work to forget our material selves entirely,—when our thought is filled with the love and tenderness of the Christ,—then will our unconscious influence right the wrongs of the world.

## True Nobility

COL. F. H. MATURIN

Nobility and humility are, or should be, synonymous terms: to be truly noble is to be humble, and to be humble is to be noble. A great writer has well and beautifully written, "True nobility is the effacement of self; let a thought of self enter, and the glory of a great action is gone, like the bloom of a faded flower." We learn in Christian Science not only what this effacement of self means, but also what a vital necessity it is to us as Christian Scientists to practice this self-effacement in order that we may progress, and so reap the benefits to be gained from the teachings of this Science. We learn also from the study of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, that this



Digitized by Google

self-effacement is what our Leader designates as "unselfed love."

In that wonderful and healing chapter entitled Prayer, with which the textbook begins, we read in the opening lines as follows: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." On page 192 of the same book Mrs. Eddy writes, "Whatever holds human thought in line with unselfed love, receives directly the divine power." In these two passages our Leader tells us of the great reward of true nobility, or humility, as expressed in self-effacement, in an unselfed love; namely, the power to overcome sin and sickness in ourselves and in others. In Micah we read that God requires this humility, for the prophet tells us we should love mercy and walk humbly with God; and Isaiah further tells us that God will reward the one who does this, for we read, "To this man will I look, even to him that is poor [humble] and of a contrite spirit, and trembleth at my word."

At the time when Saul was "breathing out threatenings and slaughter" and persecuting the followers of Christ Jesus, it cannot be said that self-effacement was one of his most conspicuous characteristics. Yet when on his way from Jerusalem to Damascus, bent on further persecution, the light came to him,—the light that shone upon him out of heaven,—what a change! That Mrs. Eddy associated nobility with humility can be gathered from her metaphysical rendering on page 326 of Science and Health of Saul's experience. She writes of this change: "Thought assumed a nobler outlook, . . . and in humility he took the new name of Paul. He beheld for the first time the true idea of Love, and learned a lesson in divine Science." Christian Scientists are praying to-day, as Saul must have been praying, for more light, and so they learn the lesson as he learned it, and thus are able to say as he later said: "I can do all things through Christ which strengtheneth me."

[Written for the *Sentinel*]

## Service Is Joy

SAMUEL JOHNSTONE MACDONALD

One came complaining that the Lord
Had not vouchsafed him his reward
For faithful service, lo, these years,
But given for guerdon only tears.
Wherefore, he murmured, should this be,
While others countless blessings see?
Had he not labored well and long,
And earned the right to joyful song?

One blest by serving heard him through,
Then smiling said, This one thing do:
Turn frowns to smiles, make no complaint;
There cannot be a weeping saint.
The heart which knows no other aim
Than service, seeks nor praise nor blame;
Service is joy and joy alone:
True toilers find no time to moan.

Repining is rebellion's tongue,
Self-will by self's own serpent stung,
And venting forth its vain lament
When seeing self's self-seeking spent.
Self-stung and self-envenomed, naught
Can save it from its fate self-wrought;
But we from self can turn and flee,
And learn Love's healing minstrelsy.

# Selected Articles

["Divine Protection"—*The Christian Science Monitor*, Boston, U.S.A., Oct. 24, 1917]

If one thing stands out more boldly than another in the Old and New Testament Scriptures, it is the fact that God protects mankind. Turn where one may, there it is written down how God led those who put their trust in Him, fed those who called upon Him for sustenance, and healed those who cried unto Him out of their distresses. The Scriptures are constantly referring to God's nearness to and His presence among men.

Look, for example, at the ninety-first psalm. Who can read the wonderful, prayerful eloquence of it without becoming convinced that the man who penned it knew whereof he spoke; that he wrote from experience, out of the deep conviction of one who had passed through the dark waters of affliction with his understanding of the loving-kindness and protecting power of God strengthened and confirmed? Listen to these verses of the psalm: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty;" "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." They convey the impression that the psalmist had not only experienced divine protection from the assaults of the beliefs of evil and disease, but that he was also aware of the mental condition necessary and precedent to obtaining the protection. Is not this indicated in the words, "He that dwelleth in the secret place of the most High"?

Now, in the teaching of Christian Science can be found the truth which covers this question and explains all such references as those just quoted. For example, Christian Science teaches that God is unlimited, that He is all-inclusive being, that creation is the complete manifestation of His perfect spiritual being. Mrs. Eddy, the Discoverer of Christian Science, became aware of the truth, the same truth as was taught by Christ Jesus, that man is at-one with God; that man, being the spiritual idea of God, is never separated in the faintest degree from divine consciousness. Mrs. Eddy's discovery of Christian Science had the immediate effect of healing her from a physical condition which had been pronounced incurable; but it did far more, for it revealed to her that the whole human race could be healed of its sins and its diseases through a correct understanding of God. To put it somewhat differently, the discovery of Christian Science revealed, as had not been done since the days of the Nazarene Prophet, that divine care and protection exist as mightily now and are as available now as then.

Why was it that men did not experience divine protection, unless in an uncertain and haphazard manner, until the discovery of Christian Science? Because the true knowledge of God was obscured; because of humanity's firm belief in materialism, in ritualism, and in ecclesiasticism. Men spoke of God, but they limited Him in all their thoughts. They called to Him to heal them, while clinging to their material beliefs. They prayed to Him as to a mighty ruler only, or a tribal God, oblivious of the fact that God is the divine Principle of the universe, perfect Spirit or Mind, knowing all that exists because all is the expression of His infinite intelligence. That is why men kept themselves and still tend to keep themselves out of "the secret place of the most High." But it has ever been the case that when a man's faith has turned to God as Truth and Love, enabling him to lean upon that Truth and Love and proportionately to refuse allegiance to



Digitized by Google

so-called matter and human personality, he has felt the power of Truth and Love to protect him from the ills of the flesh and the temptations of the "carnal mind." That surely is why Mrs. Eddy could write on page 387 of Science and Health: "The history of Christianity furnishes sublime proofs of the supporting influence and protecting power bestowed on man by his heavenly Father, omnipotent Mind, who gives man faith and understanding whereby to defend himself, not only from temptation, but from bodily suffering." Christian Science shows, however, that faith must advance to spiritual understanding before one can demonstrate with certainty and with constancy the protecting power of divine Principle.

To many the path of human life does not seem an easy one to tread. At times briars beset the way and rough stones make it hard and difficult. And what are one and all of the difficulties which go to make up the human burden? All have their origin in material belief; all spring from the error of belief that God is not really what He is,—infinite Mind, divine Truth and Love. So long as human beings continue to harbor false material beliefs instead of knowing Truth, they will continue to suffer, as if God was entirely removed from them. "Sorrow is salutary," the author of Science and Health has written (p. 66). "Through great tribulation we enter the kingdom. Trials are proofs of God's care." In the trials and sorrows of humanity error is seen bruising its own head; and the bruising will go on until God, as infinite Love, is known and acknowledged.

The writer to the Hebrews could say to his brethren concerning God's helpfulness: "He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." It is a long step from the Jewish tribal God, Jehovah, to the God who is infinite divine Principle, Love. But if any man would know how and why divine Principle is ever operative, protecting with infinite tenderness His entire spiritual creation, he must take the step for himself. Christian Science tells every earnest seeker for Truth how it is done.

✧

[F. Elmo Robinson in *Pacific Baptist*, McMinnville, Ore.]

Again and again passages from the writings of Mrs. Eddy have been wrested from their context and placed alongside statements from the Bible in the critic's attempt to show that Christian Science contradicts the Bible. Not only has this been done, but conclusions have been drawn from these statements by our critic that are never drawn by Christian Scientists and that are impossible to one who has an understanding of the subject of Christian Science as a whole. If Christian Science really taught about God, man, Christ Jesus, sin, and atonement all that our critic claims that it teaches, I venture the statement that it would speedily collapse from lack of support or of adherents.

Christian Scientists accept the Bible as their "sufficient guide to eternal Life" (Science and Health, p. 497). They believe, in common with many other Christians, that the Bible may be considered in a twofold sense: first, as a book of sacred history, poetry, parable, and allegory; but secondly, as having a deep, a vital, underlying spiritual message, and that it is the discernment of this spiritual meaning of the Scriptures that makes possible salvation from both sin and disease. It is true that Christian Scientists believe that the mere material record of the Bible could be read indefinitely and be of no saving value to man; but when its spiritual import is grasped, as it only can be by the spiritually minded, then physical healing and salvation from the love and practice of sin inevitably follow.

To understand the statement that "sin can do nothing," one must understand what Christian Science teaches as to the nature of sin itself; and what Christian Science teaches about sin can be understood only in the light of what it teaches about God. Christian Science teaches that God is infinite Spirit, the only substance, intelligence, presence, and power, the only cause or creator, and that this Spirit, or Mind, is one, the infinite consciousness of good, precluding by its very allness an opposite called evil. Since pleasure and satisfaction are to be found in God, and in God alone, the belief that pleasure or satisfaction is to be had apart from God, or that there is anything besides God which can satisfy, is only supposition. Since God is infinite, All, He can in reality have no opposite; hence evil can only be the supposititious opposite of God. The individual who believes that there is satisfaction in entertaining a sense of resentment or revenge, awakens sooner or later to realize that he has not found satisfaction but suffering. Thus the indulgence of this false sense has proved the supposition that satisfaction could be had apart from God, to be a lie. Sin has never in a single instance proved itself able to give to the individual what it promised to give. It is a lie and a deception which, if believed, inevitably results in a sense of sorrow, suffering, and remorse.

The mere assertion by one who is indulging in sin that sin can do nothing, falls far short of handling this deception. The Master said, "I am the way, the truth, and the life;" and again, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." It is only as human consciousness is turned Godward—only as the Christ, Truth, is enthroned within—that the belief in a power apart from God, with its attendant misery, want, and woe, is cast out. The denial of the power of sin to confer anything that it promises, instead of encouraging one to ignore its claims or to indulge them, turns one in the direction of God, who alone supplies all our needs "according to his riches in glory by Christ Jesus;" and that state of consciousness which continues to look elsewhere than to God for peace and satisfaction is doomed to suffer until it gives place to the consciousness of God's presence and power. The fact that the teaching of Christian Science that sin can do nothing has resulted, in thousands of cases, in individuals being completely emancipated from the fear of sin or the love of sin in all its forms, is the most unmistakable evidence that this teaching does not encourage the indulgence of sin.

When Mrs. Eddy says that "man is incapable of sin, sickness, and death," that "man is never sick," and that "man never dies" (Science and Health, pp. 475, 393, 486), she is referring to spiritual man, made in God's image and likeness, the same man referred to by John when he says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Mrs. Eddy in making these statements by no means intends us to understand that mortals—"the children of the flesh," as Paul calls them—do not, to human sense, sin, sicken, suffer, and die.

Christian Science does not teach that the words Jesus and Christ are to be used interchangeably or the one as a synonym for the other. It teaches that the Christ is divine, the Son of God, coexistent and coeternal with the Father. The Christ, the Messiah or Saviour, was the divine selfhood of Jesus. Mrs. Eddy has said on page 334 of Science and Health: "The invisible Christ was imperceptible to the so-called personal senses, whereas Jesus appeared as a bodily existence. This dual personality of the unseen and the seen,



Digitized by Google

the spiritual and material, the eternal Christ and the corporeal Jesus manifest in flesh, continued until the Master's ascension, when the human, material concept, or Jesus, disappeared, while the spiritual self, or Christ, continues to exist in the eternal order of divine Science, taking away the sins of the world, as the Christ has always done, even before the human Jesus was incarnate to mortal eyes."

✧

[Hector Wallace Smith in *Leith* (Scotland) *Observer*]

Reference is made to Christian Science and mental science in the column headed "Mainly for Women" in a recent issue of the *Observer*. One or two of the remarks made by your contributor are somewhat inaccurate.

Comparatively few people nowadays confuse Christian Science with its opposite, mental science. What is called mental science proceeds entirely from the philosophy of the carnal mind and will power, whereas Christian Science is the Science of the Christ and proceeds from the divine Mind, and unfolds the divine will in the human consciousness. Christ Jesus declared that he came to do the will of his Father, and Paul wrote to the Philippians, "Let this mind be in you, which was also in Christ Jesus."

Your critic goes on to assert that Christian Scientists do not believe in the existence of evil at all, nor even in the existence of matter. Let me say that from the standpoint of absolute truth they certainly do not, because neither evil nor matter is eternal; but from the standpoint of material belief, or the phenomena of appearances, evil and matter do appear to exist in a temporal sense, and to this extent Christian Scientists admit the seeming existence of both. On pages 207 and 468 of "Science and Health with Key to the Scriptures," the textbook of Christian Science, Mrs. Eddy writes these words: "We must learn that evil is the awful deception and unreality of existence." "Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal."

It will interest the critic and your readers to know that because Mind does control and govern the body, several authentic cases are recorded in *The Christian Science Journal* and the *Sentinel* of persons having been healed of the effects of taking deadly poison. In this connection there is brought to mind the incident in the island of Melita, when Paul shook off the poisonous viper into the fire and felt no harm. Surely this was a proof of Paul's declaration that his preaching was "in demonstration of the Spirit and of power." Christian Scientists are likewise endeavoring to carry out the dual command of Jesus the Christ to preach the gospel and to heal the sick, and wish to be judged by results, for "ye shall know them by their fruits."

✧

[Aaron E. Brandt in *The News*, Washington, Pa.]

Occasionally a clergyman commits a serious mistake in referring to Christian Science in a condemnatory manner. One such reference appeared recently in *The News*, where a clergyman is quoted as saying, "When Jesus comes with his glory, there will be no more Christian Science leading souls to hell." There is nothing in the statement which has any application to Christian Science whatsoever, and it serves no useful purpose. Instead, it has a tendency to mislead people, and to make of Christianity a divided kingdom. Clergymen who understand Christian Science and its redeeming virtues speak quite differently of it.

Christian Science shows that there is no advantage in waiting for Jesus to come in order to obtain salvation, since he came in due time and taught that the kingdom of God is at hand. He left his precepts and example for all men to follow, and Christian Science teaches and proves that to the extent men live in obedience thereto, they become better men physically, mentally, morally, and spiritually. In fact, there is nothing to be found in Christian Science teaching which has any tendency whatsoever to lead men astray. On the contrary, its standard of Christianity is so high that when adopted it invariably results in purifying consciousness, purging from sin, and healing sickness.

A theology which puts off the day of salvation to an uncertain future time can give no assurance of a salvation at all. "Behold, now is the day of salvation," said Paul, and Christian Science proves it by the very test which Jesus himself prescribed when he said, "These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover." The understanding of the Bible, gained by a study of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," has healed thousands of helpless invalids, restoring them to health and happiness.

✧

[Judge Clifford P. Smith in *Arcadia* (Fla.) *News*]

What Christian Science teaches with regard to human relationships is in full accord with the passages on this subject in the New Testament. It was not Mrs. Eddy but the apostle Paul who first spoke of marriage as only better than a worse condition. (See the seventh chapter of I Corinthians, especially verses 8 and 9.) It was not she but Jesus Christ who first spoke of marriage as belonging to a state of existence lower than the highest. (See Luke xx. 27-38.) So also with regard to divine relationships, it was not Mrs. Eddy but the Master himself who first said, "Call no man your father upon the earth: for one is your Father, which is in heaven." She was the first to teach fully or explicitly the motherhood as well as the fatherhood of God.

Speaking of marriage, Mrs. Eddy has said on page 52 of "Miscellaneous Writings," "To be normal, it must be a union of the affections that tends to lift mortals higher." Again, she has said on page 56 of "Science and Health with Key to the Scriptures," "Marriage is the legal and moral provision for generation among human kind;" and on page 68 of the same book she declared her disagreement with the belief that nonsexual reproduction applies to the human species. Although Mrs. Eddy accepted the Scriptural account of the immaculate conception of Jesus, she has spoken of him as "the only immaculate" (Message to The Mother Church for 1901, p. 8), and no loyal Christian Scientist ever claimed to have given birth to a child without a human father.

Christian Science neither teaches that a physical union is a heavenly relation, nor that the kingdom of heaven can be entered by celibacy. In a moral and spiritual manner it separates the grosser from the purer aspects of marriage, and lifts up the Christ-ideal of which Paul spoke when he said, "There is neither male nor female: for ye are all one in Christ Jesus." God hath joined together the various qualities which constitute completeness, and no one who understands these could wish to put them asunder. The article on wedlock and the chapter on marriage in the above mentioned books, and all of Mrs. Eddy's writings upon this subject, are calculated to teach an enlightened Christian concept of marriage, and to show how it may promote human progress when it approximates spiritual unity, of which it is at best a symbol. The aptness of her writings for this purpose should be evident to any unbiased reader.



Digitized by Google

# Christian Science Sentinel

Founded September, 1898, by
MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

Published Every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
*Editor and Associate Editors*

Entered at Boston, Massachusetts, post office as second-class matter


# Editorial

## Comforts for Army and Navy

MANY inquiries have been received at headquarters in regard to reliable ways and means whereby knitted goods may be sent to men in the Army and Navy.

With this object in view the following committee is recommended to the field:

Comforts Forwarding Committee,
**191 Huntington Avenue, Boston, Massachusetts.**

Information in regard to the kinds of articles most needed and specifications for their manufacture will be furnished on request.

Christian Scientists, however, will not lose sight of the fact that the above named activities can only supplement the primary metaphysical responsibilities for which their membership in the Church of Christ, Scientist, stands.

Prayer without ceasing, based upon the realization and demonstration of the facts of divine Science, is the hope of the world.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

## Vest Pocket Edition

ANNOUNCEMENT is made of the publication of a new, Vest Pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This small volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, and which will occupy the minimum space and be of the least possible weight.

Illustrations showing exact size and type will be found on the inside front cover of this issue of the *Sentinel*.

The price of the new edition is $3.00 for a single copy, the minimum price at which Science and Health can be sold. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

This new edition is not yet ready for delivery, but orders will be placed on file and filled in the order of their receipt.

Orders for the Vest Pocket edition should be addressed to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Hearty Cooperation

ONE thing should appear in every community in which Christian Scientists dwell, namely, that they are citizens of the best quality. Mrs. Eddy clearly sets forth this ideal when saying on page 70 of "Retrospection and Introspection": "The right teacher of Christian Science lives the truth he teaches. Preeminent among men, he virtually stands at the head of all sanitary, civil, moral, and religious reform. Such a post of duty, unpierced by vanity, exalts a mortal beyond human praise, or monuments which weigh dust, and humbles him with the tax it raises on calamity to open the gates of heaven. It is not the forager on others' wisdom that God thus crowns, but he who is obedient to the divine command, 'Render to Cæsar the things that are Cæsar's, and to God the things that are God's.' "

Call war the great calamity if you will—how shall even this be taxed so that one may build him a road leading to happier conditions? There is one clear example of opportunity in the call from our government to avoid waste. We have been too long familiar with precept, and have often said, "Willful waste makes woeful want." Now has come the call to us to practice what we have preached; and it will be well if this be done with cordiality and happiness, with a view to giving as well as receiving the blessing which the demonstration will involve.

In a free country there is apt to be an extreme development of individuality in the case of a few, who become accustomed to criticize with acerbity everything done by governmental authority. To them the essence of freedom is in resistance to authority. This is not the ideal of Christianity as set forth by the apostle Peter, who says: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." No reluctant standing in the background is justified here; whereas a hearty doing of good in cooperation with those trusted to govern and direct is indicated.

In the vast operations of government there will often be a requirement to build with worn-out tools, as the warrior may have to fight with a broken sword if he have no other. There may be the mistakes of enthusiasts and the failures of the inefficient; but the citizen should desire always to provide remedy and help, and should cooperate in the spirit of the golden rule, serving his country as one who first of all loves God supremely.

Jesus gave us a picture of the critical and dissatisfied men of his generation in a striking analogy, saying that they were "like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept." To the children as observers the great events of that day were the processions incident to weddings and funerals; and as they copied the activities of their elders, they would in their play have processions in which satisfaction was found when every one joined with his fellows heartily. Some would be found, as the illustration depicts, too superior to play the game with the others,—they would not make merry with the dancers and they would not lament with the mourners. Whatever was the game, they wanted something else. The Christian Scientist has not this superior air, though he may very well protect himself from needless complications and avoid entanglement in capricious schemes. He will be in hearty cooperation with the intent of his government, and to good intent will add intelligent demonstration.

WILLIAM P. MCKENZIE.

## Righteousness Relief from False Responsibility

THE Discoverer of Christian Science in her writings lays stress upon the necessity for a right sense of responsibility, as witness for example her statement on page 119 of "Miscellaneous Writings" in her address on "Obedience": "We are



Digitized by Google

responsible for our thoughts and acts; and instead of aiding other people's devices by obeying them,—and then whining over misfortune,—rise and overthrow both. If a criminal coax the unwary man to commit a crime, our laws punish the dupe as accessory to the fact. Each individual is responsible for himself." This moral responsibility is paid in full by disobedience to error and obedience to God, and underlying true obedience must ever be the realization that God is the only cause and creator and therefore bears the only real responsibility for man and the universe. Many a grand individual occupying a post of extraordinary usefulness to mankind has been brought to his knees and then to the ground by a false sense of responsibility, which in the subtlest sort of way ultimates in self-righteousness.

Practical Christian Scientists are aware of this temptation which tries to creep into their work and make them assume personal power and deny God as the only Principle. In this way the practitioner may be made to lose his practice and the church officer his opportunities for doing good. Even in the ordinary business enterprises of the world a highly developed sense of self-importance surely brings forth its own retribution; how much more certainly in the activities of the Christian Science movement, wherein it is taught that God is the only real power.

There is a sense in which the word responsibility describes a virtue, as when it is used by Mrs. Eddy in the quotation from her writings to which attention has already been called and when it refers to the quality of being able to respond to good or being amenable to it. But as generally used the word responsibility carries with it the burden of accountability for the things that be, implying that man is cause and creator. From this angle responsibility is seen to cover a misconception of the true nature of man as well as of God, and leads to self-righteousness. Man is effect not cause, and is himself active only in so far as he reflects God. Throughout the multifarious occupations of the children of men there are always positions which are designated as those of responsibility. Upon such positions public opinion places burdens which are often too heavy for their occupants to bear. These individuals need to protect themselves by realizing where the real responsibility lies and to cast their burdens upon Him. In this way Jesus could say, "My yoke is easy, and my burden is light," because he admitted only one power, one ever active Father-Mother Mind.

To be responsible, in the sense of being responsive to spiritual intuition, is to be in at-one-ment with God and therefore in the act of healing the sick and sinning. In writing of Jesus' work Mrs. Eddy says on page 18 of Science and Health, "He did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility." And what was this responsibility? Nothing less than to learn that God was the only cause and that man could only be effective in good by obedience to that cause.

"I can of mine own self do nothing," said Jesus, and the writer of the epistle to the Philippians exhorted those whom he addressed to realize their complete dependence upon the heavenly Father, "For it is God which worketh in you both to will and to do of his good pleasure." Then picture a state of society in which every individual has learned to turn to Principle as the source of all action and to admit responsibility to that source only. Such a state of society would be under divine control, governed by the decree of God, harmonized by His law of adjustment, bound in fraternal cooperation, and showered with the blessings of joy. An individual or nation thus constituted would be free from self-righteousness and in the condition of instant responsiveness to divine guidance, and so would be safe in the arms of divine Love. This righteous state of being is a present possibility and excludes from itself all traces of false responsibility.

WILLIAM D. MCCRACKAN.

## Christian Science Compassionate

THOSE who have been acquainted with Christian Science for a number of years cannot help noticing the great changes which are taking place in the world's thinking as a result of the truth taught in "Science and Health with Key to the Scriptures" as well as in Mrs. Eddy's other writings. On page 118 of Science and Health we read: "In all mortal forms of thought, dust is dignified as the natural status of men and things, and modes of material motion are honored with the name of *laws*. This continues until the leaven of Spirit changes the whole of mortal thought, as yeast changes the chemical properties of meal."

Here it may be noted that before Christian Science was given to the world the homeopathic system of medication was bringing about very striking changes in the treatment of the sick, and although its theories were stoutly opposed by the older schools of medicine, yet within a short time their methods were greatly modified because of the protests which were made against the free use of poisonous drugs in medical practice.

In the earlier years of the Christian Science movement much objection was made to the teaching that all diseases—indeed, suffering of every kind—were due to mortal belief and not to any material condition; but at the present time, as never before, Mrs. Eddy's contention respecting this fact is conceded, even by the decisions of *materia medica*, especially in its treatment of those engaged in military service. So far as one can judge from ably written articles on this subject, it would seem that there is perhaps as large a number of men in the military hospitals suffering from diseases which are almost wholly the result of their own fears, as of those who have been actually wounded and who are under surgical treatment. To the student of Christian Science it might seem a very important thing to have such admissions made, but it must not be forgotten that Christian Science never approaches a sufferer, whatever be the supposed nature of his distress, with the statement that his suffering is due to imagination. Christian Science goes much deeper than this, as may be seen from these words of our Leader on page 460 of Science and Health, namely, "Our system of Mind-healing rests on the apprehension of the nature and essence of all being,—on the divine Mind and Love's essential qualities." It would therefore be very superficial to approach one who to mortal sense is a sufferer, whether from the injuries and terrors of the battle field, or the ills which come to so many in the dismal struggles of mortal existence, with a mere denial of his distress. When the truth of being is reached fear is overcome in the Christ way.

Practitioners in Christian Science have found that it is seldom wise to tell a patient that he is suffering only from his own fears, especially until he has learned that Truth is mightier than fear, which is simply a negation, a belief due to ignorance of the infinite power of divine Truth and Love to supply the remedy for every mortal ill. Mrs. Eddy's teachings, like those of Christ Jesus, are no less compassionate than wise; and so the careful student of her teachings finds that we must never make a ghost of fear of any sort, but inspire and strengthen the trembling thought of the be-



Digitized by Google

ginner by the unequivocal promises found in the Bible, which when scientifically understood become to us life-giving laws which are ceaselessly operative, and which constantly and consistently prove the ever presence of God and of all good.

It goes without saying that the one who has become accustomed to the bondage of his own fears as well as the fears and mistaken beliefs of others, must be liberated from these, and in some instances—indeed very often—it may be necessary to startle the one who is in this state of servitude; but this can best be done by directing thought to the radiance of Truth and Love, which dispels every shadow, and by showing the joy and strength which come from a truer acquaintance with our heavenly Father.

It goes without saying that the leaven of Truth, so often referred to by our Leader, will undoubtedly change all human thought if only we use enough of it. The mere belief that disease is mental rather than physical is in itself of little consequence if the divine Principle of healing is not recognized and its beneficent influence appealed to. At the same time we may rejoice that the light of Truth is shining over all the battle fields of the world; and to the extent that Truth is known fear vanishes, and the dignity and courage which characterize the man and woman of God's creating come more and more into evidence. In the light of Christian Science the oft repeated assurance of Christ Jesus, "Fear not," comes to thought, and always with the conviction that these compassionate words mean to-day not less than they did when spoken by the loving Master.

ANNIE M. KNOTT.

## Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names, together with company, regiment, or ship, and present complete mail address of all officers and enlisted men in the service of the United States and of its allies who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Room 400,
Boston, Massachusetts.



# Among the Churches

## Current Notes

RICHMOND HILL, N. Y.—First Church of Christ, Scientist, took title on Sept. 6 to a plot of ground 100 by 100 feet, located on Chestnut Street, between Jamaica and Lexington Avenues. This, in conjunction with their present property, gives the church a frontage of 100 feet on Greenwood Avenue and 100 feet on Chestnut Street. On this lot they anticipate erecting a permanent structure. The house now standing on the newly acquired property will, after alterations, be used for a reading room and other church activities. The present church structure will be enlarged to accommodate the ever increasing congregations until such time as a permanent church is erected.—*Richmond Hill Record.*

PHILADELPHIA, PA.—On Sept. 30, Third Church of Christ, Scientist, held its first service in the new church edifice which is situated on Park Avenue below Berks Street. This church was organized May 3, 1914, since which time services have been held in Columbia Hall, on Oxford Street above Broad. In July, 1916, the plot of ground on Park Avenue was purchased. Ground was broken Oct. 15, and on Dec. 28 the corner stone was laid. The auditorium has a seating capacity of six hundred. The building and furnishing of this church, including the organ, will cost a little more than fifty thousand dollars.

FOSTORIA, OHIO.—Application for permission to execute a declaration of trust was filed in the Court of Common Pleas this morning [Sept. 22] by the Christian Science Society of Fostoria. The petition sets forth that the Fostoria society is indebted to the amount of twelve hundred and sixty dollars, and that the Trustees under the Will of Mary Baker Eddy will pay that sum if a declaration of trust is executed.
*Tiffin Tribune.*

BERKELEY, CAL. (University of California).—The annual reception of the Christian Science Society of the University was held last night [Sept. 12] at the Town and Gown Hall. As no refreshments were served, the money which ordinarily would have gone for them was turned over to the war relief fund maintained by The First Church of Christ, Scientist, Boston, Massachusetts. This money will eventually go to the aid of Europeans whom the war has impoverished.
*Daily Californian.*



# The Lectures

BELFAST, IRELAND (First Church).—John W. Doorly, lecturer; introduced by P. W. Bryan, who said in part:—

Looking out upon the many discordant elements that seem to prevail in the world to-day, men and women are filled with unsatisfied longing for something that seems lacking in the scheme of things; for something that will lift them above their material surroundings and draw them nearer to that unseen power which men call God; for something which will enable them to feel that God is an ever present help available to meet their daily needs. They are seeking, in other words, for truth—for the truth about God and His relationship to man and the universe. Christian Science claims to set forth that truth, and to prove its teachings in the way our Master, Christ Jesus, commanded his followers to do,—by preaching the gospel, the good news, and by healing the sick and the sinner.

FORT SMITH, ARK. (First Church).—John Randall Dunn, lecturer; introduced by Mayor J. H. Wright, who said in part:—

In the year 1898 there returned to Fort Smith a lady who had previously been in the practice of annually visiting one of our famous resorts for the benefit of her health. When she left our city she was in a very bad physical condition, but she returned with the bloom of health upon her cheeks. Her friends were delighted, and enthusiastically congratulated her upon her changed appearance, marveling that the waters and climate could have wrought such a wonderful change. She amazed her acquaintances with the statement that her improved condition was not due to the healing properties of the climate and waters, but to Christian Science. This naturally excited interest on the part of her friends, who gathered about her for information in regard to this new teaching.

This interest grew, and as a result thereof, three years later, in 1901, the first Christian Science church was organized in Fort Smith with a small membership, but from this small beginning it has grown to its present proportions—always going forward, never ceasing. In view of the harsh



Digitized by Google

criticism, of the scoffings, and the abuse heaped upon this church, the wonder is that it has continued to exist at all. The explanation of this mystery may, however, be readily ascertained by an inquiry into the personnel of the membership of the church. Such an examination reveals that the church membership comprises men and women of our highest type of citizenship; those of thought and education, and those having the courage of their convictions. That is why Fort Smith is proud of its people who follow the teachings of this denomination. And so it is wherever you may go; you will find Christian Science flourishing, and its churches thronged with substantial and progressive citizens.

*Fort Smith Times Record.*

DAWSON, YUKON TERRITORY, CANADA (Society).—Virgil O. Strickler, lecturer; introduced by Frederick P. Burrall, who said in part:—

We are assembled here this evening to hear about Christian Science, the Science of Christianity. Christ Jesus, the greatest teacher the world has ever known, expounded this Science and left it to us as a rich legacy to be used and proven. Speaking of his works he prophetically said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do," showing thus that his scientific teachings were to endure. According to Gibbon in his "Decline and Fall of the Roman Empire," and to other historians, the followers of Jesus continued to use this scientific knowledge for three hundred years. Then through the political ambitions of Constantine the true understanding became darkened, and it thus remained for hundreds of years, until Mary Baker Eddy as a result of her study and search in the Scriptures discovered anew this Christ Science, and with it healed herself and others and proved the exact truth of Christ Jesus' teachings. To give this knowledge to the world Mrs. Eddy wrote the Christian Science textbook, "Science and Health with Key to the Scriptures," and founded the Christian Science church.

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.

CALIFORNIA—Bakersfield: Bakersfield Opera House, 8 p.m., Nov. 16.
Berkeley (University of California): Auditorium, First Church Edifice, Bowditch Street and Dwight Way, 8 p.m., Nov. 20. (For present and former members of faculty and students of the University only.)
Los Angeles (joint lecture): Shrine Auditorium, 3 p.m., Nov. 18.
Marysville: Atkins Theater, 3 p.m., Nov. 18.
Nevada City: Nevada Theater, 7:30 p.m., Nov. 17.
Oakland (Second Church): Lecture, Nov. 10, canceled.
Oroville: Masonic Temple, 8 p.m., Nov. 13.
Redondo Beach: Church Edifice, 317 South Broadway, 8 p.m., Nov. 18.
Sacramento (First Church): Tuesday Club House, 8 p.m., Nov. 19.
San Diego (First Church): Church Edifice, Second and Laurel Streets, 8 p.m., Nov. 16, and Spreckels Theater, Broadway, between First and Second Streets, 12 noon, Nov. 17.
CANADA—Moose Jaw, Saskatchewan: City Auditorium, 8 p.m., Nov. 16.
CONNECTICUT—Meriden: Church Edifice, Liberty and Norwood Streets, 3:30 p.m., Nov. 25.
Winsted: Church Edifice, High Street, 2:30 p.m., Nov. 18.
ENGLAND—Guernsey, Channel Islands: New Market Hall, 8 p.m., Nov. 22.
Liverpool, Lancashire: St. George's Hall, Concert Room, 7:30 p.m., Nov. 30.
London (First Church): Queen's Hall, Langham Place, W., 8 p.m., Dec. 8. (Note change.)
London (Second Church): Church Edifice, 106 Palace Gardens Terrace, 3 p.m., Dec. 23.
GEORGIA—Savannah: Lawton Memorial, 8:30 p.m., Nov. 15.
ILLINOIS—Chicago (Fifteenth Church): Masonic Temple of Austin, Central Avenue and Fulton Street, 2:30 and 4:30 p.m., Nov. 18.
Chicago (joint lecture): Studebaker Theater, 12:10 noon, Nov. 19.
Highland Park: Church Edifice, 381 Hazel Avenue, 8 p.m., Nov. 16.
Oak Park: Church Edifice, Oak Park Avenue and Ontario Street, 8 p.m., Nov. 19.
Paris: Church Edifice, 209 East Court Street, 8:15 p.m., Nov. 15.
Peru: Peru Public Library, 8 p.m., Nov. 19.
Quincy: The Empire Hippodrome, 8 p.m., Nov. 16.
INDIANA—Petersburg: Court House, 8 p.m., Nov. 16.
Terre Haute: Church Edifice, Sixth and Cherry Streets, 8:15 p.m., Nov. 13.
IOWA—Clinton: Clinton Theater, 8 p.m., Nov. 20.
KANSAS—Fort Scott: Pictureland Theater, 8 p.m., Nov. 16.
Lawrence: Varsity Theater, 3 p.m., Nov. 18.
Parsons: Elks Theater, 8 p.m., Nov. 15.
Salina: The New Theater, Seventh and Iron Avenue, 8 p.m., Nov. 19.
Sterling: Congregational Church, 8 p.m., Nov. 20.
Topeka: Grand Opera House, 3 p.m., Nov. 18.
Winfield: A. O. U. W. Hall, 8 p.m., Nov. 23.
MASSACHUSETTS—Boston Suburbs (auspices The Mother Church):—
Everett: Crown Theater, Chelsea Street, Everett Square, 3 p.m., Nov. 11.
Waltham: Asbury Temple, Main and Moody Streets, 8 p.m., Nov. 12.
Revere: Revere City Hall, Broadway, 8 p.m., Nov. 13.
Watertown: Strand Theater, Galen Street, 8 p.m., Nov. 15.
West Roxbury: Highland Club Hall, Center and Corey Streets, 8 p.m., Nov. 16.
Allston: Allston Theater, 128 Brighton Avenue, 3 p.m., Nov. 18.
Northampton: Academy of Music, 8 p.m., Nov. 18.
MICHIGAN—Benton Harbor: Bell Opera House, 8 p.m., Nov. 15.
Detroit (joint lecture): Arcadia Hall, Woodward and Stimson Avenues, 4 p.m., Nov. 18.
MINNESOTA—Fairmont: Church Edifice, 222 East Blue Earth Avenue, 8 p.m., Nov. 19.
MISSOURI—Mexico: Church Edifice, 223 East Promenade Street, 8 p.m., Nov. 20.
Neosho: White Way Theater, 3 p.m., Nov. 18.
NEBRASKA—Lincoln (Society, University of Nebraska): Temple Theater, Temple Building, University Campus, 8:15 p m., Nov. 17.
Omaha (Third Church): Druid Hall, 2414 Ames Avenue, 8 p.m., Nov. 15 and 16.
NEW JERSEY—Jersey City: Masonic Temple, 859 Bergen Avenue, 8:15 p.m., Nov. 15.
Newark (First Church): Broad Street Theater, 3:30 p.m., Nov. 18.
Rutherford: Town Hall, Park Avenue, 8:15 p.m., Nov. 15.
NEW YORK—Jamaica, Long Island: Masonic Temple, Union Avenue, 8:15 p.m., Nov. 19.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Nov. 23.
New York (Sixth Church): 1935 Anthony Avenue, 8 p.m., Nov. 16 and 17.
White Plains: Assembly Hall, White Plains Club, 3:30 p.m., Nov. 18.
OKLAHOMA—Enid: Tabernacle, West Broadway, 3 p.m., Nov. 18.
SOUTH DAKOTA—Brookins: Church Edifice, Fifth Avenue and Sixth Street, 8:15 p.m., Nov. 16.
Watertown: Church Edifice, Maple Street and First Avenue, S.E., 3 p.m., Nov. 18.
TEXAS—Gainesville: Public Library, 8 p.m., Nov. 22.
Galveston: Church Edifice, Avenue O and Twenty-seventh Street, 8 p.m., Nov. 20.
Lampasas: Witcher Opera House, 8 p.m., Nov. 19.
VIRGINIA—Richmond: Academy of Music, 8:30 p.m., Nov. 20.
WASHINGTON—Bellingham: American Theater, 8 p.m., Nov. 20.
Montesano: Gem Theater, 8 p.m., Nov. 22.



Digitized by Google

ginner by the unequivocal promises found in the Bible, which when scientifically understood become to us life-giving laws which are ceaselessly operative, and which constantly and consistently prove the ever presence of God and of all good.

It goes without saying that the one who has become accustomed to the bondage of his own fears as well as the fears and mistaken beliefs of others, must be liberated from these, and in some instances—indeed very often—it may be necessary to startle the one who is in this state of servitude; but this can best be done by directing thought to the radiance of Truth and Love, which dispels every shadow, and by showing the joy and strength which come from a truer acquaintance with our heavenly Father.

It goes without saying that the leaven of Truth, so often referred to by our Leader, will undoubtedly change all human thought if only we use enough of it. The mere belief that disease is mental rather than physical is in itself of little consequence if the divine Principle of healing is not recognized and its beneficent influence appealed to. At the same time we may rejoice that the light of Truth is shining over all the battle fields of the world; and to the extent that Truth is known fear vanishes, and the dignity and courage which characterize the man and woman of God's creating come more and more into evidence. In the light of Christian Science the oft repeated assurance of Christ Jesus, "Fear not," comes to thought, and always with the conviction that these compassionate words mean to-day not less than they did when spoken by the loving Master.

ANNIE M. KNOTT.

## Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names, together with company, regiment, or ship, and present complete mail address of all officers and enlisted men in the service of the United States and of its allies who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Room 400,
Boston, Massachusetts.

✧ ✧ ✧

# Among the Churches

## Current Notes

RICHMOND HILL, N. Y.—First Church of Christ, Scientist, took title on Sept. 6 to a plot of ground 100 by 100 feet, located on Chestnut Street, between Jamaica and Lexington Avenues. This, in conjunction with their present property, gives the church a frontage of 100 feet on Greenwood Avenue and 100 feet on Chestnut Street. On this lot they anticipate erecting a permanent structure. The house now standing on the newly acquired property will, after alterations, be used for a reading room and other church activities. The present church structure will be enlarged to accommodate the ever increasing congregations until such time as a permanent church is erected.—*Richmond Hill Record.*

PHILADELPHIA, PA.—On Sept. 30, Third Church of Christ, Scientist, held its first service in the new church edifice which is situated on Park Avenue below Berks Street. This church was organized May 3, 1914, since which time services have been held in Columbia Hall, on Oxford Street above Broad. In July, 1916, the plot of ground on Park Avenue was purchased. Ground was broken Oct. 15, and on Dec. 28 the corner stone was laid. The auditorium has a seating capacity of six hundred. The building and furnishing of this church, including the organ, will cost a little more than fifty thousand dollars.

FOSTORIA, OHIO.—Application for permission to execute a declaration of trust was filed in the Court of Common Pleas this morning [Sept. 22] by the Christian Science Society of Fostoria. The petition sets forth that the Fostoria society is indebted to the amount of twelve hundred and sixty dollars, and that the Trustees under the Will of Mary Baker Eddy will pay that sum if a declaration of trust is executed.
*Tiffin Tribune.*

BERKELEY, CAL. (University of California).—The annual reception of the Christian Science Society of the University was held last night [Sept. 12] at the Town and Gown Hall. As no refreshments were served, the money which ordinarily would have gone for them was turned over to the war relief fund maintained by The First Church of Christ, Scientist, Boston, Massachusetts. This money will eventually go to the aid of Europeans whom the war has impoverished.
*Daily Californian.*

✧ ✧ ✧

# The Lectures

BELFAST, IRELAND (First Church).—John W. Doorly, lecturer; introduced by P. W. Bryan, who said in part:—

Looking out upon the many discordant elements that seem to prevail in the world to-day, men and women are filled with unsatisfied longing for something that seems lacking in the scheme of things; for something that will lift them above their material surroundings and draw them nearer to that unseen power which men call God; for something which will enable them to feel that God is an ever present help available to meet their daily needs. They are seeking, in other words, for truth—for the truth about God and His relationship to man and the universe. Christian Science claims to set forth that truth, and to prove its teachings in the way our Master, Christ Jesus, commanded his followers to do,—by preaching the gospel, the good news, and by healing the sick and the sinner.

FORT SMITH, ARK. (First Church).—John Randall Dunn, lecturer; introduced by Mayor J. H. Wright, who said in part:—

In the year 1898 there returned to Fort Smith a lady who had previously been in the practice of annually visiting one of our famous resorts for the benefit of her health. When she left our city she was in a very bad physical condition, but she returned with the bloom of health upon her cheeks. Her friends were delighted, and enthusiastically congratulated her upon her changed appearance, marveling that the waters and climate could have wrought such a wonderful change. She amazed her acquaintances with the statement that her improved condition was not due to the healing properties of the climate and waters, but to Christian Science. This naturally excited interest on the part of her friends, who gathered about her for information in regard to this new teaching.

This interest grew, and as a result thereof, three years later, in 1901, the first Christian Science church was organized in Fort Smith with a small membership, but from this small beginning it has grown to its present proportions—always going forward, never ceasing. In view of the harsh



Digitized by Google

criticism, of the scoffings, and the abuse heaped upon this church, the wonder is that it has continued to exist at all. The explanation of this mystery may, however, be readily ascertained by an inquiry into the personnel of the membership of the church. Such an examination reveals that the church membership comprises men and women of our highest type of citizenship; those of thought and education, and those having the courage of their convictions. That is why Fort Smith is proud of its people who follow the teachings of this denomination. And so it is wherever you may go; you will find Christian Science flourishing, and its churches thronged with substantial and progressive citizens.

*Fort Smith Times Record.*

DAWSON, YUKON TERRITORY, CANADA (Society).—Virgil O. Strickler, lecturer; introduced by Frederick P. Burrall, who said in part:—

We are assembled here this evening to hear about Christian Science, the Science of Christianity. Christ Jesus, the greatest teacher the world has ever known, expounded this Science and left it to us as a rich legacy to be used and proven. Speaking of his works he prophetically said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do," showing thus that his scientific teachings were to endure. According to Gibbon in his "Decline and Fall of the Roman Empire," and to other historians, the followers of Jesus continued to use this scientific knowledge for three hundred years. Then through the political ambitions of Constantine the true understanding became darkened, and it thus remained for hundreds of years, until Mary Baker Eddy as a result of her study and search in the Scriptures discovered anew this Christ Science, and with it healed herself and others and proved the exact truth of Christ Jesus' teachings. To give this knowledge to the world Mrs. Eddy wrote the Christian Science textbook, "Science and Health with Key to the Scriptures," and founded the Christian Science church.

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.

CALIFORNIA—Bakersfield: Bakersfield Opera House, 8 p.m., Nov. 16.
Berkeley (University of California): Auditorium, First Church Edifice, Bowditch Street and Dwight Way, 8 p.m., Nov. 20. (For present and former members of faculty and students of the University only.)
Los Angeles (joint lecture): Shrine Auditorium, 3 p.m., Nov. 18.
Marysville: Atkins Theater, 3 p.m., Nov. 18.
Nevada City: Nevada Theater, 7:30 p.m., Nov. 17.
Oakland (Second Church): Lecture, Nov. 10, canceled.
Oroville: Masonic Temple, 8 p.m., Nov. 13.
Redondo Beach: Church Edifice, 317 South Broadway, 8 p.m., Nov. 18.
Sacramento (First Church): Tuesday Club House, 8 p.m., Nov. 19.
San Diego (First Church): Church Edifice, Second and Laurel Streets, 8 p.m., Nov. 16, and Spreckels Theater, Broadway, between First and Second Streets, 12 noon, Nov. 17.
CANADA—Moose Jaw, Saskatchewan: City Auditorium, 8 p.m., Nov. 16.
CONNECTICUT—Meriden: Church Edifice, Liberty and Norwood Streets, 3:30 p.m., Nov. 25.
Winsted: Church Edifice, High Street, 2:30 p.m., Nov. 18.
ENGLAND—Guernsey, Channel Islands: New Market Hall, 8 p.m., Nov. 22.
Liverpool, Lancashire: St. George's Hall, Concert Room, 7:30 p.m., Nov. 30.
London (First Church): Queen's Hall, Langham Place, W., 8 p.m., Dec. 8. (Note change.)
London (Second Church): Church Edifice, 106 Palace Gardens Terrace, 3 p.m., Dec. 23.
GEORGIA—Savannah: Lawton Memorial, 8:30 p.m., Nov. 15.
ILLINOIS—Chicago (Fifteenth Church): Masonic Temple of Austin, Central Avenue and Fulton Street, 2:30 and 4:30 p.m., Nov. 18.
Chicago (joint lecture): Studebaker Theater, 12:10 noon, Nov. 19.
Highland Park: Church Edifice, 381 Hazel Avenue, 8 p.m., Nov. 16.
Oak Park: Church Edifice, Oak Park Avenue and Ontario Street, 8 p.m., Nov. 19.
Paris: Church Edifice, 209 East Court Street, 8:15 p.m., Nov. 15.
Peru: Peru Public Library, 8 p.m., Nov. 19.
Quincy: The Empire Hippodrome, 8 p.m., Nov. 16.
INDIANA—Petersburg: Court House, 8 p.m., Nov. 16.
Terre Haute: Church Edifice, Sixth and Cherry Streets, 8:15 p.m., Nov. 13.
IOWA—Clinton: Clinton Theater, 8 p.m., Nov. 20.
KANSAS—Fort Scott: Pictureland Theater, 8 p.m., Nov. 16.
Lawrence: Varsity Theater, 3 p.m., Nov. 18.
Parsons: Elks Theater, 8 p.m., Nov. 15.
Salina: The New Theater, Seventh and Iron Avenue, 8 p.m., Nov. 19.
Sterling: Congregational Church, 8 p.m., Nov. 20.
Topeka: Grand Opera House, 3 p.m., Nov. 18.
Winfield: A. O. U. W. Hall, 8 p.m., Nov. 23.
MASSACHUSETTS—Boston Suburbs (auspices The Mother Church):—
Everett: Crown Theater, Chelsea Street, Everett Square, 3 p.m., Nov. 11.
Waltham: Asbury Temple, Main and Moody Streets, 8 p.m., Nov. 12.
Revere: Revere City Hall, Broadway, 8 p.m., Nov. 13.
Watertown: Strand Theater, Galen Street, 8 p.m., Nov. 15.
West Roxbury: Highland Club Hall, Center and Corey Streets, 8 p.m., Nov. 16.
Allston: Allston Theater, 128 Brighton Avenue, 3 p.m., Nov. 18.
Northampton: Academy of Music, 8 p.m., Nov. 18.
MICHIGAN—Benton Harbor: Bell Opera House, 8 p.m., Nov. 15.
Detroit (joint lecture): Arcadia Hall, Woodward and Stimson Avenues, 4 p.m., Nov. 18.
MINNESOTA—Fairmont: Church Edifice, 222 East Blue Earth Avenue, 8 p.m., Nov. 19.
MISSOURI—Mexico: Church Edifice, 223 East Promenade Street, 8 p.m., Nov. 20.
Neosho: White Way Theater, 3 p.m., Nov. 18.
NEBRASKA—Lincoln (Society, University of Nebraska): Temple Theater, Temple Building, University Campus, 8:15 p.m., Nov. 17.
Omaha (Third Church): Druid Hall, 2414 Ames Avenue, 8 p.m., Nov. 15 and 16.
NEW JERSEY—Jersey City: Masonic Temple, 859 Bergen Avenue, 8:15 p.m., Nov. 15.
Newark (First Church): Broad Street Theater, 3:30 p.m., Nov. 18.
Rutherford: Town Hall, Park Avenue, 8:15 p.m., Nov. 15.
NEW YORK—Jamaica, Long Island: Masonic Temple, Union Avenue, 8:15 p.m., Nov. 19.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Nov. 23.
New York (Sixth Church): 1935 Anthony Avenue, 8 p.m., Nov. 16 and 17.
White Plains: Assembly Hall, White Plains Club, 3:30 p.m., Nov. 18.
OKLAHOMA—Enid: Tabernacle, West Broadway, 3 p.m., Nov. 18.
SOUTH DAKOTA—Brookins: Church Edifice, Fifth Avenue and Sixth Street, 8:15 p.m., Nov. 16.
Watertown: Church Edifice, Maple Street and First Avenue, S.E., 3 p.m., Nov. 18.
TEXAS—Gainesville: Public Library, 8 p.m., Nov. 22.
Galveston: Church Edifice, Avenue O and Twenty-seventh Street, 8 p.m., Nov. 20.
Lampasas: Witcher Opera House, 8 p.m., Nov. 19.
VIRGINIA—Richmond: Academy of Music, 8:30 p.m., Nov. 20.
WASHINGTON—Bellingham: American Theater, 8 p.m., Nov. 20.
Montesano: Gem Theater, 8 p.m., Nov. 22.



Digitized by Google

# Testimonies of Healing

My gratitude goes out to God for Christian Science, and I would show it by trying to demonstrate it in my life. For twenty years I had been delicate and was continually ailing. About three years ago relatives in England sent me some copies of the *Sentinel,* and later a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I thought Christian Science some new fad, so did not read the papers, though after a while I began to read Science and Health, not because I expected healing from it, but because this seemed to be the only return I could make for the kindness of those who had sent it.

I was not a member of any church and had no wish to be, for I could not reconcile the teachings of the churches with a God who is Love, nor with a loving Christ Jesus who had compassion on all suffering. I had been told that another operation—I had already undergone one—might free me from the chief trouble, but there was the chance that it might not. I rebelled bitterly on being told that God had sent this to me for some good purpose of His own, but never lost faith in God or in the Bible, although unable to understand how its teachings were to be made practical. After reading Science and Health about an hour every day for a week, however, I realized that the pain which had been almost constant had ceased. A bowel disorder for which almost all known remedies had been tried without success, also a delicate throat from which I had suffered all my life, were cured instantaneously; but I did not tell anyone for a fortnight, as I could not realize it myself.

Other ailments disappeared one after another. I suffered from a structural defect of the eyes, also from the effects of wrong treatment by a doctor several years before,—one eye having been almost blinded. I had to wear glasses for reading and other work, and dark glasses in the sun. With the healing of the other ailments by Christian Science, all medicines had been put away, but more than a month passed before it dawned on me that I did not need to wear glasses. The print of my Bible was so small that even with glasses it had always been necessary for me to be in a very good light in order to read, but after laying them aside I was able to read perfectly well.

Rheumatism gradually lessened, and left me in a year's time. Another ailment, considered serious, has finally disappeared. A sense of weakness and fatigue was longer in fading away, but instead of the prescribed rest I was ordered to take, I am now capable of any ordinary exertion. Recently, on a trip in the district, I rode about twenty-four miles a day for four days without any bad effects. These discords have disappeared without treatment, thus proving to me the truth of Mrs. Eddy's statement, "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony" (Science and Health, p. 390).

For freedom from ill health I am very grateful, but far more so for a religion that is reasonable and logical, an explanation of life, and a God who cares for His creation. I have had many demonstrations of the power of Truth, manifested in the overcoming of discord in myself and in others, through the understanding I have gained of Science, and I am glad that my healing caused others to study this teaching. A few of us read the Lesson-Sermons together every week, and we know that if we live so as to let our light shine, others will be attracted to the truth. I wish especially to say how much I appreciate our beautiful hymns; they have always taken a large part in helping me to overcome erroneous conditions and to realize the truth. I am also very thankful for the *Journal* and *Sentinel,* as help for any special need is always to be found in them; and I am grateful for the *Monitor.* This testimony is sent in deepest gratitude for our dear Leader, who worked so bravely to give to all mankind the truth which is making them free.

MRS. L. A. B. FROST, Nicosia, Cyprus.

✧

When I first heard of Christian Science I became very much interested, and desired to know whether it really did heal organic diseases, as was claimed for it; because I had been told by the doctors that although apparently well, I had a blood disease which might break out at any time in some serious and probably incurable form. At the Wednesday evening testimony meetings I met persons who had been healed and asked them to tell me of their healing. I then carefully considered the evidence, and became convinced that Christian Science does heal all manner of disease.

I took up the study of Christian Science, and soon found by my own experience that the application of an understanding of its Principle brings results. Although raised in an orthodox church, I was unable to abstain from profanity or to govern my temper. At one time I had prayed regularly twice a day for several months to overcome these sins, but with no apparent benefit. In Christian Science I learned a better way to pray, so that the profanity was soon overcome and the spells of temper rapidly became less violent and less frequent.

About two years after beginning this study, the above mentioned disease broke out in the form of tuberculosis of the glands of the neck. I tried to overcome the attack through my own understanding of the truth, but became so miserable that I finally went to a practitioner. With the first treatment the pain and sickly feeling vanished, but the glands of the neck were no better. For about a year and a half I went to different practitioners with varied success. At the end of that time the neck was in a very bad condition and people began to urge me to have an operation, saying that unless something was soon done the disease would turn into lung trouble.

In this condition I heard of a Christian Science practitioner who had been a practicing physician, and thinking that he would be able to tell me what to do, having had experience with both systems, I went to him for advice. He assured me that it would be better to continue with Christian Science treatment, and was asked to take the case. After the second treatment, on inquiring when I should come back, I was asked why I wanted to come back. Then I saw that I had fallen into the habit of expecting the healing at some future treatment. I did have to go back, but only eight or ten times before my healing was complete. That was over nine years ago, and there has been no return of the disease.

I feel very grateful for this experience, because I know that every treatment helped me, and that through it all I was growing in my understanding of Principle.

HARRY E. DILLER, Erie, Pa.

✧

Christian Science has been to me just as much a preventive as a curative. At the time I began reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was taking four kinds of medicine. I was said to have inherited a very torpid liver, and when quite young be-



Digitized by Google

gan to be troubled with periodical bilious attacks, which developed into enlargement of the liver and later into gallstones. One of the prescriptions I was taking for the prevention of the fifth attack of gallstones, which the attending physician told us would necessitate an operation; another prescription was to prevent a second attack of acute inflammation of the kidneys and bladder; still another was to ward off frequent attacks of neuralgia, which often required an opiate before relief came; and the fourth prescription was taken in the attempt to overcome a very serious trouble which was supposedly caused by my work behind the counter.

During my first year's study of Christian Science I had one attack of biliousness, which was quickly overcome through my own understanding of the truth. I have had two attacks of neuralgia, but these also yielded to the right application of the teachings of our textbook. The other ailments have never reappeared. No one knows better than a Christian Scientist how inadequate words are to express the gratitude and thankfulness that is felt for the blessings which have come from this divine revelation our Leader so unselfishly labored to give to all mankind. I am more grateful for the demonstrable knowledge of absolute truth than for the physical help. This knowledge is the only true preventive of sin, sickness, disease, and death, and only by learning each day how more correctly to apply our understanding of Truth, do we really merit the privilege of being called Christian Scientists.

On page 3 of Science and Health our Leader tells us that "action expresses more gratitude than speech," and it is this kind of gratitude which I wish always to express.

L. Grace Speaker, Vassar, Mich.

✧

That for which I am most grateful to Christian Science is the new understanding of God and His creation gained through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have many times proved the truth of her statement on page 390 of this book, "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony."

I was brought up in what is called orthodoxy, but when old enough to think for myself, my thought of God was anything but loving. It filled me with resentment that I was not more fortunate in my circumstances, and that God had created a world with which it was so hard to be satisfied. I soon found that this God in whom I had been taught to believe, was of no use to me, so I ceased to concern myself about Him. I never entered a church unless obliged to do so, and became a scoffer at religion. My chief object was to get all I could of pleasure while I lived, and the result was a life of self-indulgence, which culminated in chronic gout in the foot. I could only limp about, unable to bear any but soft leather boots, and grumbled at everything and everybody.

I was well past fifty years of age when Christian Science found me in 1909, and I did not expect relief from this ailment, for I believed a good deal in medical theories. Every remedy known to me had, however, been tried without success, and I was convinced there was no cure for gout. The explanation of Christian Science given me was so logical that I asked for treatment, which was promised me if I would read the textbook. I did so during the week, and the next Sunday attended service in London. I left the building healed, and walked about all day without any pain, although wearing rather tighter boots than I did usually, and have never had gout since that day. I have been quickly healed of severe fever and ague, and coughing bouts which used nearly to choke me have disappeared.

Financial troubles which seemed insurmountable have been overcome, and I am now always solvent, whereas I used to be steeped in debt. I am always happy and contented, whereas I was formerly a misanthrope. I look forward to a life of usefulness and joy, instead of age and decay. I was a smoker to excess, a slave to this vice; now I never touch tobacco. All this I owe to Christian Science. It is not astonishing, then, that I never miss a service at our church; that churchgoing is now a pleasure instead of a bore. I hope more and more to prove my gratitude to our Leader by becoming a more useful member of the Church of Christ, Scientist.—Reginald I. B. Parkinson, Ludlow, Shropshire, England.

✧

The benefits I have received through the study and application of Christian Science are too numerous to mention. I did not turn to it for physical healing, although I had exhausted every means known to the medical profession and had been given up to die. I knew Christian Science to be a religion of cheerfulness, and sought it because it would enable me to keep cheerful and patient till the end came; but in five weeks from the time I began to study its teachings I was healed of asthma in a very aggravated form, also of the drug habit which had been acquired as the result of long periods of suffering, and was able to get up and do all the work in a ten-room house, including the washing, although a trained nurse as well as a maid had been in attendance on me.

Later I was healed of a growth on my arm and another on my leg. These did not respond to treatment so quickly as the former troubles. I had help from a loving practitioner for several weeks before I realized that I did not dread the wakeful night as usual, having determined to use it as an opportunity to get better acquainted with God; but lo! I slept all night for the first time in many months. When I awoke in the morning and rubbed my hand over the affected part, it scaled off, leaving the leg perfectly normal, and there has been no return of the trouble since. The healing of the arm came less quickly, but it too has been permanent.

These healings took place five years ago. Since then I have had the privilege of class instruction, and for this and for the unfolding of God's goodness and mercy that each day brings, also for our loving Leader and all that she has provided for our guidance, I am more than grateful.

Ida M. Jackson, Los Angeles, Cal.

✧

St. Paul says, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." Though not wishing to be disobedient to this exhortation, I have already delayed too long in expressing through our periodicals my measure of gratitude. Christian Science has yet many things to teach me, but I am profoundly grateful for what I have already received, for the assurance that it alone, among all the doctrines proclaimed before the people of this day, can be correctly identified as the Comforter, or the "Spirit of truth," which will guide us "into all truth."

My path in the study of Christian Science "shineth more and more unto the perfect day," and an increased knowledge of the truth is gradually and surely improving my sense of health and transforming me from a delicate, sickly child into



Digitized by Google

an active, healthy man. It is of inestimable value to know that man's divine birthright is not only immunity from disease, but also positive, robust health. I am especially grateful, however, to learn by experience that an honest, earnest study of Christian Science will likewise transform the character. Among my chiefest blessings I count the exposure and the expulsion of much selfishness, criticism, cynicism, aloofness, and so-called temperament. One cannot build up in his own thought a separate, personal self without obscuring his view of the one Ego, by which and in which all men truly live.

For these and many other similar lessons in Christian Science, and for the sustaining comfort of it in every hour of every day, I desire to give thanks to God, the giver of all good, and to the Lord Jesus, "that great shepherd of the sheep." I would also lovingly express my debt to Mrs. Eddy, the Discoverer and Founder of Christian Science, and gratefully mention the assistance of my teacher and my friends.

C. C. BUTTERWORTH, 2d, Philadelphia, Pa.

✧

[Translated from the German]

It is with a sense of deep gratitude that I testify to the good received through Christian Science. I suffered with melancholy and dreadful nervousness, and finally broke down and lost the faculty of speech. My maid-servant became frightened and hurried away to call a physician. It was found that my pulse had stopped beating, but the physician, looking into my eyes, said he believed that life was returning. Closer examination failed to reveal a physical trouble other than the fact that my nervous system was shattered, as he put it. He said that working was out of the question for the present; that I must take very good care of myself,—stay in bed, of course,—and then have medical treatment. He added that if I did not follow his advice, he would assume no responsibility and that I might be stricken with paralysis. He came three times on that day.

Although in this seemingly hopeless condition, I was not dismayed for one moment. I had often had similar attacks before, though not so severe, and also knew that "man's extremity is God's opportunity." As soon as I was able to speak I had a Christian Science practitioner called by telephone from a distance. She came and lovingly took up work for me, with the result that the spasms ceased and I was again able to work.

Almost a year has elapsed since, and I have enjoyed better health than in many years. My gratitude for Christian Science is great, for it has not only helped me in times of suffering, but what is more, it has relieved me of a sense of sorrow, discontent, and fear. My past experience has been a sad one, but I can see how God has helped me out of tribulation. I feel profoundly grateful to Mrs. Eddy for her explanation of spiritual being, which was declared by Jesus the Christ.

FRAU M. RAUCH, Biel, Switzerland.

✧

It was in 1907 that Christian Science was first brought to my attention. I was living on a farm, and seemed to be working beyond my strength every day. There was much inharmony in the home, and I was so discouraged that I often prayed I might die. At last I began to believe there was no God, for all my prayers were in vain. Then one day, when the darkness seemed the deepest, a lady came to my house on business, and seeing my great need, mentioned Christian Science to me. Later she sent me some literature, and after reading it I purchased a copy of Science and Health. This I also read many times, but without understanding it.

The following spring I was taken to a hospital to undergo what was called an emergency operation; but on returning home and resuming the hard work, I became ill with what is called quick consumption. I still read Science and Health, but only in a desultory manner. In July, 1908, I was sent to a different state, where it was believed the change of climate would benefit me, or at least prolong my life. At this time I also had acute attacks of asthma, and a very bad recurrent condition of the bowels. Being away from my family, who thought all healing power lay in medicine and climate, I decided to visit a Christian Science practitioner. I did so, and had treatment for some weeks, and wish space would allow me to tell of the love and patience which was accorded me. I was not healed, however, so returned to material remedies, in accordance with the wish of my husband, who had joined me in the West.

On my return to Iowa I gained slowly in strength and was only half faithful to the study of Christian Science, but I began to realize that many discordant conditions were disappearing, and as my thought grew clearer I could understand more what God is. As a result, harmony began to be manifested in our home, for I no longer saw error as persons, and this let in a great light. After I was entirely free from asthma, and after lung trouble, lifelong sick headaches, and many minor ailments had been overcome through Christian Science, I was given one final test.

A malignant disease of the breast and underarm became manifest, and great fear was felt, because a sister had passed on with the same trouble at my age. The greater the fear the more severe the suffering became, but this time I was not even tempted to turn to material means, and sought God as All-in-all. I went to a near-by city, where I could have present treatments from a Christian Science practitioner, and my healing came very quickly. After the third or fourth treatment the fever and pain began to go away, and soon the swelling receded, also the soreness to touch, and I found freedom.

Words are inadequate to express my thankfulness for this healing; but while I bless God for freedom from so many physical discords, I much more desire to praise and bless His holy name for spiritual understanding and freedom. I feel so grateful to divine Love that I want to praise God all the time, and feel like saying, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" I am grateful for the faithful life of our dear Leader, Mrs. Eddy, for membership in The Mother Church, and for all our literature. I love all who have helped me in my path from sense to Soul.

MINNIE B. FRENCH, Rowan, Iowa.

✧

This testimony is sent with a heart full of love and gratitude for the understanding of God I have gained through the study of Christian Science. By following the teachings of this practical religion I have had many demonstrations over physical ills. The fear of electric storms has also been overcome. I used to think that they were expressions of God's anger, but now I know that nothing but love and peace are found in God's spiritual creation. The Master said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." This message of peace banished fear.

I am very grateful for the "Key to the Scriptures" which



Digitized by Google

Mrs. Eddy prepared through love for mankind, also for the literature and every other avenue for the dissemination of the truth.—SARA M. RANDALL, Ortonville, Minn.

✧

[Translated from the French]

For many years I had suffered from a stomach complaint and rheumatism, and a general weakness during six months of last year absolutely prevented my doing any work. Happily for me, while in a convalescent home I made the acquaintance of a young girl who spoke to me of Christian Science. I can say that from the first treatment I felt better, and that the following treatments confirmed this improvement.

I am very thankful to God, also to Mrs. Eddy, and to all those who have helped me. I really feel glad to be alive, and can truthfully say that I have never been so happy; for not only am I healed, but my husband, who had suffered from a throat trouble which had been treated without definite results by doctors, was healed simply by attending the Christian Science services, without receiving special treatment.

Besides all this we have been benefited in other ways; everything seems to straighten out along our path, and it is with all my heart that I say to those who are still hesitating that here is the only true means of healing.

M. BOVEY, Lausanne, Switzerland.

✧

It is a pleasure to add my testimony to the many others which have been printed, and to tell of the healing which has been accomplished for me through Christian Science, not only in a physical way but in the regenerating of my whole life and thought.

In the summer of 1915 I was seized with an attack of neuritis, which continued for some days and was very painful. It was impossible for me to raise my arm, comb my hair, or turn over in bed without pain. Having had this disease before, and never having received any permanent relief from material remedies, I was convinced that drugs would not reach my trouble. Through a kind friend Christian Science was brought to my attention, and although I knew very little about it, I was willing to try anything that would give me relief, so I called upon a practitioner, who lovingly explained the treatment to me. I knew instantly that this was what I had been looking for.

One treatment was all that I received, and after studying about two weeks I was entirely healed, and the ailment has never returned. The very first night I was able to sleep without waking once, and the pain was materially lessened by morning. Glasses have been laid aside after having been worn for over fifteen years, and many minor ills have been overcome through divine Love.

For all these blessings my gratitude to God and to our revered Leader, Mrs. Eddy, is very deep, and my sympathy goes out to those who have never tasted of this wonderful truth as revealed through the study of "Science and Health with Key to the Scriptures."

VINNIE A. HURST, Jamaica Plain, Mass.

✧

For about twelve years I suffered from stomach trouble, severe headaches, and a constant fear that these ailments would almost any day terminate seriously. Being engaged in the theatrical profession, I was led to believe that a worldly man, so called, was preeminent in every way. I smoked incessantly, enjoyed the social glass, and seemed to think that this worldly life was my only source of happiness, although I now recall, underlying all this, an inward desire for better things,—for a higher life, for something more worth while.

Physicians, in their earnest efforts to relieve me of physical distress, succeeded in giving me only temporary relief. I grew worse, and during the season of 1911-12 went from one doctor to another in a final struggle for freedom from disease and pain. In July, 1912, I was put upon a strict diet and given to understand that I had symptoms of several serious ailments.

Brought up in the Jewish faith, I learned to scoff at the name Christian Science, denied its healing power, and refused to permit it in my home, although I saw many proofs of its efficacy in the healing of a number of my intimate friends. My seeming antagonism grew stronger until August 22 of that year, when I awoke in the morning feeling very ill and fearing the end was near. I made a last appeal to my physician, who held out little hope; so that same afternoon I called a Christian Science practitioner to our home. A treatment was given me, and I was almost instantaneously healed. An hour later I ate a hearty meal, and I have been able to eat heartily ever since. Then and there I was healed of the tobacco habit, of all desire for liquor, and of many other ailments.

Since then I have had numerous proofs that "God is our refuge and strength, a very present help in trouble." I was also instantaneously healed of religious prejudice, and wish to state that the help Christian Science gives one in business affairs, in church and home life, in the responsibility of parentage, and in his daily dealings with all mankind, is inestimable. I cannot begin to tell how grateful I am to God for the life of Jesus the Christ, and to our beloved Leader, Mary Baker Eddy, for having given us "Science and Health with Key to the Scriptures" and so many other channels through which we can overcome a life of anticipation of evil, and live under the one true law, the law of God, the law of the expectancy of good.—JOSEPH BREN, Chicago, Ill.

I wish to bear witness to the accuracy of the statements given in my husband's testimony, and to add that I have also been healed of many ailments, among them hay fever, from which I had suffered since early childhood, chronic bowel trouble, and severe stomach disorder. The greatest blessing to me has been the overcoming of fear in many forms. Christian Science was a great help to me the past year in an experience of childbirth, and in raising children it is invaluable.

For all the blessings that have come to me I am very grateful to God, also to Mrs. Eddy and to all those who have so lovingly helped me in Christian Science. I can only hope to show my gratitude by living the truth as our Master taught.—LOUISE A. BREN.

✧

I wish to express my gratitude for what Christian Science has done for me and mine. I have not risen above all my ills, but chronic inflammation of the bladder and a serious bowel trouble have been overcome. My husband has been healed of rheumatism of the knee, and our youngest daughter of nervous breakdown and of ringworm on her hand and finger that did not yield to medical treatment. Our little granddaughter was healed of protruding piles. The law of contagion has been broken for our family, and many more blessings could be named. I trust I shall be able to pay my debt of gratitude to Christian Science by right thinking and right living.—ETTIE WILSON, Shiloh, Mich.



Digitized by Google

# From Our Exchanges

[*New-Church Messenger*]

A knowledge of God involves a revelation of Himself. Nothing is more manifest in the letter of the Word itself than that a knowledge of God and things spiritual was revealed by God. The patriarchs, seers, prophets, and apostles were instrumentalities through whom God made known Himself, His laws, and the spiritual realities in the spiritual world.

[*The Congregationalist and Christian World*]

Of what sort is our Christian life which has spread itself over the world in divided streams and is now constituted of masses of disciples who are mainly unacquainted with each other, guided by men who are much inclined to make faces as they look away from their own followers to those who follow others? Is our Christianity fireproof in this day of flame and destruction?

[*The Continent*]

A perfected church would necessarily be a united church. It is only men's sins, men's follies, and men's ignorances that break up the church into denominational sections and fragments. Sincere longing for Christian union, therefore, is essentially a longing for more Christlikeness in the church and less of men's shortcoming and muddling.

[*Pacific Christian Advocate*]

Many are spending time deploring the religious depression of the day. We prefer to call attention to a most encouraging spiritual aspect of this period. It is that of the widespread and intense expectation that we are on the eve of a far-reaching, momentous movement in the realm of the spirit.

[Raymond Calkins, D.D., in *The Constructive Quarterly*]

The church treasures many truths and follows many practices which admittedly are not to be found in the earliest history of the church. The idea that the norm of the church was determined in the first hundred years of its life would seem to limit the operation of the Holy Ghost.

[*The Watchman-Examiner*]

We ought to think of the influence of our life on other lives. We bless or hurt them. We inspire or discourage them. We save or ruin them. Spirit inspires spirit. Love kindles love. Cheer spreads cheer. Benevolence propagates benevolence.



## Christian Science Sentinel

Subscription price payable in advance:

Postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Subscriptions to the SENTINEL will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

Bound Volume XVIII: (Sept. 1915 to Sept. 1916). Cloth, $4.25; half calf, $5.00. On earlier volumes write for prices.

MONEY EQUIVALENTS

| £ | s. | d. | Francs | Marks | Guilders | Kroner |
|---|---|---|---|---|---|---|
| $9.00 = 1 | 17 | 0 | 47.25 | 38.07 | 22.22 | 33.46 |
| 3.00 = 0 | 12 | 4 | 15.75 | 12.70 | 7.41 | 11.15 |
| 2.00 = 0 | 8 | 3 | 10.50 | 8.45 | 4.94 | 7.43 |
| 1.00 = 0 | 4 | 2 | 5.23 | 4.23 | 2.47 | 3.72 |

Make remittances payable to The Christian Science Publishing Society.

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## From the Publishing Society

THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of binding and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased copies of the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

Orders for the books named above and other works by Mrs. Eddy should now be addressed to THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston, U.S.A.

## New Publications

The article "Possession," by Adam H. Dickey, C.S.D., has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

The price for other pamphlets will be found in the first column on the third cover page of this periodical.

## Notice to Librarians

Librarians of Christian Science reading rooms are requested to continue the use of the regular blanks on which they have been ordering Mrs. Eddy's works until new blanks are supplied for this purpose.

## From the Editor

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

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# Christian Science Literature

## The Christian Science Journal

PUBLISHED MONTHLY

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

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

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

Bound Volume 34 (April, 1916, to April, 1917): Cloth, $4.00; half calf or half morocco, $4.75. On earlier volumes write for prices.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

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

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $1.00; single copy, 25 cents.

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

## The Christian Science Monitor

Established in 1908 by Mary Baker Eddy, Discoverer and Founder of Christian Science

PUBLISHED DAILY, EXCEPT SUNDAYS AND LEGAL HOLIDAYS

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Terms of Subscription, Payable in Advance, Postpaid, to All Countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## Der Herold der Christian Science

Established in 1903 by Mary Baker Eddy, Discoverer and Founder of Christian Science

PUBLISHED MONTHLY

A Magazine printed in German, which publishes original and translated articles and editorials bearing upon Christian Science, also testimonials of healing.

Terms of Subscription, Payable in Advance, Postpaid to All Countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Bound Volume 14 (April, 1916, to April, 1917): Cloth, $3.75; half calf or half morocco, $4.50. On earlier volumes write for prices.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

### OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy, printed in three sizes** on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10⅜x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address all orders and make checks payable to

**The Christian Science Publishing Society, Boston, U.S.A.**

Digitized by Google

# Christian Science Literature

## The Christian Science Journal

Founded 1883, by Mary Baker Eddy.

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

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Der Herold der Christian Science

Founded 1903, by Mary Baker Eddy.

A periodical published monthly in German, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

FIRST NUMBER TO BE PUBLISHED JANUARY, 1918

A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing. Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address all orders and make checks payable to

**The Christian Science Publishing Society, Boston, U. S. A.**

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX NOVEMBER 17, 1917 NUMBER 12

## Overcoming

CLARENCE W. CHADWICK

To any Christian the word overcoming has no uncertain meaning, but the student of Christian Science may possibly give it more serious consideration than do many other religionists. The great Master made a remarkable statement when he declared, "I have overcome the world." It is one that should be more metaphysically considered than it usually is, for it indicates to the would-be follower of Christ Jesus the precise mental course he himself must pursue. He too must overcome the world, and in order to do so he must understand just what the Master meant by such a statement. To the evidence of the material senses the world that Jesus lived in is as much in existence as it was when he left it. The same hills, mountains, lakes, and valleys are all there. He made no attempt with howitzer and dynamite to obliterate matter, he used no physical force or human will power, he left the world in physical outline the same as when he entered it,—but he overcame it.

In what sense, then, did Jesus overcome the world, and where did the overcoming take place? are questions which many might ask. Christian Science answers both these questions, leaving no doubt as to the exact meaning of his words. On another occasion Jesus said, "My kingdom is not of this world." In other words, he understood that the real or unseen world was the world of God's creating, and this spiritual understanding enabled him to overcome a limited, finite sense of the world. Just as one looking through a red or a green lens would see the same objects appearing either red or green, so by viewing the universe through a material or through a spiritual sense one would gain either a material or a spiritual concept of things. Christian Science interprets creation as seen through the lens of Spirit, and by holding to this interpretation and refusing longer to accept any erroneous material concept, it enables the honest seeker for truth to get the better of or to overcome that false sense which always judges according to appearances.

Partaking of our human nature because he had a human mother, Jesus became humanity's Wayshower through overcoming the very human sense to which he seemed to conform. Had he for one moment lost sight of his spiritual selfhood, or the Christ, he would have failed to gain the conquest of materiality. Even before the final demonstration of this conquest, as manifested in the ascension, Jesus had overcome a matter-sense of the world. This mental ascent above the finite and material must have been made within the realm of consciousness.

Humanity to-day has this same material sense to silence and overcome. It must enlist under divine compulsion in the great mental battle of Armageddon and go forth to slay the Goliath of belief in a power and intelligence opposed to God. We too must know and offer proof that our kingdom is not of this world. To do this acceptably in the sight of God we must order our thinking and conversation aright and go forth to face the foe, firmly resolved to overcome whatever in human consciousness is unlike perfection. It is doubtful whether the average Christian stops to estimate the rich heritage which is bequeathed "to him that overcometh." So much emphasis is placed upon the necessity of overcoming, and such bountiful rewards are promised to those who conquer self and sin, that all who would know and do God's will can ill afford to be ignorant upon the subject of overcoming. It is of paramount importance that they understand precisely what it means and that they bestir themselves to put their understanding into practice.

Theory and practice go together in Christian Science. We are told in Science and Health, "It is Christian Science to do right, and nothing short of right-doing has any claim to the name" (p. 448). This is overcoming. No one bent upon living up to the Ten Commandments and the Sermon on the Mount need have any doubt about overcoming,—there is nothing else for him to do but to overcome. In "No and Yes" our Leader tells us, "The glory of human life is in overcoming sickness, sin, and death" (p. 33). This means blotting out of consciousness a material sense of the world, and substituting for it St. John's vision of "a new heaven and a new earth."

It is supreme folly to make light of this subject of overcoming evil with good, as some are inclined to do when the theory of the unreality of matter is touched upon in Christian Science. It would be a difficult task for the opponents of Christian Science to offer a basis other than that of the unreality of evil upon which any phase of evil may be overcome. To admit the reality or spiritual entity of evil would of course be nothing less than placing a mistake on a par with that which is absolutely right. This can no more be done in metaphysics than it can in mathematics. A mistake in mathematics is eliminated or overcome because it is a mistake and bears no relationship whatsoever to the basic law of mathematics. If the mistake were real, it would not be susceptible of any correction, much less could it be overcome.

There are not two kinds of reality, one to be overcome and the other to endure forever. All that can be overcome is a counterfeit, a false or mistaken sense of that which is right, and which is real because it is right. What is left of disease when all evidence of it is eradicated from the body? Is it overcome? In no true sense is it overcome until individual disbelief in disease obtains in the consciousness of the patient. So long as the patient believes that man was sick, that he may be sick again, that there is a power capable of making him sick, or that there is a reality termed sickness, disease is by no means overcome, in the true sense. In other words, a patient is not really healed until his belief in disease is proved by him to be no part of the real consciousness of man. A patient is not healed of lying until he loses his belief in falsity and refuses to tell lies. A lie is overcome when individual belief in untruth is reduced to nothingness and the divine Principle of right is understood and obeyed.

Copyright, 1917, by The Christian Science Publishing Society.

Digitized by Google

Let us press on in the work of overcoming, for only through the gateway of mental overcoming shall we come into conscious possession of man's rich heritage,—permission "to eat of the tree of life," to partake of the hidden manna, to exercise spiritual power over the nations, to be made pillars in the temple of God, to avoid being "hurt of the second death," to be "clothed in white raiment;" in other words, "to inherit all things."

## "On earth peace"

THEODORE STANGER

To speak of peace on earth when the greater part of the world is involved in war, is to many mere mockery. The angel message delivered to the shepherds in the field of Bethlehem has no meaning to them. What can be its import? Did it refer to conditions existing at that time? Then, as now, nation was against nation, the strong preying on the weak, and bringing oppression, destruction, and death to thousands of peaceful people. Or was the message in the nature of a future promise? Why then did the world have to wait two thousand years in vain for its fulfillment? Is this fulfillment still possible, and if so, how can we assist in hastening it?

In view of the world's unreadiness to solve its present great problem by spiritual means, it is no doubt right for us to give our aid and support to certain measures which, in the best judgment of those who guide the affairs of the nation, will serve as human footsteps to better things; yet our chief task consists in doing right mental work. This does not signify that we may treat the situation in the sense of employing silent mental arguments in favor of one and to the detriment of the other group of belligerents, although we may think that we see very clearly "where right doth really lie," for such procedure would not aid in reconciling the human family, a house already grievously divided against itself. What we can and should do is to realize that error, wherever it is found, can only destroy itself; that it cannot harm the real man or cause destruction and devastation in the realm of God, and that Truth will finally be seen to be supreme. This work means nothing more or less than the discernment and demonstration of reality.

In Hebrews we read, "Now faith is the substance of things hoped for, the evidence of things not seen," and in II Corinthians, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." We are to look away from the things seen by material sense and to look at the things visible to spiritual sense. Christian Science opens our eyes to behold as present realities the things which mankind has hoped and waited for all through the centuries. What else can the eye of faith be but the discernment of reality? God's work is finished; it exists now and forever as a perfect spiritual creation, including perfect spiritual man. Instead of supinely waiting for God to do something, we must do something ourselves, namely, rise above the material seeming into the realm of the real, the realm of Spirit, the realm of harmony, where the heavenly chorus can always be heard.

Let the sorrowful heart ponder Mrs. Eddy's definition of "angels" in Science and Health (p. 581): "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." We have many instances in the Bible of men who were able to rise to a height of spiritual perception where they were in the company of angels and received their protection. Daniel was able to say, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." And the deliverance of the three Hebrew men from the "burning fiery furnace" was recognized by Nebuchadnezzar to be due to the fact that God, divine Mind, had "sent his angel, and delivered his servants that trusted in him."

Does God send His angels in our own day? Yes, indeed. Thousands of Christian Scientists know this from personal experience, and many letters and statements have been received from Christian Scientists at the front, some of which have appeared in our periodicals, testifying to the fact that angels, "God's thoughts passing to man," have protected them many times in the midst of a veritable "burning fiery furnace." The psalmist sang, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Is this protection only for the favored few to the exclusion of the "thousand" and the "ten thousand"? Assuredly not, for "God is no respecter of persons." All are protected who have learned what it means to look "at the things which are not seen," namely, spiritual realities.

We may not see with our eyes the evidence of peace about us, yet it exists here and now, discernible to all to whom "the evidence of things not seen" means something. In the degree that the world learns to recognize this evidence, will the things that are seen approach the state of spiritual perfection. In the meantime each one of us, by earnestly and persistently fastening his attention on reality, may hear the angels sing. They proclaim the Christ, who is with us "alway, even unto the end of the world,"—unto the end of all selfishness, strife, cruelty, suffering, want, and woe. This invisible Christ, Truth, not only is our protection from violence, but also supplies our every need. As Mrs. Eddy expresses it so beautifully on page 442 of Science and Health, "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually."

## Moses

ETHEL MUNRO GOSS

As an inspiration to service there is no stronger influence than a study of the life of one who has given his all in the service of mankind. As we look back across the ages at those heroic figures who made an indelible mark in the history of spiritual development, one of the first is the stalwart figure of Moses, who gave to the world the vision gained on mount Sinai. That the vision was given first to a people who repeatedly murmured at being led out of bondage, but makes the inspiration of his life the more compelling.

Moses must have possessed from the first that same independence of character which compelled his great forefather Abraham to obey the voice that urged him to get out of his country and to go into a land which Truth would show him. He had a hatred of oppression and a generous passion to help the oppressed, for we find him taking the side of his fellow countryman against an Egyptian taskmaster; then protecting the daughter of Reuel, priest of Midian, otherwise known as Jethro, against the shepherds. Still later he was led to his great life work, the freeing of the Hebrew captives in the land of Egypt, not by the strength of his own right arm, but in the strength of the God of Israel.

While the children of Israel "sighed by reason of the bondage," and "they cried, and their cry came up unto God," their future deliverer was being prepared for his mission by tending the flock of Jethro, his father-in-law, in the desert.



Digitized by Google

There, in silent communion with the God of his fathers, the vision was granted him of the God who would deliver his beloved people,—"I AM THAT I AM," the self-existent One,—and the vision was accompanied by a demonstration of Truth's power in the case of the rod and the leprous hand. There also to Moses, as to all who receive the message to go forward, came the suggestion of human weakness. "O my Lord," he pleads, "I am not eloquent, . . . I am slow of speech, and of a slow tongue." Still the vision fails not, and Moses is strengthened by the realization of Mind's all-power. So, with Aaron as his mouthpiece, he accepts his mission and takes his first step.

How wonderful must have been the return of Moses and Aaron to their own people, who now saw that their cry to God had been heard; that the God of their fathers had not forgotten His promises. We read that "they bowed their heads and worshiped," so by their gratitude taking their first step out of bondage. Then follows a long struggle with error before they make their start out of the land of idolatry.

After leaving Egypt, the first test of their new-found courage came when they were confronted by the Red Sea before and the power that would drive them back to servitude behind. There Moses, true to his vision in the desert, neither faltered nor failed, but steadfastly looked up to Truth to deliver them; and after their deliverance they sang in exultation, "The Lord is my strength and song, and he is become my salvation." It was after this that the bitter waters of Marah were healed by a tree which "the Lord shewed him," and here the people were given their first statute: "If thou wilt diligently hearken to the voice of the Lord thy God, . . . I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." This is the first record of healing through obedience, and here Moses outlines his life work—to teach his beloved people freedom through obedience. How stupendous the task, and what a heroic figure he stands, through murmurings, complainings, idolatry, and the materiality that sighed for the slavery and the fleshpots of Egypt! Once only we hear him complaining of the burden—"I am not able to bear all this people alone, because it is too heavy for me." His cry reached the great heart of Love, and the help came; some of the elders became imbued with his spirit, and they bore the burden of the people with him. Moses denied to no one the right to share his mission. When the word came to him that two men in the camp were prophesying, the heartfelt prayer sprang at once to his lips, "Would God that all the Lord's people were prophets."

"O people saved by the Lord, . . . thine enemies shall be found liars unto thee; and thou shalt tread upon their high places," was the prophecy of him who saw divine Truth face to face. That they who had been slaves in the land of material sense should learn freedom through obedience to spiritual law was his divine mission. We are experiencing the fulfillment of this prophecy now, by the same power that Moses knew carried him triumphant through the Red Sea, that upheld him through all the trials of the wilderness, and that raised him to Pisgah's heights, whence he beheld afar off the promised land. And with what ineffable tenderness he concludes his final message to his beloved people—"The eternal God is thy refuge, and underneath are the everlasting arms." This tenderness carries us across the centuries to the time when Jesus came to bring a fuller, richer revelation of law to a materialistic world, and stretching out his pitying arms over Jerusalem cried, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Mrs. Eddy says: "The All-wise does not bestow His highest trusts upon the unworthy. When He commissions a messenger, it is one who is spiritually near Himself" (Science and Health, p. 455). Moses demonstrated this nearness in his perception of law, and, like our own beloved Leader, he was not content with keeping the vision for himself, but gave it to the world. This giving was his life work, and it involved such sacrifice that his life is an inspiration for all who share with him the desire to show mankind the way to freedom, to share in the work of the true church, which Mrs. Eddy has defined on page 583 of Science and Health as "rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas."

## Self-denial

SADIE LITCHFIELD KELLER

ONE of the most profound statements uttered by the Master was this: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." The question of self-denial has interested the ages, but only in the teachings of Jesus of Nazareth does it take on a meaning of real value to the human race. The exact words used in this statement are deeply significant: "Let him deny himself." It is not said that a man shall deny himself something, or deny something about himself, but simply, plainly is it put that he shall deny himself. Matthew, Mark, and Luke unite in this rendering of the great Teacher's words, and so it seems that humanity is face to face with the given rule of actual self-denial.

At this juncture, while longing to follow the Wayshower in his mighty demonstrations of divine power, all the mental training of one's earthly experience rises in rebellion. Personal sense says: "Deny myself! Why, no; I cannot do that. I have been years in growing along every line: I have spent much energy in building up and perfecting this self, in endeavoring to make it worthy of respect and honor; and besides, if I should deny it, blot it out, where would I be? Sacrifice myself? I want to live." But here again the Master's words come to us: "Whosoever will save his life shall lose it." Then this cannot be the way to live. What then? "Whosoever will lose his life for my sake shall find it."

Jesus said, "I and my Father are one." It is, then, for the sake of this oneness in God that we are to deny self. This leads us right to the contemplation of God as the only Life, and we note again the saying of Jesus the Christ, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Again we are confronted by the thought of oneness. God is infinite, perfect Being. Can there be more than infinitude? Where then is the self apart from Him called "I"? God is omnipresent. God is also omnipotent. Thus it is seen that there is no power beside Him, and the omniscience of Deity makes self-abnegation complete, for with the knowledge of God there is left no belief of a selfhood apart from infinite good.

The idea of God includes the consciousness of divinity and of none beside; it reflects the glory of knowing Love; of communing with divine intelligence; of beholding ever anew the might and gentleness, the justice and mercy, the activity and rest, the harmony and health, the joy and calm, the peace and exaltation, the grandeur and simplicity of Spirit, God. Surely this is our true being. Herein we find oneness, for in this idea of being there is no consciousness or mind apart from God, no power but that of divinity, no presence but the divine ever presence. Thus again are the words of



Digitized by Google

the Prophet of Nazareth fulfilled, for he said, "I ascend unto my Father, and your Father,"—the oneness of all men in God. Paul's perception voiced this glorious fact in the words, "In him we live, and move, and have our being."

Christian Science supports this teaching of the Christ. On the first page of its textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read, "Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind." Again, on page 568 of the same book we find, "Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science."

From these references we see, as in the New Testament writings, that one absolute requisite for the salvation of mankind from the ills that beset it, is the denial of the false sense of self which hinders the perception of oneness with God. The first step in any good work is to find out what needs to be done and how to do it. Then the genius of good works is faithfulness in persistent effort.

## Ideas and Ideals

LOUIS A. GREGORY

CHRIST JESUS taught that there is nothing in materiality worthy to be held up to mankind as an ideal. He represented the mental, metaphysical, or spiritual as the ideal. Although he healed all kinds of disease, raised the dead, multiplied the loaves and fishes, walked on the water, and worked marvelous changes in material conditions, his counsel was, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The kingdom to which he points is absolutely ideal. He makes it clear, however, that this ideal is not to be attained in a distant future state, but that it is a present condition of right consciousness, and is the source of immediate good, or practical results.

Materialistic thought often scoffs at ideals. It has tried to idealize material means and things, but always fails, finding the result as mutable and imperfect as belief in matter necessarily is. Things metaphysical or spiritual are entirely beyond material comprehension, so to it the ideal seems visionary and impracticable. Christian Science demonstrates that man and his consciousness are spiritual, not material; so to God's man there is nothing intangible or unattainable about the ideas of Spirit, which are the ideals of Christian metaphysics. These ideals are based upon spiritual ideas, so in Christian Science the words idea and ideal are practically synonymous.

Human thought attributes reality to evil as well as to good, and thus would pervert the ideality of ideas into a double standard for measuring both good and evil. It was of this erroneous human thought that Shakespeare wrote, "There is nothing either good or bad, but thinking makes it so," and that Blackstone in his commentaries on fundamental civil law declares, "Thoughts are deeds, and may be crimes." These statements advance beyond the gross materiality that conceives matter to be the controlling factor, for they clearly state the supremacy of thought; but they mistakenly attribute as great power to so-called evil thought as they do to good thought. They fall short of the truth that makes free, the truth that good is the only power. Christian Science accepts this truth as fundamental and, going from human belief to spiritual understanding, maintains that God is the only Mind and His ideas are perfect, actually ideal. In this connection we read on page 213 of the Christian Science textbook, "Science and Health with Key to the Scriptures," as follows: "Of a man it has been said, 'As he thinketh in his heart, so is he;' hence as a man spiritually *understandeth*, so is he in truth."

Realization of the dominant influence of right thought is the first step away from the mistaken belief that man is governed by chance, circumstance, environment, the various forms of matter or evil. The influence of thought in determining the action, course, conduct, effectiveness, and persistency of the individual cannot be denied. It is said that we sometimes act involuntarily; but the fact is that when we act without mature deliberation we generally follow the course laid out by previous thought along the same line. Our hastiest action is apt to be determined by our general attitude toward the subject, by preconceived opinions. We are constantly admonished to act well, to do what is right, to refrain from wrongdoing; but outside of Christian Science little or nothing is said concerning the thought that determines the act. It is erroneous and ineffectual to seek to control action without dealing with the influence which causes and regulates it. To do so is as unsuccessful and as unreasonable as would be the effort to stop a locomotive by placing an obstruction on the track, instead of controlling it by shutting off the steam and applying the brakes.

More important even than the realization of the influence of thought is the necessity for distinguishing between true thought and its counterfeit; or, as it is generally expressed, between right and wrong thinking. He who thinks rightly will not act wrongly even under pressure. He may act sometimes without deliberation, but his action will be essentially right. He who thinks wrongly, who harbors thoughts of envy, hatred, revenge, passion, dishonesty, wickedness, is not going to act rightly now, or next week, or at any other time, until he changes his thinking and his standards. The Master said, "Ye shall know them by their fruits," and actions are the fruitage of thoughts. Right thinking is not a matter of habit; it is not an activity of the human mind; it is scientific thinking and reflects the activity of divine Mind. In Christian Science man thinks aright only when he is obedient to the Mind of Christ.

Each individual holds in thought something which he cherishes as ideal; and his happiness, peace, and effectiveness depend upon the rightness of what he has idealized. Material belief, so cherished, bestows no real benefit, and occasion will arise that will prove it to be transitory and disappointing. In direct contrast, any degree of spiritual understanding is an ideal that includes immediate blessing and constant, continuing benefit. Ideas are spiritual, emanations from divine Mind, and cannot be of matter or mortal mind. These ideas constitute the only actual ideals. Their existence cannot belong to a so-called past or to a mythical future, but to the eternal present. Concerning Mind the Scripture says, "From everlasting to everlasting, thou art God."

## Vessels for Oil

NINA F. WINN

IN the chapter on Genesis in Science and Health Mrs. Eddy says that in comparison with the older Scriptures "the New Testament narratives are clearer and come nearer the heart" (p. 501), and therefore need less explication to bring out their spiritual meaning. It may be fairly stated, however, that divine Science illumines both the New and the Old Testament, and the spiritual messages to be found in them are being constantly uncovered by earnest seekers after Truth.

The majority of men and women in Christian Science have



Digitized by Google

come from the older churches, where the study of the Bible was not alone advocated but often earnestly urged upon members; and not a few of us to-day owe much to our training in this direction, even if our desire to know the real significance of the incidents related in the Bible was not gratified. Inasmuch as we now have the benefits of the revelation of Christian Science, there is no reason why our thought should remain darkened along this line, for numberless Christian Scientists are finding the eternal Life promised to those who search the Scriptures.

At one Wednesday evening meeting the Scriptural reading contained the account of Elisha increasing the widow's supply of oil, and as the writer listened, and especially as she pondered it afterward, it seemed rich in lessons for the present hour. The account opens, it will be remembered, with the widow's appeal to Elisha for help for herself and her two sons. Elisha's question in response to the woman's plaint reveals him as a metaphysician. "What shall I do for thee? tell me, what hast thou in the house?" In other words he was asking her to what extent she had been receptive to good, for on that would depend her present receptivity.

Her reply elicited the fact that there was something in the house, namely, "a pot of oil." Here it is very helpful to ponder the definition of "oil" as given in the Glossary of Science and Health (p. 592): "Consecration; charity; gentleness; prayer; heavenly inspiration." The vessels were borrowed as Elisha commanded, and filled, and when there was not a vessel more, "the oil stayed." In other words, the supply was infinite, and stayed only because there were no more receptacles; or again, it was given only to the extent that the widow and her sons were receptive to the idea of abundance.

The true source of supply, with its nature and infinitude, has again been revealed to the world through Christian Science. Mrs. Eddy, its Discoverer and Founder, says on page 60 of Science and Health that "Soul has infinite resources with which to bless mankind;" and through the application of one's understanding of the Principle of this Mind-science every one has the blessed privilege of proving this divine fact, even as the boy in school solves his problem in arithmetic through his understanding and application of the basic law of mathematics.

Many vessels have been provided for the use of Christian Scientists in proving their own receptivity to the spiritual idea of abundance. Let us name a few and then ask ourselves whether we are using them. Let us think of the different funds in the Church of Christ, Scientist, as considered in this light. First, the general funds, and in many cases the building funds of our branch churches; the war relief fund; the Benevolent Association fund, and that for the purchase of real estate to be held by The Mother Church.

As the oil in the vessels was ultimately to reach the widow's neighbors, so the contents of the vessels just referred to are for our neighbors. As the vessels were provided primarily for the needs of the widow and her sons, so these funds are established for the salvation of Christian Scientists from a false and limited sense of supply, and as they pour into them understandingly they will have all they need. If, however, through fear of lack and failure to recognize the presence of the spiritual idea, or through selfishness and the fulfilling of their own lusts they withhold, they will never be richer in grace and mercy. Our oft sung hymn counsels in much the same way that Elisha did the woman who came to him (Hymnal, p. 89):—

> But if at any time we cease
> Such channels to provide,
> The very founts of love for us
> Will soon be parched and dried.

# Selected Articles

["Peace"—*The Christian Science Monitor*, Boston, U.S.A., Oct. 6, 1917]

Peace and materiality are antithetical. To suppose that peace can be found in matter is to mistake the very nature of the latter. Peace, it is obvious, is an abstract mental condition. Matter is either a subjective condition of the human mind or the expression of some force or energy existing independently of that mind. Indeed, according to the theory of pure materialism, mind is something existing in and dependent on matter. In any case, then, if one or another of the conflicting explanations of human philosophy is to be accepted, a man's peace of mind is at the mercy of matter. For, even if the teaching of the idealist is accepted, a material or mortal mind, which weaves the flux of matter, has itself woven a condition of struggle in which peace is inconceivable.

In order to find peace it is, consequently, obvious that the human mind must escape from itself. In other words, the individual must cease to be carnally minded, and must instead find refuge in the Mind of Christ, that condition of spiritual-mindedness which is not merely the very antithesis of carnal-mindedness, but which is realizable only as the human or mortal mind, with its pictures of matter or inharmony, gives place to the manifestation of the eternal, divine Mind, the existence of which has been obscured by the suppositious material mist which is the inevitable atmosphere of this human or mortal mind whose subjective condition is matter.

Now matter, as has been said, is a condition of struggle. The very claim of the natural scientist, on which he bases his theory of the indestructibility of matter, demands this. Roughly it comes to this: that matter is a condition of flux, energy if you like, in which everything superficially appears to perish, but in reality enters upon a new lease of existence in accordance with the law of conservation. There is nothing particularly new in this. The Chinese Taoist, Tzu Li, illustrated it in discussing the future of his friend, Tzu Lai: "Verily, God is great! I wonder what he will make of you. Do you think he will make you into a rat's liver or into the shoulders of a snake?" Twenty-three centuries later Shakespeare suggested that the future of Cæsar might be found in a brick. But whether you adopt the theory of Chuang Tzu, Shakespeare, or Thomas Huxley, you arrive by one devious course or another at some so-called law of struggle which sooner or later, sooner generally rather than later, places the neck of man under the yoke of inharmony.

Now struggle of any description is war in some form or another, and peace only becomes a possibility as the law of struggle is shown to be not a law, but a misconception of law. Huxley put this very finely in his famous dissertation on miracles, in explaining that a miracle can in no case be anything more than the discovery of a hitherto unsuspected law. As this dawns on the human mind, this human mind begins to express its own mortality by, as Paul says, putting itself off; in other words, disappearing into its native nothingness. Then, as this material mind vanishes, there becomes revealed the divine Mind, expressed in spiritual and consequently permanently harmonious creation, with the result that the only true peace, because the only indestructible peace, is experienced. "Our false views of life," Mrs. Eddy writes on page 62 of Science and Health, "hide eternal harmony, and produce the ills of which we complain. Because mortals believe in material laws and reject the Science of Mind, this does not make materiality first and the superior law of Soul last."

Peace, then, as known to the human senses, unless gov-



Digitized by Google

erned by the Science of Mind, is only a period of mesmeric rest in those senses' experience of the law of struggle. To the soldier, for instance, the period between two wars may be a time of peace; but to the mechanic busily engaged, at good wages, while the soldier was fighting, peace may begin in loss of work, strikes, and riots the day it is declared. The soldier or the mechanic, wandering through the fields in the golden summer, may grow ecstatic over the peace of the country. But he sees, almost without notice, the sudden swoop of the hawk upon its quarry, or hears, without suspicions, the rustle in the hedgerow as the weasel stalks his prey. War, in short, is a mental acceptance of the reality of the law of struggle, and never can cease until the unreality of matter, and so of the human or mortal mind, is finally demonstrated. "Inharmonious beliefs," as Mrs. Eddy says on page 251 of Science and Health, "which rob Mind, calling it matter, and deify their own notions, imprison themselves in what they create. They are at war with Science, and as our Master said, 'If a kingdom be divided against itself, that kingdom cannot stand.'" This is war in heaven.

In a condition of perfect mental harmony there cannot, of course, be any such manifestation as war. But in that stage of relative human harmony which a man enters upon as he battles out of material night into spiritual day, he comes face to face with conditions with respect to which he must take his stand. Neutrality toward evil is a scientific impossibility. In such circumstances the man who understands something of Principle must take his stand in the ranks of those whose course is nearest to Principle. Those who judge merely as the world judges will take sides, of course, in accordance with their attachment to or detachment from matter. Such wars, in the state of the world's spiritual progress, are inevitable. The thoroughgoing materialist is bound to take up arms, as the only way he understands of gaining his object. The idealist is bound to oppose him with the sword, for the simple reason that he knows no better way of preventing the triumph of unrestrained evil. Of course, if enough people understood Jesus' teaching, their perception of the unreality of matter would make strife of every kind impossible. But Jesus himself did not pretend that the gaining of spiritual peace was to be achieved without its own struggle—the struggle with the senses. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

How does the world give peace? Anyone who has ever considered the question must know. Through that very ease in the senses which makes matter doubly real, and so rivets the belief of materiality, with all its inherent inharmonies, more than ever firmly upon its victim. This was not Jesus' way. He took his disciples from their homes. He made them strangers, so to speak, to their kindred. He made them outcasts whom the world was willing to despise and persecute. But he taught them how to prove the nothingness of these very trials; how to heal the sick and raise the dead; how to become fishers of men instead of fishermen. That was the peace which Jesus gave to them,—the peace of Spirit which no suggestion of matter could disturb. War was to go out of their consciousness, even out of that of the turbulent Peter, because materiality, the father of all inharmony, had been destroyed. And there was to reign instead "the peace of God, which passeth all understanding."

✧

[B. W. Oppenheim in *Kootenai Valley Times*, Bonners Ferry, Idaho]

Christian Science does not contradict the Scriptures, as was asserted by a recent visiting evangelist. What the gentleman could justly say was that his interpretation of the Bible did not agree with that of Mrs. Eddy, the author of the Christian Science textbook, from which he quoted. No one has made this plainer than Mrs. Eddy herself. Theologians ought not to feel impelled to make intemperate attacks upon the conscientious beliefs of others. If those beliefs are wrong, an appeal to the reason rather than the prejudices of mankind should be sufficient to convince them of that fact.

Christian Science not only harmonizes with the Scriptures, but is based absolutely upon them and upon nothing else. The Christian Science textbook is what it purports to be, a "Key to the Scriptures." Those who will are invited to reread the Scriptures with this key, and to decide for themselves whether Mrs. Eddy's interpretation will not bear the tests of reason and practice. The Bible was originally written for an Oriental race in a diction full of imagery and poetical conception. Science and Health has presented the eternal truths of the Bible in modern English and in a style of exact statement demanded by the scientific development of our day. Christian Science has brought to this age a rational, scientific knowledge of God, a conception of God so intimate and close to each of us that His love and wisdom are available to solve our every human problem. It has revived primitive Christianity by revealing to man the possibility of being freed now, not hereafter, from sin and sickness and discord. The proof of this is seen in the effect of its teachings upon the lives and the practice of its adherents.

Much criticism has been directed against Christian Science because of what is conceived to be its belief about Jesus the Christ. The ordinary theological view is that the man Jesus was himself God, and that his perfection is unattainable by man. A Christian Scientist regards Christ Jesus as the perfect man, to be emulated and followed, with the assurance that the works which he accomplished by reason of his knowledge of God are possible to every individual through right living and right thinking—through consecration. The Christ is that perfect understanding of God which enabled Jesus to become the example or Wayshower for mankind. It is not true that Christian Science is a religion without a Saviour. It is founded absolutely upon the idea that the teachings of Jesus, if followed and practiced, will and do save mankind from all evil; but Jesus the Christ becomes a Saviour to us only to the extent that his teaching is practiced.

✧

[W. Stuart Booth in *The Rocky Mountain News*, Denver, Col.]

A recent correspondent who refers to Christian Science asks, "What reason can be found for using the creator of the universe as our symbol of goodness?" To Christian Scientists the Bible teachings furnish sufficient reason for their conception of God as good, and in addition this is supported by logic, for the creator of the infinite, eternal universe must be good in both essence and expression, since evil is destructive in its very nature and tendency.

To those who are unacquainted with it, Christian Science may appear fallacious, but to those (and they are many) who have found freedom from sinful habits, surcease from pain and sorrow, and have realized spiritual peace and uplift through its teaching and practice, it is indeed the law of God, good. Christian Science demands and develops more than mere belief or blind faith,—even that spiritual understanding which can be and is proven in the most practical way in everyday experience.

As Paul addressed the intellectualists of Athens who had erected an altar "to the unknown God," so Christian Science to-day speaks to all honest, humble seekers for the truth, and says to them, "Whom therefore ye ignorantly worship,



Digitized by Google

him declare I unto you." And Christian Science declares God, good, to mankind, not only in its spiritually reasonable precepts but also in the greater good brought into men's lives.

The most scientific as well as the most Christian man of all time, Jesus the Christ, disproved every so-called material law by proving the supremacy of spiritual law; and to show the universality and immutability of spiritual law he said: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

❖

[Judge Clifford P. Smith in *Ridgewood* (N. J.) *Herald*]

The subject on which the critic expended the most of his derision was Mrs. Eddy's use of the word mind; but what he said would have had no point whatever if he had not ignored the distinction, which Mrs. Eddy has consistently made throughout her writings, between real Mind and its opposite or counterfeit. It may be added that the same distinction is to be found in the New Testament.

Every one knows that Christ Jesus drew a sharp distinction between Spirit and flesh. The one "giveth life;" the other "profiteth nothing" (American Standard Version). It is also to be observed that Paul translated these expressions into mental terms: "The mind of the flesh is death; but the mind of the Spirit is life and peace . . . the mind of the flesh is enmity against God" (same translation). Furthermore, Paul pointed out that the difference between these contraries is also the distinction between real Mind and its opposite, as well as the distinction between good and evil. For example, the latter part of the seventh chapter of Romans is devoted to analyzing the nature of the conflict in human consciousness between these opposites.

Therefore the mentality to which Mrs. Eddy referred on page 489 of Science and Health, when she said, "The less mind there is manifested in matter the better," is the same as that to which Christ Jesus referred when he said, "The flesh profiteth nothing." It is the same evil to which Paul referred when he said, "The mind of the flesh is enmity against God." The separateness of the real man from this false mentality was also declared by Paul in the words, "So then with the mind I myself serve the law of God; but with the flesh the law of sin."

In her discovery and statement of Christian Science Mrs. Eddy has declared anew the nature of real Mind and true consciousness, as well as the method or practice by which the law and power of infinite Mind are available in the working out of our salvation, as a present and progressive overcoming of evil with good. No one is obliged to accept this science of salvation; but it exists for those who want it, and Christian Scientists earnestly desire to have it protected from both misapprehension and misrepresentation.

❖

[Frederick R. Rhodes in *Harrogate* (England) *Advertiser*]

In a report of a lecture under the caption "Intellectual and Spiritual Problems," reference is made to the subject of Christian Science. The lecturer stated that Christian Science was based upon a false metaphysics, but he did not substantiate his statement by any proof; surely such a method could not be considered very convincing by any audience.

The practical evidences of the healing and saving power of the Word of God, as understood and practiced in Christian Science, are surely a sufficient answer to such a remark as the above, and these have during the last half century spread themselves in countless thousands all over the civilized world. Christian Science certainly does teach that God is the only cause and creator, and therefore that everything which is real must partake of the same qualities as the cause from which it emanates; otherwise there would be more than one creator, and God would cease to be infinite.

Speaking from the only real point of view, that of infinite intelligence, man is never an originator or creator, but he unfolds or reflects the thoughts which originate in the infinite Mind, or God. When man thinks something which is not in accord with the truth about God, he only thinks he thinks, and in consequence does not express the truth. As it is impossible in any science to conceive of a principle except through the idea which correctly expresses it, so real or true thinking, through which we gain an understanding of the Science of Christianity, can only be the consciousness of the attributes of God, who is the Principle of this Science of being.

Our critic states that Mrs. Eddy contradicts herself because she says pain is unreal, and later that pain is the result of sin. It would be just as logical to say that the science of numbers is untrue or contradictory if we place the figure 5 on paper as the result of 2 times 2, and state that the 5 is unreal (*i.e.*, not correct), but that it is the result of wrong computation.

It is quite obvious that all the wrong sense of Christian Science betrayed by our critic is due to the inability to discern between the relative and the absolute. As Paul said, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The mortal sense of right or good is of no value in determining the real or the spiritual. Our Master, speaking of John the Baptist, said, "He that is least in the kingdom of heaven is greater than he." It is therefore through a higher human recognition of the real, and not in the mortal belief of knowledge, that we are eventually able to render ourselves servants "unto righteousness," and thus gain a sense of the exact or scientific knowledge of God.

Christian Science proves beyond a doubt that "the unity of humanity" will be ultimately brought about through the individual recognition of the one divinity, in which all the children of our Father-Mother God will dwell in that unity of thought and purpose which constitutes eternal harmony, or the kingdom of heaven. Mrs. Eddy writes on page 131 of "Miscellaneous Writings," "Christian Scientists preserve unity, and so shadow forth the substance of our sublime faith, and the evidence of its being built upon the rock of divine oneness,—one faith, one God, one baptism."

❖ ❖ ❖

[Written for the *Sentinel*]

## Ruth, the Moabitess

EMILY HOUSEHOLDER

To follow Truth, and leave the seeming all
For paths untried in erstwhile alien mead,
And see unlessened plenty from ripe harvest fall,
Annul the law, By sweat of brow shall be thy bread.

To glean with joy from every hope deferred
The precious sheaf of dauntless, patient trust;
To find in every thwarted aim the purpose stored,
Is answered prayer, replete and just;

To bring these treasures to Love's threshing floor,
Where tares nor moth nor mildew e'er can come,
Is garnered substance, full to running o'er,—
Is kingdom, heaven, and home.



Digitized by Google

# Christian Science Sentinel

Founded September, 1898, by
MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

Published Every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

WILLIAM P. McKENZIE ANNIE M. KNOTT, WILLIAM D. McCRACKAN
*Editor and Associate Editors*

Entered at Boston, Massachusetts, post office as second-class matter


# Editorial

## "Sound in sentiment"

THE Manual of The Mother Church brings to the attention of the student many startling side lights upon character. For instance, where there is set forth in Section 2 of Article XXVI the obligation of the teacher to his pupils "to watch well that they prove sound in sentiment and practical in Christian Science," this demand enables every one who reads it to perceive for himself a desirable ideal. There are passages of Scripture upon which the light falls clearly when such an ideal is accepted. For example, what is written in the fiftieth psalm, "When thou sawest a thief, then thou consentedst with him," could not be said of one who was "sound in sentiment."

A certain kind of thief is able to thrive only because of false sentiment in those he victimizes. Were those who thus become partners and assistants to correct their easy-going sentimentality, he would have to work as honest men do, and the world would receive a benefit from his life which now it does not receive.

For the sake of illustration a special case might be discussed. One day as a Christian Science practitioner was engaged in peaceful study, preparing himself for his sacred work, a visiting card was brought to him with the message that a pleasant looking young man wished to see him at once. For a few minutes he held the card in his hand, waiting on God for wisdom, and listening for the message of healing for the one who was seeking truth. He became instantly aware of something wrong, and of the necessity for caution on his part. When he went down to see the visitor, he found him a very suave speaker, who with glibness which betokened much practice, told of having made a long journey in order to visit his aunt, who lived in a large city not far away, and of being stranded for lack of funds when so near his destination. He said he was disappointed and mortified; but as his aunt was a Christian Scientist, he said, he felt sure that some one of that faith would help him on his way out of kindness to her, especially as the fare to the city beyond was not so very much.

The tale was told as smoothly as an actor's phrasing on his two hundredth night. The practitioner sensed the fraud, of course, but immediately went for his hat, and invited the young man to come with him. "We shall go to the telegraph office," he said, "and as the one in charge is well known to me, there will be no difficulty in having a wire sent to your aunt, telling of your plight, and she within an hour can forward you the money to finish your so nearly completed journey." At this the young man became visibly disturbed. He floundered confusedly in speech, saying at last that he could not so pain his aunt by sending any such request. The practitioner asked why he should object to asking for a small sum by wire, when he had already said that he was taking the journey to ask in person for a large sum by way of assistance. The embarrassment of the visitor so increased that he made an excuse to get away, and as soon as he could left the town. But he had gone through several states prior to that day, fattening on the credulity of easy-going, unpractical Christian Scientists. The point to be considered is that practical Christian Science would have healed both the dishonest man and his victims.

Let us notice what Mrs. Eddy says in regard to discernment. In "Miscellaneous Writings" (p. 117) we read: "The student of Christian Science must first separate the tares from the wheat; discern between the thought, motive, and act superinduced by the wrong motive or the true—the God-given intent and volition—arrest the former, and obey the latter. This will place him on the safe side of practice." A study of this passage will show that it is not necessary for our periodicals to be exposing the particular varieties of fraud, since no advantage would derive from any explanation of the methods of the unrighteous. The thing which is important is to have the righteous man become wise regarding his work and courageous in its performance. It has been proved over and over again that "the wicked flee when no man pursueth: but the righteous are bold as a lion."

In order to make this practical we might take the case of a fraudulent operator who claims to have a sister or mother on the other side of a wide continent, who he may say is an advertised practitioner. He may tell a tale of misfortune until the listener feels that this suppositional relative has been very neglectful, and he may out of that condition of false sentimentality be able to gather some monetary aid. By the time a letter has been written to the practitioner, who perhaps never had a brother, or never had a son, the operator has been able to go to new fields, and the fault remains uncorrected. Furthermore, the practitioner in question is called upon to write a great many futile letters in answer to these continual inquiries, which needless task takes up the time which should properly be devoted to practice. The telegraph system is at the service of those who wish to make inquiries; and the making of such inquiries, and the prepayment of the reply, would cost very much less than what is usually lost in giving assistance to the unworthy applicant.

The fact is that if Christian Scientists themselves will not encourage fraud through false sentiment, it will come to an end because unsuccessful. For deliverance from the many unclever operators who, according to reports, so crudely play upon sentimentality, a remedy may be found in the correction of whatever melodramatic sympathy may be felt for the beggar's inconsistent tale, and in the gaining of discernment whereby right mind reading is done. In other words, the remedy for the whole situation is in gaining an understanding of that Mind whereby the sick are healed.

Are not all the members of The Mother Church genuine partners in one great enterprise? If one member makes a fine demonstration, are not all blessed? If one member is an easy victim for error, may he not be in danger of being a channel for conveying discomfort to others; and is he not himself somewhat like an inefficient soldier who burdens another with his baggage? A distinct way for mutual help appears in this, that when one sees a thief he can avoid being a partaker with him. He can prevent him from thieving his time, his money, his peace of mind, and avoid becoming his agent to take away another's peace of mind, or character, or time. Mrs. Eddy asked cooperation from her students when she said (Miscellany, p. 130): "I have neither the time nor the inclination to be continually pursuing a lie—the one evil or the evil one. Therefore I ask the help of others in this matter, and I ask that according to the Scriptures my students reprove, rebuke, and exhort."

WILLIAM P. McKENZIE.



Digitized by Google

## Sabbath Observance

THE question of Sabbath observance is not only of deep interest to older students of Christian Science, but it is important that the pupils in our Sunday schools should have clear views on this question as on all others which relate themselves to human progress. A tendency of the present age is too often indicated by a sudden change from one extreme to another, and so we find many who at one time had been accustomed to think of Sabbath observance in a somewhat superstitious way, ready to dispense with it altogether, —except possibly to attend once in the day some place of worship. The Christian Scientist who desires to be led aright with respect to this question, or indeed any other which would promote growth in spirituality, will find much help in pondering deeply our Leader's words on page 206 of "Miscellaneous Writings," where she speaks of the passage "from flux to permanence, from foul to pure, from torpid to serene, from extremes to intermediate."

It is now very generally admitted that the Hebrews had adopted from the Babylonians a good deal which pertains to the institution of the Sabbath, and yet there can be no question that the children of Israel sought as no others had done to make it an occasion for spiritual advancement which could only come from a better knowledge of God and His law. We are all familiar with the fourth commandment, but it is startling to find a statute that the one who profaned the Sabbath should suffer the death penalty. It is very interesting to note that while Isaiah points away from mere ritualism and outward ceremonial and bids the people turn away from "new moons and sabbaths, the calling of assemblies," yet it is he who pleads for the true observance of the Sabbath, which must be based upon judgment and justice and thus bring salvation near to all the people.

Although it was contrary to the law for anyone to travel on the Sabbath or to do any work thereon, we read of Jesus taking a journey with his disciples on that day and plucking the ears of corn to satisfy their hunger. We at the same time read that the great Teacher justified them in so doing and said, "The sabbath was made for man, and not man for the sabbath." We also read that on two occasions when a wonderful demonstration of Truth's power was made in the synagogue, an attempt was made to convict him on the technical ground of violating the law relating to the Sabbath. In the case of the man who had the withered hand, perfect healing was realized in spite of the bitter criticism of mortal mind, and even before Jesus pronounced the man whole he said, "It is lawful to do well on the sabbath days."

The other instance was that of a woman who had been a helpless sufferer for eighteen years. We read that when Jesus saw her he pronounced her whole, and this called forth an indignant protest from the ruler of the synagogue, again on the technical ground that Jesus had healed on the Sabbath day. This the Master characterized as hypocrisy, and he reminded them that even the beasts of burden were cared for on the Sabbath day and that it was in accordance with the highest law that this woman should be freed from her long time bond on the Sabbath day. It is good to read that "all the people rejoiced for all the glorious things that were done by him," and it goes without saying that those who are to-day in the same mental attitude—looking for and rejoicing in the reappearing of the Christ-healing—will not be led astray in their desire to do what is right on the Sabbath day and every other day.

A close study of Paul's epistles reveals the fact that he was not held in bondage by a belief in the mere outward observance of the Sabbath, and yet there can be no question that all the days and all the hours were devoted by him to the establishment of God's kingdom on earth. In his epistle to the Romans he says: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." Again in his epistle to the Colossians he says, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come." To the Christian Scientist this would only mean that at all times and under all circumstances he must show himself to be above, not below, the ordinary standards, and prove conclusively that the great interest of his life is the truth which Christ Jesus practiced and taught, and which is to-day healing the sick not less surely than it did two thousand years ago. In speaking of the great church of the future Whittier wrote, "Its days shall all be holy time," and he added:—

> A sweeter song shall then be heard,—
> The music of the world's accord
> Confessing Christ, the Inward Word!
>
> That song shall swell from shore to shore,
> One hope, one faith, one love, restore
> The seamless robe that Jesus wore.

ANNIE M. KNOTT.

## "Come unto me"

THE words which form the title of this editorial have rung in the ears of Christendom since they became public in the sacred writings. An infinity of comfort, protection, compassion, and surcease from sorrow radiates from them. Obeyed and understood they save and heal the individual, sow the ground and gather the spiritual harvest, solve the perplexities of nations and hemispheres, open the seven seals of error and explode the hidden mines of evil's intent. Acting upon the call contained in these words the scientific Christian is ready to face the world, the flesh, and the devil, and to see their nothingness.

The reason why these words have not long since established the religious, social, political, and economic millennium on earth is that they have not been properly interpreted. Scholastic theology, which constantly errs by taking the letter and mistaking the significance of things spiritual, centuries ago gave these words the fatal personal twist which robbed them of their saving power and nailed them to a doctrinal platform on which is also written the misconception that Jesus claimed for himself that he was God. Thus the depth of nourishing compassion which the great Master put into these words was neutralized by the mistake which the pride of priesthood insisted upon associating with his human personality. It suffices to tell the receptive thought that Jesus himself never made the claim which mistaken theology has forced upon him, but that he called himself "the Son of God." The very words in Matthew's gospel which precede those which are here under consideration refute this error, for we read: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

Who or what, then, was this "me," this refuge for the weary? Was it the human personality of Jesus which was empowered to give rest to those "that labour and are heavy laden"? If that had been the case the hope of mankind must have disappeared at his ascension. Christian Science shows conclusively that the divine solace contained in Jesus' words sprang from his inseparable unity with the Christ, the Truth which makes free, which renders the yoke of obedience easy and the burden of spiritual power light. Jesus' own human



Digitized by Google

burden proved to be inexpressibly heavy; he could not have urged others to find solace in his own personal experience, but he invited the spiritually minded everywhere and for all time to come unto the Christ, whose activities are perpetually light and easy in Truth. Mrs. Eddy, speaking of the human Jesus' atonement, has said: "The burden of that hour was terrible beyond human conception. The distrust of mortal minds, disbelieving the purpose of his mission, was a million times sharper than the thorns which pierced his flesh. The real cross, which Jesus bore up the hill of grief, was the world's hatred of Truth and Love" (Science and Health, p. 50).

Centuries of darkness followed the attempt of scholastic theology to personalize this call, "Come unto me," left by Jesus for humanity's enlightenment. Essentially this error is identical with that which crucified him. The supposition of his persecutors was that they could destroy the light he brought into the world by extinguishing his human life. They therefore yielded to this temptation and sought his death. Judas betrayed him, the high priest thrust Pilate forward to sentence him, the passers-by mocked at him on the cross, all the disciples but John deserted him, all his followers save the faithful women, because the carnal mind expected to destroy the Christ, Truth, by crucifying the human Jesus. As though this did not suffice, relentless priestcraft with the passing centuries then theoretically raised this same human Jesus whom it had once lowered into the tomb and tried to place him on a throne as God. Would not the tomb and such a throne be equally burdensome to a human personality? Then let it be known far and wide, to the world's very boundaries, that the Christ, Truth, calls unto the weary everywhere, "Come unto me," and utters its urgent request to-day as it once did through Jesus, inseparably joined unto the Christ, and that Christian Science is practically demonstrating for all who have ears to hear and eyes to see the salvation of our Lord, the presence of the kingdom of heaven on earth.

WILLIAM D. MCCRACKAN.

## Mrs. Eddy's Letters

THE Christian Science Board of Directors on behalf of The Mother Church wishes to acknowledge gratefully the receipt of original autograph letters written by Mrs. Eddy from the persons named below. These letters have been given to The Mother Church for permanent preservation.

Edward P. Adams
George Wendell Adams
Mrs. Narcissa F. Adams
George W. Armstrong
Mrs. Mary E. Armstrong (Estate of Joseph Armstrong)
First Church, Atlanta, Ga.
A. A. Beauchamp
Mrs. Harriet L. Betts
Mrs. Helen W. Bingham
Miss Sue Ella Bradshaw
Mrs. Ruth Welles Brewster
Mrs. Annie C. Bridgers
Miss Jennie L. Bryan
Mrs. Mary M. Burbank
William S. Campbell
Miss Laurette Cate
Mrs. Geneva Mary Clippinger
Mrs. Janet T. Colman
Avery Coonley
Mrs. Queene Ferry Coonley
Mrs. Kate S. Corning
Mrs. Mary E. Harris Curtis
Miss Mary Alice Dayton
Adam H. Dickey
Mrs. Lillian S. Dickey
John V. Dittemore
Mrs. Julia Ford Eaton
Miss Mary E. Eaton
Alfred Farlow
Jesse L. Fonda
James F. Gilman
Miss Mary G. Gover
Mrs. Ada H. Hammond
Mrs. Camilla Hanna
Judge Septimus J. Hanna
Miss Mary Hatch Harrison
Thomas W. Hatten
Mr. and Mrs. Ormond Higman
Mrs. Elizabeth R. Hyskell
Martin F. Jackson
Fred M. Lamson
John C. Lathrop
Mrs. Laura Lathrop
Mrs. Mary Beecher Longyear
William P. McKenzie
Mrs. Jeannette R. McLellan (Estate of Archibald McLellan)
Edward A. Merritt
Gray Montgomery
Mrs. C. C. Moore
Miss Emily L. Moore (Estate of Mrs. Emily M. Meader)
William E. Morgan
James A. Neal
First Church, New Bern, N. C.
Mrs. Emma Easton Newman
Mrs. Helen Andrews Nixon
Mrs. Kate I. Nixon
Mrs. Elisabeth F. Norwood (Estate of Mrs. Eldora O. Gragg)
Miss Laura C. Nourse
Mrs. Caroline D. Noyes
H. C. Ochterbeck
Mrs. A. G. Park
Mrs. Blanche M. Poerstel
Bert Poole
Lewis Prescott
Miss Adeline T. Ricker
Miss Nemi Robertson
Miss Louise Schmidt
Miss Blanche S. Shannon
Frederick W. Sim
Miss S. Louisa Simonds
Mrs. W. D. Simpson
Judge Clifford P. Smith
Miss Georgiana Springer
Allison V. Stewart
Miss Helen L. Swasey
Mrs. Ella Peck Sweet
Miss Alice B. Tournier
Mrs. Mary B. Trevett
Miss Frances S. Turner
Amos Weston

The above names constitute the list of donors to November 1, 1917.

❖ ❖ ❖

# Among the Churches

## Current Notes

ALTON, ILL.—The congregation of First Church of Christ, Scientist, will this evening [Oct. 3] occupy the new quarters they have fitted up on Tenth Street, between Henry and Langdon Streets. The church bought the property, and the building has been transformed into one of the handsomest little edifices to be imagined. The main floor has an assembly room, which is capable of seating about one hundred people, with space for overflow in a reading room which adjoins the main auditorium.—*Alton Telegraph.*

LINCOLN, NEB.—At services held at eleven o'clock in the morning and repeated at eight o'clock in the evening the Christian Scientists of Lincoln dedicated their church building at Twelfth and L Streets on Sunday [Oct. 7]. The building was finished in 1912, but the dedication was postponed until after the mortgage was paid, September 24.

*Nebraska State Journal.*

WALLA WALLA, WASH.—A booth for *The Christian Science Monitor* was maintained at the Pioneer Pow-wow, September 13, 14, and 15. The Sunday school paid for the papers for this work. One hundred and fifty *Monitors* were ordered, of which one hundred were given out and taken from the booth. The remaining fifty were mailed by the distribution committee.

JACKSON, MISS.—Beginning November 1, 1917, First Church of Christ, Scientist, will have services Sunday evenings also, at eight o'clock.

❖ ❖ ❖

# The Lectures

PORTLAND, IND. (auspices First Church, Muncie).—John Randall Dunn, lecturer; introduced by Judge E. E. McGriff, who said in part:—

While I am not a Christian Scientist, I have a profound and deep respect for my friends who are; and although I do not understand their belief, I must confess they are receiving and imparting comfort and happiness through it. The little knowledge I have of the subject has not come to me as hearsay, but from sincere witnesses. I am thus informed that its advocates and believers have been brought from invalidism and from pain and suffering to health; that the mind is carried in a current of love, of charity, of benevolence, of happiness, of contentment and forgiveness. If, then, the



Digitized by Google

teaching of Christian Science will change pain and suffering to health and comfort, bitterness and hatred to love, evil tendencies into purity of thought and speech, and thereby bring mankind into one broad brotherhood, then I am willing to admit that these accomplishments enlist my admiration.

PETOSKEY, MICH. (First Church).—Paul Stark Seeley, lecturer; introduced by Mrs. Jeanne A. Chichester, who said in part:—

When we as Christian Scientists are inquired of in regard to our religion,—if it be indeed of divine origin and in truth the word of God, healing sickness and sin,—we reply only by asking such questioners to investigate the works which Christian Science is doing in every community throughout the world; we ask them to learn of the many who are being freed from bondage to sickness, sin, and the fear of death; we ask them to learn how, through the teaching and practice of Christian Science, the blind see, the lame walk, the deaf hear, the sorrowing are comforted, the discouraged and heavy-laden are relieved of their burdens, and happiness, health, love, and peace are brought into their lives here and now. We believe that these are some of the signs which Jesus promised should follow them that believe on him.

LOS ANGELES, CAL. (Second Church).—George Shaw Cook, lecturer; introduced by Archibald W. Edes, who said in part:—

One does not need to be a keen observer of the problems of the human race to know that above all else it desires salvation from something which it fears has power to harm. Christian theology has tried to solve the problem, and has presented to the human intelligence for consideration many differing plans of salvation, all of them postponing its realization to a future existence, if attainable at all. Many have tried to be satisfied with the different plans presented, but have nevertheless felt the instinctive urging of reason that they ought right now to be saved from trouble, discord, sorrow, limitation, despair, sin, sickness, and death.

Christian Science comes forward to solve the problem with an exact science, capable of demonstration, the exact opposite of material ecstasy or mesmeric emotionalism, without any taint of self-exploitation or of self-glorification, and says that salvation should be looked for right now, but that each one must work it out individually for himself. The means of doing this are provided in the Bible when correctly interpreted, and this correct interpretation has been given in "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

PORTLAND, ORE. (joint lecture).—Clarence W. Chadwick, lecturer; introduced by E. G. Crawford, who said in part:—

For ages men have been seeking the truth regarding life or existence. There have been many theories and many religions, all having in view the eternal or future existence, and purporting to proclaim the truth. Truth has been in all ages the greatest of all virtues, and when attempting to define it, we find that it simply means "that which endures." The Bible teaches that we shall know the truth, and the truth shall make us free. All mankind is seeking for this truth which makes free. The world is hungry for a definition of truth that will satisfy and make for human happiness. That the truth proclaimed by Christian Science has met this test is acknowledged by great numbers of people who know very little about Christian Science except that it does make better men and women, happier homes, kinder business men, and without doubt better citizens.

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.

CALIFORNIA—Oakland (First Church): Municipal Auditorium, 3 p.m., Nov. 25.
San Francisco (Fifth Church): Dreamland Rink, Steiner Street, near Sutter Street, 3 p.m., Nov. 25, and Native Sons Hall, 30 Mason Street, 8 p.m., Nov. 26.
San Jose: Victory Theater, 8 p.m., Nov. 27.
COLORADO—Boulder: Curran Opera House, 3 p.m., Nov. 25.
Fort Morgan: The New Isis Theater, 8 p.m., Nov. 23.
ILLINOIS—Chicago (First Church): Church Edifice, 4017 Drexel Boulevard, 8 p.m., Nov. 22 and 23.
Chicago (Third Church): Church Edifice, Washington Boulevard and Leavitt Street, 8 p.m., Nov. 22 and 23.
Chicago (Fourth Church): Harvard Avenue and West Marquette Road, 8 p.m., Nov. 26 and 27.
Chicago (Eleventh Church): Church Edifice, Logan Boulevard and Mozart Street, 8 p.m., Nov. 24.
Fairbury: Central Opera House, 8 p.m., Nov. 26.
Freeport: Masonic Temple, 8:15 p.m., Nov. 27.
Wheaton: Church Edifice, Main and Center Streets, 8:15 p.m., Nov. 26.
INDIANA—Kokomo: High School Auditorium, 3 p.m., Nov. 25.
IOWA—Independence: Church Building, 8 p.m., Nov. 23.
Iowa City: Church Room, 211½ Iowa Avenue, 3 p.m., Nov. 25.
Marshalltown: Church Edifice, Fifth and Main Streets, 8 p.m., Nov. 26.
Mason City: Congregational Church, 3 p.m., Nov. 25.
McGregor: Sullivan's Opera House, 8 p.m., Nov. 22.
KANSAS—Clifton: Electric Theater, 8 p.m., Nov. 26.
Coffeyville: Elks Home, 702 Maple Street, 8 p.m., Nov. 22.
KENTUCKY—Louisville (First Church): Macauley's Theater, 3 p.m., Nov. 25.
Paducah: Masonic Hall, 8 p.m., Nov. 23.
MICHIGAN—Hastings: Church Edifice, Church and Court Streets, 8 p.m., Nov. 16.
MISSOURI—Jefferson City: County Court Room, 8 p.m., Nov. 27.
Joplin: New Joplin Theater, 8:15 p.m., Nov. 23.
Kirkwood: Church Edifice, Washington and Clay Avenues, 3 p.m., Nov. 25.
NEW JERSEY—Asbury Park (First Church): Church Edifice, Third Avenue and Emory Street, 8:15 p.m., Nov. 20.
Cranford: Church Edifice, Springfield Avenue and Miln Street, 8:15 p.m., Nov. 23.
Passaic: Smith Academy, 42 Pennington Avenue, 8:15 p.m., Nov. 22.
Plainfield (Society): Plainfield High School, 8:15 p.m., Nov. 26.
NEW YORK—Buffalo (Third Church): Elmwood Music Hall, 2:30 p.m., Nov. 25.
Flushing: Church Edifice, 93 Murray Street, 8:15 p.m., Nov. 24.
Pleasantville: Library Hall, Great Oak Lane and Bedford Road, 8:30 p.m., Nov. 27.
OHIO—Dayton (Second Church): Memorial Hall, 8 p.m., Nov. 26.
Tiffin: Masonic Temple, 8:15 p.m., Nov. 27.
Toledo (First Church): Coliseum, 3:30 p.m., Nov. 25.
OKLAHOMA—El Reno: El Reno Theater, 8:15 p.m., Nov. 23.
Oklahoma City: Auditorium, 501 West California, 3 p.m., Nov. 25.
Okmulgee: Church Edifice, Eighth and Seminole Streets, 8 p.m., Nov. 27.
Shawnee: Shawnee High School, 8 p.m., Nov. 22.
Stillwater: Grand Opera House, 8 p.m., Nov. 26.
TEXAS—Marshall: City Hall Auditorium, 8 p.m., Nov. 22.
WISCONSIN—Beloit: Church Edifice, Bluff Street and Garden Lane, 8:15 p.m., Nov. 26.
Janesville: Church Edifice, 323 Pleasant Street, 8:15 p.m., Nov. 27.
Milwaukee (community lectures): Masonic Hall, 1175 Kinnickinnic Avenue, Bay View, 8:15 p.m., Nov. 20; Majestic Theater, 12:15 noon, Nov. 21; Council Chamber, 218 North Main Street, Wauwatosa Suburb, 8:15 p.m., Nov. 22; and Milwaukee Auditorium, 8:15 p.m., Nov. 23.



Digitized by Google

# Testimonies of Healing

It is six years since I turned to Christian Science for physical healing. My little girl's eyes were troubling her, and finally she became totally blind. I feared an operation, for she was barely five years old, and the gentleness of Christian Science appealed to me, so I sought the aid of a practitioner. Before many treatments had been given her, I discovered that I too was walking in darkness, that I was spiritually blind; but thanks to "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I was lifted out of that darkness into the glorious light of Truth. Just as surely as "a new heaven and a new earth" appeared to me, the light of day returned to my child. It was a joy to see her vision return. When I entered the practitioner's office for the first time I did not dream that such a precious gift was in store for me; truly my "light affliction" was but for a moment, and it did work for me "a far more exceeding and eternal weight of glory." From that time this gift of Truth has been "a lamp unto my feet, and a light unto my path," guiding, guarding, comforting me daily.

The healing has been permanent; no glasses have been required, and in fact this little girl will seldom wear a hat while playing in the bright California sunshine. Surely this is positive proof that the light no longer distresses her, and that her eyes do not trouble her in the least. I have had many difficulties to overcome in my journey from sense to Soul, and am grateful to Christian Science for aiding me to rise above them; but I feel most grateful for this one which meant my awakening. Through Christian Science my whole life has been beautified, and the world has taken on a different aspect; therefore I shall never cease to give thanks for the experience which revealed such abundant glories.

Is it then to be wondered at that I cannot find words sufficient to express my gratitude for Christian Science? I realize that my life alone can do that, and I strive now so to act that when weighed in the balances I shall not be found wanting.—Annie L. Wallis, Los Angeles, Cal.



On arriving back from the front after ten months' service in the trenches I testify to the strength and comfort received through Christian Science, which has taught me to pray aright, and has led me to the knowledge that God, divine Truth, is indeed a "shield and buckler" in times of what appears to mortal mind to be great danger. I cannot express in words the feeling of peace, "the peace of God, which passeth all understanding," which has come over me when things seemed darkest, with the knowledge that God was present and that there was no power opposed to His.

I went through three battles, and during all was unharmed. The whole time I did not touch medicine or go to a hospital, though being previously of such a delicate constitution that nobody believed I would last for long. I felt in fact stronger than the strong in great hardships and dangers, and when mortal mind did on occasion overshadow me with a sense of danger, by the study of Science and Health and prayer to the Almighty I was able to conquer this mental state and be again at peace.

I can never feel too thankful that I have been led through Christian Science to know the truth, and that I have proved for myself the power of God to be as available to us all now as it was in the days of our Lord. I pray that this testimony may be of help to my brothers who are about to enter into similar experiences.—Abel Smyth, Dublin, Ireland.

So much encouragement and so many benefits have come to me from reading the testimonies in the Christian Science periodicals, that I wish to express my gratitude for them and to testify to the healing power of Truth. I was led to investigate Christian Science when in great need of relief from physical suffering. Through an injury, blood poisoning was manifested in a severe form in the left leg. After three months' treatment under the best doctors, the family physician, my husband's most intimate friend, told us we must choose between surgery and Christian Science, as material remedies could assist no further. Having had previous experience with surgery, I was reluctant to try it again, but went to the surgeon and arranged to go into the hospital the day after Christmas, 1913.

On my way home, however, I decided that I could not then allow the use of the knife on my leg, so immediately telephoned to my husband, asking him to engage a Christian Science practitioner. Although unable to get to and from the surgeon's office alone, I found strength to go about seven miles on street cars to the office of the practitioner, and the second day following I realized for the first time what Truth can and does do. It was Christmas day, and as I much desired to see my family, I telephoned the practitioner to that effect. As a result I was enabled to go on four different street cars and spend several hours with my family, also to call on a sick friend who lived up three flights of stairs, and all this without pain or inconvenient fatigue.

My complete healing was slow, as my thought was filled with so-called material laws and its trend was very material. During the period of treatment I was most wonderfully healed of sciatica, from which I had suffered intensely. The pain left instantly, and there has been no return of it. Pleasure in the use of stimulants was overcome in the first treatment, and I have never taken an alcoholic stimulant since. As understanding has become clearer I have gained relief from weakness resulting from a major operation performed before I knew the power of Truth. Many other material benefits have come to me and mine, but we are most grateful for the mental freedom which a realization of the truth has brought into our lives.

I am very grateful for all our church services, especially the midweek meeting, as the reading from the desk and the testimonies given always provide that food which is so much needed. The periodicals are a source of much benefit, each serving a purpose. Science and Health has proven a blessing that words cannot estimate, in opening up for me the Bible and making it daily a source of courage and spiritual uplift. I had not read it for many years and had not attended church for fifteen; but not more than four or five services have been missed since the first Science service we attended on Christmas eve, 1913. The lectures are also much appreciated; in fact the system of education of the Christian Science movement is wonderful in its breadth. For it all we owe never ending gratitude to our revered Leader, Mrs. Eddy. I daily thank our heavenly Father-Mother God for the many blessings received through the study of Christian Science.

Susie Eberdt Hoomes, Chicago, Ill.

I hereby corroborate the above testimony of my wife, and might add that she has also been healed of nervousness of long standing. Before this blessed truth was presented to her she was unable to compose herself except for a short period of time.

Words are inadequate to express the gratitude I owe to God for the manifold blessings received since Christian Science came into my life nearly three years ago. I have been healed of profanity of many years' standing, and of the



Digitized by Google

liquor habit covering a period of thirty years. Without any special treatment both of these left me. Pyorrhœa, a disease considered incurable by most dentists, has been overcome. Prior to coming into Christian Science I had lost several teeth because of this malady, but to-day there is not a trace of it left. I have also been healed of many minor ailments and have had many demonstrations in business problems. My disposition has been much improved, and altogether I am a better man in every way. Surely I am profoundly grateful to Jesus the Wayshower, and to Mrs. Eddy, who has revealed to us this wonderful truth that makes men free.

WILL PENDLETON HOOMES.

✧

From childhood I was afflicted with what is known as tuberculosis of the hip and spine, and had had two operations when I was but two years old. When Christian Science came to me I was in great pain and confined to my bed. I was wearing a brace day and night, and the doctor said I would have to wear it for eight years at least. Instead of my days growing brighter, they were getting darker. The doctor finally called in a specialist, who said my only hope lay in an operation; but I dreaded the thought and wished myself away from this world. At the darkest moment my sister asked me to try Christian Science, saying she knew it would help me. When I began treatment I had thirteen open wounds; but these were healed in four weeks, and in six months the brace was discarded. After the third treatment I got out of bed and began to help my mother with the household duties. I have not had a sick day since.

I am full of thankfulness to our dear Father-Mother God for this wonderful healing, and feel very grateful to Mrs. Eddy for giving us this beautiful truth, which has put joy and health into my life. Christian Science is daily bringing happiness and harmony to my whole family, and this adds to my gratitude.—KATHRYN ARMBRUSTER, New York, N. Y.

✧

When I first took notice of Christian Science, it was with an attitude of contempt, though I had never looked between the covers of Science and Health. When I finally gained the consent of mortal egotism to regard Christian Science with some respect, it was not for physical healing, but because of the effect of its teachings upon others. I have however frequently experienced its beneficial effects in relieving pain and restoring health and comfort. For many years I suffered intensely from nervous headache. Twenty years ago I was released from that bondage through Christian Science, and although for several years there were occasional symptoms of the trouble, a little application of the truth was sufficient to cause them to vanish like mist before the sun.

I also suffered from the frequent presence of gallstones; but one treatment in Christian Science freed me from that trouble seventeen years ago, and I have had no symptom of it since. Among my acquaintances there is much comment on my general health, strength, and activity, on my youthful disposition and temperament, although I am past sixty-five years of age. When engaged in manual labor I have worked side by side with men of less than half my age, and my part of the work has never fallen behind.

The experience which has afforded me the greatest peace and joy was in regard to my work. Christian Science has inspired me with moral courage to do that which I clearly ought to do, regardless of criticism. As a young man I obtained a university education, and for many years taught with success; but like many others I thought teaching too slow, and so tried other lines of work, with only indifferent results. I had qualified for a professional vocation, but followed vocations requiring hard manual labor. So long as I continued such lines of industry, no matter how diligently and faithfully I labored, a sense of limitation oppressed me.

When *The Christian Science Monitor* was established, I began to read it from the very first and have missed but few numbers since, so that I have thus kept in touch with modern developments in school teaching. A year and a half ago my wife persuaded me to resume teaching, although with the exception of occasionally substituting or doing private tutoring I had not taught for many years. With the help of a practitioner it was made clear that such was the right thing to do. I therefore presented my credentials from the university to the state normal school at Gunnison, for which I received full credit, and with a few weeks' attendance, taking modern subjects, I was graduated with a life certificate to teach in any of the public schools of the state. I was the first one of this class to begin teaching after graduation, and have been teaching almost constantly since.

It is a matter of surprise to nearly everybody that one of my age, who had been so long out of the work of teaching, could resume it so easily, and at once take a stand in modern methods even in advance of the average among young teachers. I want to add that the fountain of youth, like the kingdom of heaven, is within.

THOMAS C. CLAYTON, Montrose, Cal.

It is now more than five years since I first became interested in Christian Science. I did not think of it as a healing agent at the time, but after having read a few pages in Science and Health I laid off glasses which had been worn steadily for three years. The physician who examined my eyes had said I should never do without them and would require stronger lenses as I grew older. There has been no return of the eye trouble, nor have I worn the glasses since.

Numerous other healings followed, including the overcoming of chronic stomach disorder. I have relied on nothing but Christian Science since I began its study. I wish especially to say to those who seem to be hampered by the error known as limitation, that our every need has been met through the loving help of a practitioner whom we have never seen. Our understanding has been opened to know that God is an ever present help in trouble, and that our supply is spiritual, not material. I corroborate my husband's statement that while we were looking down for our supply no good results came, but when we turned away from material things and looked only to the one Mind to lead us, our supply came abundantly.

We both enjoy the *Monitor*, it is so very educational. We are constant readers of the *Sentinel* and *Journal* and find our every need is being met by our daily study of Christian Science. To say that we are thankful is far from expressing our appreciation of all the good that has come to us. We can do that only by striving each day to live in accordance with the teachings of divine Love.—MRS. LESLIE CLAYTON.

✧

Every day I feel thankful for the privilege of being a student of Christian Science. I did not become interested in this teaching through any physical healing, but when told of it by a member of my family who became interested while I was away on a long visit, I knew at once it was the religion for which I had been looking; and so it has proved. I was laboring under a sense of self-condemnation because I failed to find what I wanted and what other people seemed to get in other churches. It is such a privilege now to be able to enjoy the study of the Bible and to do this studying intelli-



Digitized by Google

gently. I have had a great deal of physical healing, some of it instantaneous and some very slow, and I am glad to know of the great Physician who heals all our diseases.

I would like to give one experience which occurred about a year ago, in the hope that it may prove helpful to some one else. In getting ready to go away for the summer I was very busy, and on the day of our departure I was conscious of having a sore throat, but ignored it. After a night on a sleeper, a belated journey the next day, and then a long ride in a cold rain to our destination, I felt very ill. At night I was obviously so sick that my husband was much disturbed, and finally I became fearful myself, as we were far from any help. After I went to bed the thought came to me clearly that I was just as near God there as anywhere, and that He is the only physician needed. Then I worked on mentally, applying my understanding of Christian Science, until in about three-quarters of an hour I was absolutely relieved of all the acute symptoms of pneumonia. I cannot tell how grateful I was to be able to prove the ever presence and availability of divine Love.

This experience taught me that ignoring error is not accomplishing anything; one should meet it squarely, recognize it for what it is, and cast it out. I am indeed grateful for Christian Science.

ALICE DAY BAKER, Indianapolis, Ind.

✧

When quite young I became interested in Christian Science through the healing of a small growth underneath my chin. Although not sufficiently in earnest to hold the truth as a living reality, when trouble or difficulty came I always turned to Science for help and received it. Years went on, and after my marriage and the birth of a little girl I felt more inclined to use this beautiful truth, if not for my own sake for the sake of the child and those about us, as I wanted her to be a Christian Scientist.

Since that time we have had many proofs of God's loving care. When our daughter was two and a half years old she fell against the corner of the stove, breaking her collar bone. As soon as we realized what had happened I telephoned to a practitioner, and in about fifteen minutes the child was laughing again; in a week the soreness was all gone. Numerous other ills have disappeared in the same way. For the physical healing I am grateful, but more so for the mental and moral uplift and for a better understanding of God as a loving Father-Mother, gained through Mrs. Eddy's teachings.—OLIVE E. IVERSON, Victoria, B. C., Canada.

✧

For a long time it has seemed to me that I ought to express publicly, through our publications, my gratitude for the beautiful healing and the many other blessings experienced in Christian Science. This teaching was presented to me three years ago by a friend who handed me a copy of the *Sentinel*. When reading the testimonies I found one by a woman who had been healed of a disease similar to that from which I suffered. As I read on through the testimonies the light of their truthfulness, and the joy they expressed, made me think, if these people could be healed in Christian Science, why could not I?

I was said to be suffering from intestinal indigestion, organic heart trouble, inflammatory rheumatism, and an internal disease, besides a tumor from which much pain was experienced. Several physicians told me I could not get well; that I could not undergo an operation, as my heart was too weak, and that I must look for the end at any moment. It seemed as if the medicine given me for one disease worked against another. I always took something to make me sleep, but even when the doctor told my family he had done all he could, I still had hope.

About a month after reading the *Sentinel* I decided to attend the Sunday service at the Christian Science church. I went alone, but met my friend there, and after the meeting asked her where I could find a practitioner, as I wanted help. She gladly introduced me to one, and treatment was begun that day. After the first present treatment I was able to eat solid food, which had been denied me so long, without suffering any distress, but it was three months before I was free from all the ailments. The practitioner was very patient with me in explaining the many seeming contradictions in the Bible, so that it has become an interesting study, whereas before coming into Christian Science it was seldom read, although I was a member of a church.

My healing was complete, and I have never had a return of any of the diseases. Glasses which had been worn for years were laid aside after the third treatment, and I am perfectly well and happy. Never a day passes without my going through the weekly Lesson-Sermon, and the *Journal* and *Sentinel* are my companions; in fact I do not have time to read and study anything but Christian Science literature.

I gladly give thanks to God, and am most grateful to Mrs. Eddy for this understanding of the truth; I am also deeply grateful to all who have helped me in Christian Science. I am striving each day to rise into a higher sense of Life and Love.—MRS. L. H. WILLIAMSON, Eatontown, N. J.

✧

With a grateful heart I relate some instances in which I have experienced blessings through Christian Science. Some years ago I was taken with acute stomach trouble, which caused me intense pain for about two days. During this time two doctors were called, but they could give no relief. Then my wife telephoned to a Christian Science practitioner who resided at a distance of some three hundred miles. Immediately after the practitioner began to treat me the pain left, and I have not felt it since. About two years ago my right hand was badly injured in a machine, and the doctor at the hospital where the hand was dressed said it was absolutely necessary to amputate at least one finger. I would not allow him to do so, however, and after about two months' absent treatment from the same Christian Science practitioner, the hand was healed.

Many other difficulties of less importance have been overcome through Christian Science, but above all is the calm and peace of consciousness in knowing that we have a God who is omnipotent Love to lean on. I am very grateful to Mrs. Eddy, and admire her courage in bringing this truth to an unsympathetic world and against so many odds.

A. C. PETERSSON, Kalmar, Sweden.

✧

[Translated from the French]

It gives me much joy to express my gratitude for all the benefits I have received through Christian Science. For two years I had medical treatment for a stomach trouble, but despite the physician's care the trouble became aggravated. During the winter of 1915-16 I could not even retain milk, and the physician advised an operation. At that juncture, however, a person with whom my family was acquainted came and talked to me about Christian Science, and I went to see a practitioner, who declared herself ready to lend assistance. I very soon felt better, and as a result of a few treatments was able to eat any food that was placed upon the table. In two months I was healed.

Since my healing took place, all the members of my family



Digitized by Google

have been benefited through Christian Science. My son was taken with appendicitis while doing military service in July, 1916, and as an operation was expected to be performed, he wrote us, asking us to apply for Christian Science treatment in his behalf, as he did not want to submit to an operation. After a few days he was able to join his battalion. My husband, who for years suffered with rheumatism and was obliged every winter to stay in bed for several weeks, has not missed one day's work since becoming acquainted with Christian Science. My eldest daughter has been healed of neurasthenia. She has also experienced healing after a fall on the ice, as a result of which she sprained her ankle.

For all these benefits which we have received, both in a mental and in a physical way, we are very grateful to God; also thankful to all who have helped us, and especially to Mrs. Eddy, who has given to the world this beautiful truth which heals all our infirmities.

MATHILDE RENAUD, Geneva, Switzerland.

✧

I wish to express my gratitude for what Christian Science has done for me. I came into it not for any particular physical healing, but for a change of thought, as I was doing a lot of wrong thinking. When I had been interested in this teaching only four days a sign was given me, showing that divine Love was already at work. From babyhood up to the time I became interested in Christian Science, a period of thirty-five years, I had the habit of biting my finger nails. My parents could not break me of this habit, and my wife had no better results, although I often felt much ashamed.

I had been interested in Christian Science less than a week, when in studying the Lesson-Sermon one night I happened to look at my hands, and saw to my astonishment that the finger nails were fully grown, as any normal nails should be. This healing took place over two years ago, and the desire to bite my nails has entirely disappeared. For this healing I am very grateful, and also for the better understanding of the Bible and of man's relation to God.

ROSWELL C. WHITMORE, Needham, Mass.

✧

One evening about five years ago I was passing a hall where a lecture on Christian Science was being given. Curiosity led me to enter, and after listening for a time I was convinced that what the lecturer stated was true. The following Sunday I went to the Christian Science reading rooms and began to read the literature.

Some time after this I had a severe illness, and not having enough understanding of Truth to protect myself, I was persuaded to call in a throat specialist. The trouble was diagnosed as laryngitis, and I was told that it would affect the lungs and that there was no hope for me. This was a great shock to my family and myself, but I dismissed the doctor and then went to a Christian Science practitioner for treatment. I had lost my voice and could speak only in a whisper. After having treatment my voice came back, and I felt so uplifted that I went home to comfort my family with the assurance received, namely, that there was hope and life for me.

I felt that I was healed in that first treatment, but a few weeks passed before the full manifestation came. In view of the fact that I had not spoken above a whisper for a year, and was suffering from hemorrhage of the lungs, to me this seemed quite wonderful. I then took my books and the Lesson-Sermons and went to work in earnest. This wonderful change in me so impressed my wife that she said it destroyed all her fear concerning me. She was so convinced that what I had was the truth, that she left her church, and we are now journeying hand in hand on the road which leads to a clearer discernment of Truth.

My healing occurred over two years ago, and it has astonished the physicians and all who knew me, for they see the wonderful change that has taken place. My heart is full of thankfulness to God, also of gratitude to our beloved Leader and to all who have helped me to find this new and true sense of Life. I trust so to live that my life may testify to the fact that the Christ is here on earth.

W. TREMEWAN, Swansea, Wales.

I desire to confirm all that is in the foregoing testimony by my husband. I am very grateful both for his healing and for the revelation of this truth, which has changed our whole outlook on life. We now lean on God alone for our protection and support.—MRS. M. A. TREMEWAN.

✧

Having been interested in Christian Science for about seven years, I feel I have much for which to be grateful, as it has met my every need. One thing in particular I would especially like to mention,—a demonstration over what is known as bloody flux, a disease which sometimes proves fatal. I felt badly one whole day, and tried to work for myself with what understanding I had of Science; but as I kept getting worse I called for help. The first day there was not much relief, for I had let in fear, just as I had two years before when suffering with the same disorder; but when the fear was conquered, the trouble was all overcome.

Another beautiful demonstration was over the effects of contact with poison ivy. I was in such a condition that I could not wear any tight clothing or even get my shoes on, but was healed in less than a week through the faithful work of a practitioner. My eyesight has also greatly improved. A specialist had told me that the optic nerve was practically gone, and that glasses really did no good except to lessen the strain. Now I can see to do finer and closer work without my sewing glasses than I could do before with them, and all my reading is done without their assistance, some of it by very poor gaslight. I feel very grateful to Mrs. Eddy, our beloved Leader, and am thankful for our literature, as it is a great help to all mankind.

JOSEPHINE DOOLY, Kansas City, Mo.

✧

Christian Science came to me sixteen years ago, at a time when I longed and prayed to know and to do what was right, and through its teaching I have gained the peace "which passeth all understanding." I would say to all who are sick and weary that if they will patiently and conscientiously study and apply the teachings of Christian Science, they will gain health and peace. I was healed in one treatment of goiter and anæmia, and have had no return of these troubles. Since then catarrh, chronic headaches, backache, sore feet, and many other ailments have been overcome. I am grateful for all these experiences of healing, but more so for the overcoming of hatred, jealousy, envy, and other phases of sin.

I rejoice daily for the understanding of God and the Bible which I have gained through the study of the Christian Science literature. During the past year I have had more time to study Mrs. Eddy's books and have gained in spiritual understanding. In Science and Health (p. 367) Mrs. Eddy writes, "I long to see the consummation of my hope, namely, the student's higher attainments in this line of light." I am endeavoring to do my part in fulfilling this hope.

JANE A. STOBS, De Kalb, Ill.



Digitized by Google

# From Our Exchanges

[Shailer Matthews in *The Constructive Quarterly*]

The ethics of Jesus, his faith in a loving God as well as in a God of justice, his insistence upon the superiority of the personal over the economic, have long since passed beyond the limits of any ecclesiasticism, and too often unrecognized have become a part of the democratic tendency itself. The church ought to seize upon and adapt itself to this fact. The preacher of righteousness should be possessed of a contagious idealism that shall spread beyond the limits of his own immediate congregation into the social movements of the day.

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

Who is the angel of the new day, its dawn now red with sacrifice, but dimly radiant with the promise of a better time to be? Who is it that holds out the only hope of a world made wiser by its folly and nobler by its suffering? Who is it that has haunted our hearts during these bitter days, his keen sword felt in our sharp questionings, his ineffable touch softening our sorrow, his presence made manifest in the new crucifixion of humanity? It is the eternal Christ.

[John A. Hutton, D.D., in *The Christian World*]

It is too soon to forecast on what new basis the general life will be resumed. But it is the very time for saying to ourselves and to one another what the basis was of that civilization which has just failed. We might put our experience on the tombstone of that immense fabric of knowledge and science and human pride which is now dying in agony, and write for the guidance of the generations to come an old line of wisdom: "Except the Lord build the house, they labour in vain that build it."

[*The Methodist Recorder*]

Of the things that used to divide the churches,—doctrine, snobbery, politics, and organization,—the last is the most stubborn to-day. More than anything else it thwarts the universal desire for the undoing of "our unhappy divisions." Discussions of reunion always center in the question, How shall the church be governed?

[*The Christian Work*]

One of the most deadly temptations in life is to mistake a thoroughfare for a terminus, and to regard what is intended to be a means as an ultimate end. When we make a material thing a terminus, we only exist; when we make the material a thoroughfare to the spiritual, we begin to live.

❖ ❖ ❖

## Christian Science Sentinel

Subscription price payable in advance:

Postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Subscriptions to the SENTINEL will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

Bound Volume XVIII: (Sept. 1915 to Sept. 1916). Cloth, $4.25; half calf, $5.00. On earlier volumes write for prices.

MONEY EQUIVALENTS

| £ | s. | d. | Francs | Marks | Guilders | Kroner |
|---|---|---|---|---|---|---|
| $9.00 = 1 | 17 | 0 | 47.25 | 38.07 | 22.22 | 33.46 |
| 3.00 = 0 | 12 | 4 | 15.75 | 12.70 | 7.41 | 11.15 |
| 2.00 = 0 | 8 | 3 | 10.50 | 8.45 | 4.94 | 7.43 |
| 1.00 = 0 | 4 | 2 | 5.23 | 4.23 | 2.47 | 3.72 |

Make remittances payable to The Christian Science Publishing Society.

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## From the Publishing Society

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This small volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, and which will occupy the minimum space and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

This new edition is not yet ready for delivery, but orders will be placed on file and filled in the order of their receipt.

Orders for the Vest Pocket Edition should be addressed to
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Short Volume of Der Herold der Christian Science

Announcement was made in the *Sentinel* of November 3 that, beginning with January, 1918, *Der Herold der Christian Science* will be printed with alternate pages in English. The type also will be changed and it has been thought best to end volume 15 with December, 1917, making it a volume of nine numbers. This will in no way affect subscriptions which will be continued to the month with which they would regularly terminate. The index to be used in binding volume 15 of Der Herold will be found in the December number.

## New Publications

The article "Possession," by Adam H. Dickey, C.S.D., has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

The price for other pamphlets will be found in the first column on the second cover page of this periodical.

## Notice to Librarians

Librarians of Christian Science reading rooms are requested to continue the use of the regular blanks on which they have been ordering Mrs. Eddy's works until new blanks are supplied for this purpose.

## From the Editor

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

❖ ❖ ❖

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# Science and Health

## With Key to the Scriptures

By Mary Baker Eddy

Has Been Translated into the French Language
And is Now Published with

## Alternate Pages in English and French

Printed on fine paper, and bound in cloth similar to the cover used on the English edition. Price, one to five copies inclusive, each $3.50; six or more, each $3.25.

Printed on Oxford India Bible paper in same style as regular pocket edition of Science and Health, Morocco binding, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include both English and French editions, and different styles of binding.

---

## Vest Pocket Edition of Science and Health

(3 1/16 x 4 5/16 inches)

Especially prepared to fit small pocket of a soldier's or sailor's uniform. Printed on Bible paper and bound in khaki-colored ooze leather, with overlapping edges, stamped in gold.

Single copy, $3.00. Twelve or more, each $2.75. Now on the press. Orders will be placed on file and filled in the order of their receipt.

The Christian Science Publishing Society
BOSTON, U. S. A.

---

# Le Héraut de Christian Science

A new monthly periodical containing a translation in French of articles from The Christian Science Journal, Christian Science Sentinel, and The Christian Science Monitor, will appear with the issue of January, 1918. These articles will be published with

## English Text Opposite the Pages in French

Christian Scientists will welcome Le Héraut de Christian Science as a further fulfillment of Mrs. Eddy's purpose of Der Herold der Christian Science, namely (Miscellany, p. 353), "to proclaim the universal activity and availability of Truth."

Subscriptions at $2.00 per year are now invited by the Publishers

The Christian Science Publishing Society
BOSTON, U. S. A.

Digitized by Google

# From Our Exchanges

[Shailer Matthews in *The Constructive Quarterly*]

The ethics of Jesus, his faith in a loving God as well as in a God of justice, his insistence upon the superiority of the personal over the economic, have long since passed beyond the limits of any ecclesiasticism, and too often unrecognized have become a part of the democratic tendency itself. The church ought to seize upon and adapt itself to this fact. The preacher of righteousness should be possessed of a contagious idealism that shall spread beyond the limits of his own immediate congregation into the social movements of the day.

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

Who is the angel of the new day, its dawn now red with sacrifice, but dimly radiant with the promise of a better time to be? Who is it that holds out the only hope of a world made wiser by its folly and nobler by its suffering? Who is it that has haunted our hearts during these bitter days, his keen sword felt in our sharp questionings, his ineffable touch softening our sorrow, his presence made manifest in the new crucifixion of humanity? It is the eternal Christ.

[John A. Hutton, D.D., in *The Christian World*]

It is too soon to forecast on what new basis the general life will be resumed. But it is the very time for saying to ourselves and to one another what the basis was of that civilization which has just failed. We might put our experience on the tombstone of that immense fabric of knowledge and science and human pride which is now dying in agony, and write for the guidance of the generations to come an old line of wisdom: "Except the Lord build the house, they labour in vain that build it."

[*The Methodist Recorder*]

Of the things that used to divide the churches,—doctrine, snobbery, politics, and organization,—the last is the most stubborn to-day. More than anything else it thwarts the universal desire for the undoing of "our unhappy divisions." Discussions of reunion always center in the question, How shall the church be governed?

[*The Christian Work*]

One of the most deadly temptations in life is to mistake a thoroughfare for a terminus, and to regard what is intended to be a means as an ultimate end. When we make a material thing a terminus, we only exist; when we make the material a thoroughfare to the spiritual, we begin to live.

❖ ❖ ❖

## Christian Science Sentinel

Subscription price payable in advance:

Postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Subscriptions to the SENTINEL will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

Bound Volume XVIII: (Sept. 1915 to Sept. 1916). Cloth, $4.25; half calf, $5.00. On earlier volumes write for prices.

MONEY EQUIVALENTS

| £ | s. | d. | Francs | Marks | Guilders | Kroner |
|---|---|---|---|---|---|---|
| $9.00 = 1 | 17 | 0 | 47.25 | 38.07 | 22.22 | 33.46 |
| 3.00 = 0 | 12 | 4 | 15.75 | 12.70 | 7.41 | 11.15 |
| 2.00 = 0 | 8 | 3 | 10.50 | 8.45 | 4.94 | 7.43 |
| 1.00 = 0 | 4 | 2 | 5.23 | 4.23 | 2.47 | 3.72 |

Make remittances payable to The Christian Science Publishing Society.

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## From the Publishing Society

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This small volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, and which will occupy the minimum space and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

This new edition is not yet ready for delivery, but orders will be placed on file and filled in the order of their receipt.

Orders for the Vest Pocket Edition should be addressed to
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Short Volume of Der Herold der Christian Science

Announcement was made in the *Sentinel* of November 3 that, beginning with January, 1918, *Der Herold der Christian Science* will be printed with alternate pages in English. The type also will be changed and it has been thought best to end volume 15 with December, 1917, making it a volume of nine numbers. This will in no way affect subscriptions which will be continued to the month with which they would regularly terminate. The index to be used in binding volume 15 of Der Herold will be found in the December number.

## New Publications

The article "Possession," by Adam H. Dickey, C.S.D., has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

The price for other pamphlets will be found in the first column on the second cover page of this periodical.

## Notice to Librarians

Librarians of Christian Science reading rooms are requested to continue the use of the regular blanks on which they have been ordering Mrs. Eddy's works until new blanks are supplied for this purpose.

## From the Editor

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

❖ ❖ ❖

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# Science and Health

## With Key to the Scriptures

By Mary Baker Eddy

### Has Been Translated into the French Language And is Now Published with

## Alternate Pages in English and French

Printed on fine paper, and bound in cloth similar to the cover used on the English edition. Price, one to five copies inclusive, each $3.50; six or more, each $3.25.

Printed on Oxford India Bible paper in same style as regular pocket edition of Science and Health, Morocco binding, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include both English and French editions, and different styles of binding.

---

## Vest Pocket Edition of Science and Health

(3 1/16 x 4 5/16 inches)

Especially prepared to fit small pocket of a soldier's or sailor's uniform. Printed on Bible paper and bound in khaki-colored ooze leather, with overlapping edges, stamped in gold.

Single copy, $3.00. Twelve or more, each $2.75. Now on the press. Orders will be placed on file and filled in the order of their receipt.

The Christian Science Publishing Society

BOSTON, U. S. A.

---

# Le Héraut de Christian Science

A new monthly periodical containing a translation in French of articles from The Christian Science Journal, Christian Science Sentinel, and The Christian Science Monitor, will appear with the issue of January, 1918. These articles will be published with

## English Text Opposite the Pages in French

Christian Scientists will welcome Le Héraut de Christian Science as a further fulfillment of Mrs. Eddy's purpose of Der Herold der Christian Science, namely (Miscellany, p. 353), "to proclaim the universal activity and availability of Truth."

Subscriptions at $2.00 per year are now invited by the Publishers

The Christian Science Publishing Society

BOSTON, U. S. A.

Digitized by Google

# Works on Christian Science

**Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook**

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include both English and German editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1,103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each, $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

---

**Quantity prices are on shipments to one address only,** but quantity lots at quantity prices cannot be made up of different books or of different styles of binding. *Attention is called, however, to the exception to this rule which is made in the cases of Science and Health, and of Miscellaneous Writings, as given under these titles in this price list.*

---

*Address all orders for above works, and make remittance by New York or Boston draft or money order, to*

**THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U. S. A.**

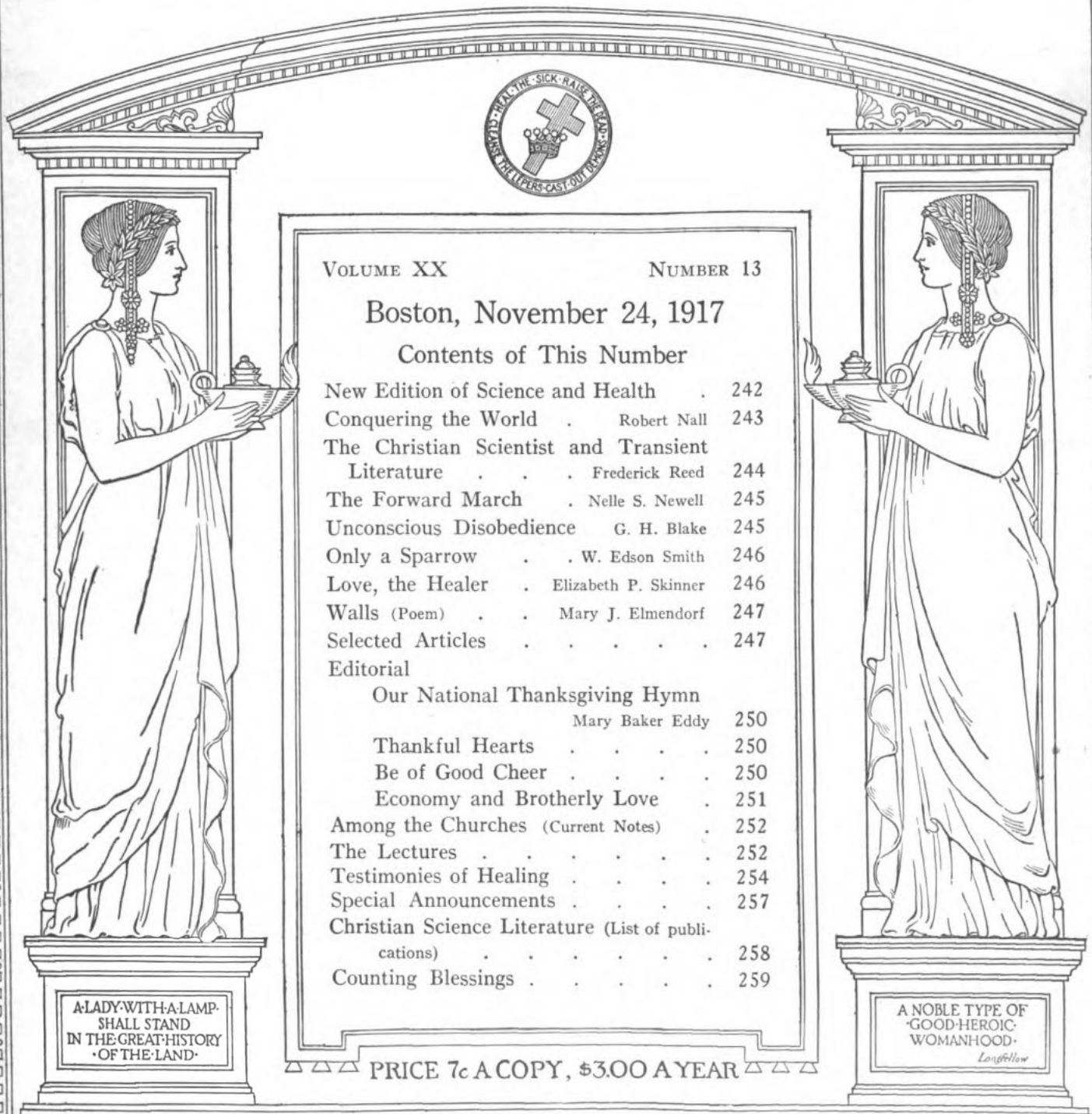
Digitized by Google

NOV 23 1917

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.

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




VOLUME XX NUMBER 13

Boston, November 24, 1917

Contents of This Number

New Edition of Science and Health . 242
Conquering the World . Robert Nall 243
The Christian Scientist and Transient Literature . . . Frederick Reed 244
The Forward March . Nelle S. Newell 245
Unconscious Disobedience G. H. Blake 245
Only a Sparrow . . W. Edson Smith 246
Love, the Healer . Elizabeth P. Skinner 246
Walls (Poem) . . Mary J. Elmendorf 247
Selected Articles . . . . . 247
Editorial
Our National Thanksgiving Hymn Mary Baker Eddy 250
Thankful Hearts . . . . . 250
Be of Good Cheer . . . . . 250
Economy and Brotherly Love . 251
Among the Churches (Current Notes) . 252
The Lectures . . . . . 252
Testimonies of Healing . . . . 254
Special Announcements . . . . 257
Christian Science Literature (List of publications) . . . . . 258
Counting Blessings . . . . . 259

PRICE 7c A COPY, $3.00 A YEAR

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
BOSTON U.S.A.

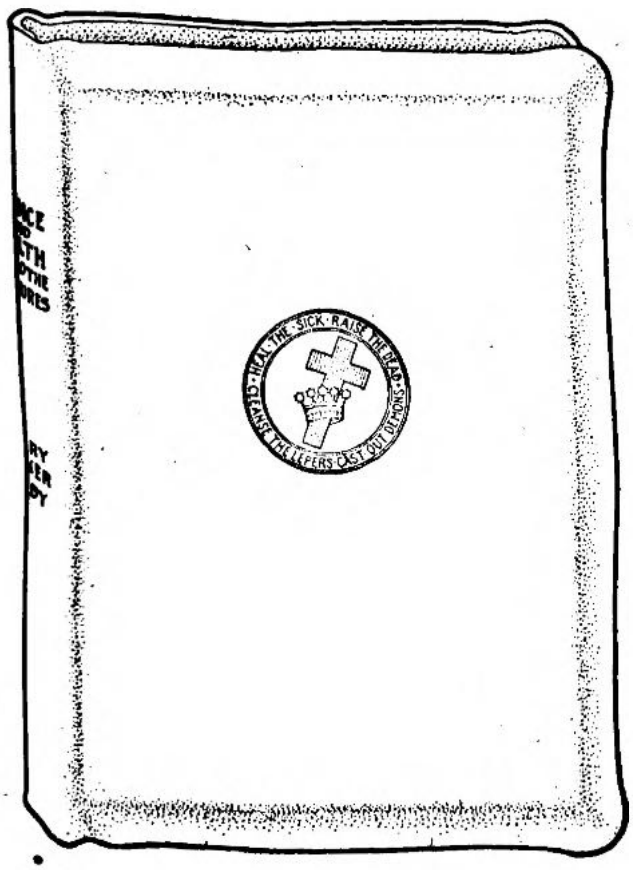
Digitized by Google

# The Vest Pocket Edition of Science and Health

## With Key to the Scriptures

By MARY BAKER EDDY

Discoverer and Founder of Christian Science




*Cut shows the ACTUAL SIZE of the new Vest Pocket Edition of Science and Health, convenient for a small pocket, military kit, or lady's handbag.*

Facsimile of a page of the Vest Pocket Edition, showing size of type.

272 SCIENCE AND HEALTH

sent?" If sent, how shall they preach, convert, and heal multitudes, except the people hear?

The spiritual sense of truth must be gained before Truth can be understood. This sense is assimilated only as we are honest, unselfish, loving, and meek. (Spirituality of Scripture) In the soil of an "honest and good heart" the seed must be sown; else it beareth not much fruit, for the swinish element in human nature uproots it. Jesus said: "Ye do err, not knowing the Scriptures." The spiritual sense of the Scriptures brings out the scientific sense, and is the new tongue referred to in the last chapter of Mark's Gospel.

Jesus' parable of "the sower" shows the care our Master took not to impart to dull ears and gross hearts the spiritual teachings which dulness and grossness could not accept. Reading the thoughts of the people, he said: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine."

It is the spiritualization of thought and Christianization of daily life, in contrast with the results of the ghastly farce of material existence; it is chastity and purity, (Unspiritual contrasts) in contrast with the downward tendencies and earthward gravitation of sensualism and impurity, which really attest the divine origin and operation of Christian Science. The triumphs of Christian Science are recorded in the destruction of error and evil, from which are propagated the dismal beliefs of sin, sickness, and death.

The divine Principle of the universe must interpret the universe. God is the divine Principle of all that represents Him and of all that really exists. (God the Principle of all) Christian Science, as demonstrated by Jesus, alone reveals the natural, divine Principle of Science.

To meet the call for an edition of the Christian Science textbook which can be carried conveniently in the small pocket of a soldier's or sailor's uniform, a Vest Pocket Edition has been published. This small volume of 700 pages is printed on Bible paper and bound in khaki-colored ooze leather with overlapping edges, stamped in gold.

Single copy, $3.00. Twelve or more, each $2.75. This new edition is now in the hands of the binders, but orders will be placed on file and filled in rotation.

Address all orders to the Publishers

## The Christian Science Publishing Society

BOSTON, U. S. A.

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX NOVEMBER 24, 1917 NUMBER 13

## Conquering the World

ROBERT NALL

WHAT should be the attitude of every Christian Scientist toward the world, using the term as relating to those beliefs, precepts, and practices which are hostile to spirituality? Where is the line of demarcation, if any, to be drawn between voluntary seclusion, or self-isolation, and that cooperation with and assent to community interests and activities, many of which are necessary to meet human needs? What is the standard ever to be kept in view? How far are we to be in the world, fulfilling faithfully every legitimate obligation, and yet making no compromise with all that is right and true by intimate association with the materiality of the world? Who or what shall guide us to a righteous conclusion? And how shall we be so certain of the wisdom and justice of that conclusion, looking at it not only from a personal standpoint, but from its effect on our fellow men, that it becomes an unfaltering conviction toward which we could never dream of being recreant?

It is possible to determine this question without resorting to anything akin to casuistry or sophistry. There are great truths laid down in the Bible and in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which as emanations from divine Principle we may all act upon without reservation or fear of being misled. But it is necessary that these truths shall be interpreted with that spiritual understanding which becomes the "light of the world" to each individual in proportion to his fidelity to Principle.

Perplexity sometimes arises from the belief that the Christly or spiritual life should be strictly reclusive. It is a temptation often coincident with deep earnestness and a heartfelt desire to do God's will by following loyally in the footsteps of the Master. Men and women of all periods of history have experienced this, and many have been drawn into the bonds of asceticism and mysticism, prompted by the feeling that—"the world forgetting, by the world forgot"—they could live in close communion with God, and thus the sooner overcome the demands of the flesh.

The error here—for it is an error to be carefully guarded against—is in supposing that self-repression or self-ostracism is necessarily conducive to spirituality, and is therefore well pleasing to God. In Science, spirituality, the essence of the Christianity of Christ Jesus, is not a mental attitude or pose, or religious demureness, or a species of affectation that is in danger of drifting into self-worship because it centers thought unduly on the material self rather than upon God. Spirituality is born of Spirit, matured by Spirit, and must be ever nurtured by Spirit if it is to manifest those qualities which it is its legitimate purpose to make practical in the redemption of the human family.

This purpose is altruism of the highest kind. It is both subjective and objective. It feeds on Christ, Truth, the living bread come down from heaven, and it is the normal state of the real man of God's creation. But it must ever be seeking the lost and finding them. It is the impulse that would go out into all the world and preach the gospel to every creature. It would be inconsistent with its own nature if it could not be active. The passivity which refuses to live for others because it may be tainted by contact with the evil thought of the world, will rapidly degenerate into selfishness. He who thus makes himself an exile fetters his capacities and formulates an ethical code of his own which will make him a poor, emaciated being.

It is true there are Scriptural texts which seem by a superficial interpretation to justify a rigid withdrawal from relatives and friends, as well as from much human activity, even that which takes the form of simple pleasures. But to the active Christian Scientist these texts are instead spiritual stimulants. They are a call to rise above the mesmerism of mortal sense into the consciousness of Truth. They uplift and energize. They so expand the spiritual vision that the depth and height and majesty of Christian service is seen in its reflected glory—the presence and power of infinite Love.

Scriptural exegesis from a material standpoint too often promotes mental confusion, but the Christian Scientist will not err if he ever remembers the fundamental bases of his faith and is careful not to swerve one inch from these. By so doing he can rightfully interpret those passages to be found in the epistles which enjoin us to avoid every appearance of evil, and the statement, "All things are lawful unto me, but all things are not expedient," or "profitable," as another rendering has it. We should know that no man liveth to himself, for his influence can never be repressed. With these may be associated the injunction which establishes a rule of action—that in all we do we should do it to the glory of God. It is necessary to remember that man is "the temple of the living God," and that there should be a separation in thought and practice from all which would tend to impede spiritual growth, diminish the desire for God's service, and prevent one from throwing off every weight which might hinder spiritual understanding or cause a brother to stumble.

Because Christian Science is the practical exemplification of Christianity as Jesus taught and lived it, and as it was revealed to our Leader and by her unfolded to mankind, its standard of perfection cannot be lowered. One may therefore safely take it as a rule of daily life that anything which does not conform to that standard is tainted by worldliness and needs to be carefully scrutinized. This applies to intercourse with our fellow men equally with our cooperation in any human activity. Worldliness is a demand and rule of the material senses, and wherever it is manifested it partakes of mental qualities which have no affinity with godliness.

To some this may appear to be an exalted spiritual attitude which is more idealistic than practical, but this is a subtle temptation which can only be met by remembering that if we would be loyal to Truth, and be faithful coworkers with God in the salvation of the world, we shall not only ever seek to keep our mental home pure and bright, but also to be molded and fashioned after the pattern of him who found it possible to overcome the world, yet at the same time to ful-

Copyright, 1917, by The Christian Science Publishing Society.

Digitized by Google

fill his divine mission in the world. Victory over the world came to Jesus as a necessary consequent of his perfect spiritual consciousness, his obedience to God, and his fidelity to Principle.

It is here that Christian Scientists may learn a lesson of the deepest value. We are privileged to be the exponents of a new-old religion which covers the whole ground of redemptive work. The power of Spirit is the only power, and in so far as we reflect Spirit we can have no relation with that which is unlike Spirit or the spiritual idea. That is our highest qualification for Christly work. How otherwise can we be channels for the healing streams of Love?

Our beloved Leader's call is clear and insistent. Read her familiar words in "Miscellaneous Writings" (p. 110): "Beloved children, the world has need of you, . . . it needs your innocence, unselfishness, faithful affection, uncontaminated lives." Who can judge the far-reaching influence of a consecrated life? Who does not know men and women who, while moving through the world, are spiritual lights, radiating health and peace and comfort everywhere? Such are they who, because they are seeking to be reflectors of infinite Love, and to be quickened by the spirit of Truth, are mastering sense-testimony instead of permitting it to master them. They are, as the apostle said, using the world and not abusing it. The world is every day better for their devotion and their pure lives. They are panoplied in faith and love, and ever conscious of the perfect idea. To them there is nothing common or unclean that may not be regenerated and transfigured by Love. And it is the demonstration of divine Love in the world which is the Christian Scientist's highest ministry.

## The Christian Scientist and Transient Literature

FREDERICK REED

MUCH of the writer's personal correspondence of late has hinged upon the attitude of individual Christian Scientists toward current literature other than the publications of The Christian Science Publishing Society. Addiction to the regular perusal of the sensational newspaper, the current fiction magazine, and the habit generally of feeding upon non-Christian Science literature, have too often monopolized the time for study which, it seems to the writer, might better be given to provable expressions of Truth, such as one finds in our authorized current literature.

Our Leader recognized this situation when she wrote in "Miscellaneous Writings" (p. 7): "Looking over the newspapers of the day, one naturally reflects that it is dangerous to live, so loaded with disease seems the very air. These descriptions carry fears to many minds, to be depicted in some future time upon the body. A periodical of our own will counteract to some extent this public nuisance; for through our paper, at the price at which we shall issue it, we shall be able to reach many homes with healing, purifying thought." Indeed, it is difficult to understand how one who has had a taste of the nourishing bread of Life can be satisfied, even temporarily or in part, by a diet consisting of the husks of materialistic literature. For this reason the author ventures to offer the substance of a letter recently written to a correspondent, who stands as a type of many occasional readers of the *Monitor* and of the *Sentinel*, who are yet unawakened regarding the vital importance of these periodicals to every Christian Scientist, especially at the present juncture in world events.

To the correspondent it was said: You will find the love of reading and studying the Bible, and all authorized Christian Science literature, growing in your consciousness as you persist in reading and studying. One needs to be healed of the love of materialistic reading and study quite as much as one needs healing from physical pain; and literature based on anything less than the allness of God and the nothingness of matter must be materialistic. Knowledge acquired from such literature is really not knowledge at all, and must be cast out of one's consciousness before the full power of Truth, the real knowledge of Spirit, can take possession of one's life. At first blush this seems too sweeping a statement, but I believe that the facts justify it.

Now, if we had no substitute for this literature, there would be some justification for remonstrance. The fact is, however, that the Christian Science publications offer not only all that the materialistic press assumes to offer, but vastly more. Take the *Monitor*, for example. I believe I am safe in asserting that the citizen who reads that paper every day, and with open mind, acquires a better comprehension of world affairs—political, social, religious, literary, financial, and scientific—than can possibly be gained from an equally careful perusal of other current literature. The whole ground is covered by men and women eminently qualified, not only from the viewpoint of accepted worldly standards, but, what is vitally more important, from the viewpoint of the Christian Scientist. Anyone who persistently follows up this literature need look at no other in order to take his place with any man as one thoroughly informed on world affairs.

Moreover, one feature of this Christianly scientific literature, a distinctive and exclusive one, is the masterful uncovering of error within its pages. This is always important, and doubly so at this present time of unique world disturbance; for although the present world war and its inevitable corollary, confusion, may appear to be in process of settlement through external means, that is, through the struggle of opposing brute forces, it can be permanently settled only on the spiritual plane and through manifestation of the one and only power, God, Love, Spirit.

To this end the uncovering of error is a necessary precedent. The Christian Science publications to-day are thus "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Christian Scientists in particular, and thoughtful men of the world, are now having their eyes opened upon a clear view of the error to be overcome as the final outcome of the present world struggle.

When the vital importance of this scientific uncovering of error dawns upon the consciousness of all professed Christian Scientists, they will hasten to devote to the conscientious reading and study of the Christian Science publications that time and energy hitherto misapplied, if not positively wasted, on profitless, because materialistic, literature of the present day. But the question at once arises, How can such acquaintance with error's methods be of any use to me, a layman, far removed from the activities of this world struggle? Because you, as a Christian Scientist, enlisted under the Captain of our salvation, have the one sure weapon, not only of defense, but also of attack, for the annihilation of all error.

Does not this suggest a work, possibly the work, allotted to the ever increasing body of Christian Scientists,—work in which each one, whoever he may be, wherever his lot may be cast, whatever his apparent limitations, may consciously participate? For is not the great world consciousness sick, and sick unto death? Also, is there not urgent call for the great Physician? And is not the Church of Christ, Scientist, through its individual membership, able to acquaint mankind with Principle, the source of healing and salvation? Through



Digitized by Google

numberless instructions in her writings, our Leader has explicitly set forth the method of this healing, and with such definiteness and clearness that "wayfaring men, though fools, shall not err therein."

Let us, then, be faithful to this responsibility put upon us, each one prayerfully, devotedly seeking guidance in the faithful discharge of his duty, his privilege, as a well-equipped soldier whose eyes have been opened and whose spirit has been illumined for active participation in this Armageddon of the Lord.

## The Forward March

NELLE S. NEWELL

A CHRISTIAN SCIENCE church is founded upon Principle, and its members have come into this relationship because they have seen proofs of God's power. They are those who, wearied of theories and false gods, turn with hope to a higher concept, and find health, comfort, light, and love in a measure never dreamed of before.

United in one Mind, these travelers from material beliefs to spiritual understanding start their journey with lighter baggage than they have ever before carried, but there are none who have left off all the old, false ways of thinking. As they earnestly seek and strive to measure up to the requirements of this new-old religion, they may not all see the way in equal degree; but in proportion as each is faithful in following divine guidance and in keeping to the straight path, with the sunlight of Truth to dispel all shadows, one by one the shackles will drop away and the burdens lighten. Marching onward with firm step and with added confidence, such are enabled to give loving counsel and aid to those who are struggling with a heavier load; and thus the journey is made clearer and easier for all.

The provisions made by our Leader for advancing steps in Christian Science are wise beyond human ken. Then we should not let personal opinions enter, to delay the operations of Truth and serve error's purposes. What is a building fund but the nucleus of pure truth maintained by a church; and can this be depleted by aiding in the upbuilding of the cause through any channel? Is the structure which a congregation rears limited to dollars, mortar, plaster, earth? Let us lift our eyes and see that every activity for good, every thought of love, every healing accomplished, every sin overcome, every right idea displacing a wrong one, every step of progress, whether manifest in our periodicals, in the individual or the general uplifting, is church building. And to the extent that each one of us, or a church as a whole, perceives this and unites in one common effort with all others, to that extent are we revealing the church triumphant.

Can we afford to quibble over personal questions in our business meetings, and thus close our doors to light and love? Such meetings are for the purpose of wise procedure and united activity in the work of a church. Each member in humble, fervent prayer, seeking a higher concept in order to spread the seeds of Truth, should bring his tithe of good and assist lovingly, intelligently, in decisions; express himself kindly; vote wisely, and thereafter be silent and satisfied with the result. For in righteous obedience to such leading there could not come inharmony, and there should be no one tempted to voice, after a conclusion has been reached, that it was not Principle which had made that decision. Christian Scientists should never be tricked in this way into allowing the whispers of resisting forces to enter their thought and rend asunder the good accomplished, thus delaying the next forward step. Not one can be spared from the fold. There should be no dissenting voice, no channel for error to use in attempts to disrupt Christian Science churches. We should have, as our Hymnal says (p. 68),—

> One holy Church, one army strong,
> One steadfast high intent,
> One working band, one harvest song,
> One King Omnipotent!

Only as the world sees the fruits of love, holiness, and unity expressed in healing will the earth weary be lured to the doors of our churches and enter, there finding the peace they need and earnestly desire. Let Christian Scientists forget self, and with larger vision bless the entire race with the glories of an applied religion. Criticism, human will, jealousy, personal following, are all arguments and avenues of erring mortal mind; hence, in reality, powerless. And they must go down before calm, unswerving trust in Principle and undeviating, righteous vigilance for the cause.

The operations of Christian Science reach to the remotest ends of the earth, and a blessing received in one place is bound to help everywhere. Can we build the temple of Truth partially or selfishly? On page 79 of Science and Health Mrs. Eddy says, "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us." We see this to be true when we understand that all we can give is right thought, and that this right thought is from infinite Mind, by which we are continuously supplied in unstinted measure. This cause is universal, confined to no place, and the advancing steps are to be taken by each individual, that he may have his part in the redemption of this world. What a privilege it is to share in giving this marvelous opportunity for refuge from mortal laws and fears, and to find health and enlightenment, such as the sanatorium projected by The Christian Science Benevolent Association will afford.

Can we allow ignorance, indifference, selfishness, or any other evil to claim to separate us from the parent vine? Can we stand idly by and be satisfied to be merely onlookers in the progress of our cause? It is grand to know that in seeming stress and persecution a golden opportunity is at hand; that God is near, and that His work goes steadily on in spite of human resistance. It was in the darkened sepulcher that Jesus overcame the sense of death and gave to the world the proof of his teachings.

## Unconscious Disobedience

G. HARRIETTE BLAKE

VERY early in her experience the writer became convinced that extracts of association addresses, copies of private letters, and all other so-called "helps" to the understanding of the teachings of Christian Science, not only were valueless but were definitely prohibited by the provisions of the Manual of The Mother Church. Accordingly everything of this nature in her own possession was destroyed, and on a number of occasions opportunity was afforded to point out this subtle form of error to other young students, resulting in the destruction of a good deal of spurious literature.

After devoting a number of years to the study and practice of Christian Science, a very distressing form of physical disturbance appeared, and continued for many months, notwithstanding the most earnest mental work. It then began to be apparent that some latent error needed to be brought out of its hiding place, and further work to that end was undertaken.

Some weeks later, while looking through a package of clippings, a printed copy of a letter, purporting to have been



Digitized by Google

written by our Leader, Mrs. Eddy, and which had been cut from a daily paper, was discovered. In this letter were typographical errors which should have settled the status of the document for any Christian Scientist, in that the meaning of the sentences in which they occurred was so changed thereby as to attribute to our Leader statements which she never could have written. This false form of words was immediately destroyed, and the mental freedom which followed resulted in the disappearance of the physical manifestation above referred to.

This experience shows how frequently we need to ask ourselves what we have in the house; what we are harboring that is not altogether righteous; in what measure we are, consciously or even unconsciously, disobedient. Can it be said of us at any time, "Thou that judgest doest the same things"? We surely need to "pray without ceasing," and to be faithful over the little as well as over the great things, that we may be found watching as well as waiting for the coming of Christ, Truth, to human consciousness.

## Only a Sparrow

W. EDSON SMITH

CHRISTIAN SCIENCE makes a morning land of our splendid world when we see it in the white light of Truth, and the students of "Science and Health with Key to the Scriptures" by Mrs. Eddy, the beloved Leader of the movement, gather spiritual lessons along whatever paths they go, from hours on to years. One morning I arrived somewhat earlier than usual at the office where I was working. It was the brightest of summer days, and the whole outdoors seemed to smile at me, radiant, glowing with the same gratitude that I felt. Mindful of our Leader's admonition, "Action expresses more gratitude than speech" (Science and Health, p. 3), I said within my heart, "Dear Father, if there is any way I can serve Thee in these moments before taking up my tasks for the day, I will be glad—whatever it is that comes for me to do."

Immediately after, apparently through no volition of my own and with no definite purpose in view, I walked across the hall to a suite of untenanted offices. In one room there were two windows side by side, facing on the same wide stone ledge. The window to the right was open, the one to the left was closed. A sparrow had come into the empty room seeking a transient shelter for the night. Doubtless since the first break of day it had fluttered breathlessly and striven with all the strength of wild wings in a heartbreaking effort to get through the closed window. There was a last pitiful flurry as I entered and came close, and then the struggle was done. It sat on the sill utterly exhausted with its efforts to be free, yet looking up at me with bright eyes; it did not move, even when the shadow of my hand fell across it.

And so I lifted up the little, weary, ruffled thing—slowly that there might be no new paroxysm of fear, carefully and surely that there might be no hurt—and took it away from the barrier, placing it gently on the stone ledge outside the open window, where it could sense its freedom in the blowing breeze. We looked at each other, the sparrow and I, for a little longer, considering. Then, as life without called, the sparrow flew across the roofs to its own place and I went back to mine.

Oh, that sparrow! All the time since the glimmer of dawn it had been endeavoring to pass a barrier it did not, could not at the instant, comprehend. The world it knew and loved was in plain sight,—sky and tree and housetop,—and yet a cruel, merciless barrier reared itself between, keeping the tiny bird from freedom and food, from song and joy—everything before its very eyes. Other sparrows were flying here and there, high and low, rejoicing in life and living, and still—the barrier. All the while the way to freedom and happiness was so near, so clear. Only to cease the frenzy of panting effort, only a poising of wings, a turning in the right direction, and there was nothing in the way of freedom. The same stone ledge high above the city street, the same bright world before that other window—and nothing in the way.

And when, after the sparrow had done its utmost and had accomplished nothing, a loving hand closed down upon it, who knows what dread and despair filled the moment? That hand may well have stood for a final crushing out,—the end. If its shadow while yet open held thoughts of terror, the darkness of the closed hand surely could only mean death. What greater joy could there be for a sparrow, indeed, than to have the hand open; to find itself, no longer confused, no longer weary, in the warmth of the sun, the stir of the breeze, glad and free? A thought inspired by love had come at the right moment, as always, when there was no strength for wild, agonizing rushes hither and thither, stunning shocks against wall and ceiling, futility and delay. Love met the need; not too soon and not too late. Did not Jesus say, "One of them shall not fall on the ground without your Father"? And the Father-Mother God, infinite intelligence, infinite Love, is never too late.

Shall we not know this? Shall we not cease from striving, and rest? What mortal sense fears, may be only the approaching hand of Love. And what follows, whatever the seeming, is not and never can be a cruel crushing of upward soaring aspirations,—never a maimed hope, never a sick heart, never the darkness of death. The hand of Love closes over us, then opens, to give freedom forevermore. And so we find ourselves. Let us then rest, that we may be the readier for the finding,—the freedom; the stronger when we launch out on the wind of God's wise purpose into the sunlight of Soul.

## Love, the Healer

ELIZABETH P. SKINNER

LOVE as divine Principle is comprehended only as we grow in the understanding of the qualities and characteristics of infinite Mind. There need be no arduous thinking about Love, since the consciousness of Love is not gained through any amount of logical deductions. "Science," Mrs. Eddy says, "denies all disease, heals the sick, overthrows false evidence, and refutes materialistic logic" (Science and Health, p. 120); therefore such logic is not embraced in spiritual intuition or the apprehension of Truth. Truth is so simple in nature that its very simplicity is a stumblingblock to mortal sense in the way of complete understanding, and the Love that is Truth is little understood.

Spiritual sense is the transparency through which Love may be seen; the unselfish of heart and pure in nature are the clear transparencies through which shines the light of Love. God's man reflects the purity of perfect Mind. Mortals are impure in the ratio of their belief in the power, life, and substance of matter. We are pure in the degree that divine Love is expressed by us in tenderness and impartial kindness, in showing compassion toward the sinner and binding up the wounds of the broken-hearted with the gentleness of true sympathy. It is Love that regenerates and saves. It was the benediction of infinite Love which the erring woman felt in the Master's words, "Neither do I condemn thee: go, and sin no more," that cleansed her heart from the stain of sin and evil. Only those who have unselfishly consecrated



Digitized by Google

their lives to God, whose natures are illumined with the wisdom of perfect Love, can discern the latent good in mankind, no matter how deeply hidden by mortal belief.

Upon the spiritual heights of Love we lose sight of person in the revelation of Principle, the understanding grown beautiful with Love's wisdom. The robe of Truth is seamless; mortal analysis never reveals unity and harmony, for materialistic logic kills the spirit. Such logic does not reach the heart, and it can never make life worth the living; whereas Love, touching the heart of man, makes his whole life blossom into harmony. The wisdom of God opens the floodgates of the heart, and the peace of Love displaces doubt and despair. Mere logic, though apparently clean-cut, never heals, and is of no use in times of distress, of pain and sorrow; while the oil of Love poured into the wound by the hand of compassion gives peace and relief. Love, not logic, leads the wanderer home. Love, not human logic, sits by the couch of suffering and sheds the light of hope upon the troubled waters. Love is the bow of promise transforming the clouds into glistening gold. Love is the strong arm encircling the sufferer.

A manifestation of wisdom without love is an attempt to divide the seamless robe; but Love that is Truth endows with the highest wisdom all who reflect it. Love and wisdom blend in eternal harmony; their union is indissoluble in Truth: "What therefore God hath joined together, let not man put asunder." Love is the very breath of life. The ability to bless others is in proportion to the perfectness of our reflection of Love; if this ability is small, we should look to see that the clouds of carnal sense—"envy, hatred, and malice, and all uncharitableness"—are not obscuring this reflection; and if they are, let us cleanse self from everything that would hinder the passage of infinite Love.

The law of Love is creative, an unfolding of the true and beautiful, blending all its creations, making one grand choral note of harmony. The spirit of Love, manifest in the kindly deed, will lead hundreds into the truth while one is being reasoned into the kingdom of God through logical deductions. The manifestation of Love through our lives will surely, though perhaps slowly, awaken others to desire spirituality. Love asks no return. It is a continual blessing, and is not self-conscious. Love is a constant revelation of the kingdom of God within us,—an unfoldment whereby we lose sight of self in the reflection and radiation of our living Principle, for only as self is laid on the altar is human love lost in the divine. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

[Written for the *Sentinel*]

## Walls

MARY J. ELMENDORF

WHERE'ER we look with these our fleshly eyes,
Great walls deny our view: we look below,
And granite leagues forbid us farther go;
We look above, and worlds on worlds arise
To mock our wisdom from the quiet skies;
Our backward glances still impervious show
Blank walls of birth; and forward peerings grow
Reflective of the mist that forward lies.

Walls everywhere!—thick and obstructive all!
And yet, when like Bath-sheba's son we gaze
From out an understanding heart, we see
That God has placed a door in every wall
And given us, through all our groping days,
In fervent fellow love the golden key.

# Selected Articles

[Judge Clifford P. Smith in *The Republican*, Springfield, Mass.]

The review of a book against Christian Science in *The Republican* was remarkable at least in this: it failed to mention that the book was written by a clergyman. Until now the motive, bias, and interest of one who assails another's religion have been considered important. In this instance, as in more than a few others, active opposition began when some of the author's congregation left his church by reason of their preference for Christian Science. From this beginning, the book in question followed the ordinary course of its kind. It put forward the usual claim, different only in details, of special qualification to speak against Christian Science; it set up the usual array of facts (actual and other) which have been compiled by the combined efforts of opponents since Christian Science first attracted members of other churches; it adopted many or most of the misrepresentations and misinterpretations of Mrs. Eddy's history and teaching that are to be found in other books written for the same purpose, and it inserted about the usual amount of favorable matter to save the book from instant rejection by readers who would look for some evidence of fairness.

In one respect the book in question is commendable, or comparatively so. That is to say, it is written in a comparatively inoffensive manner; it does not hurl abusive nouns on every page and stretch offensive adjectives from one topic to the next. In other respects this book is like the others on the same shelf. But it has a special grievance or complaint, which is that Christian Science takes people out of "the church" and away from "historic Christianity." Since this accusation has been made by other writers and is made continually in parochial conversations, it merits a brief examination.

What is "the church" out of which people are said to be taken by Christian Science? This question is begged by opponents, though it is evidently pertinent, and though it is given special interest by the fact that a large number of churches severally and exclusively claim to be "the church." The Century dictionary imparts this relevant information: "What constitutes a Christian church according to the Scriptures is a question on which Christian denominations widely differ." One fact, however, should be plain to all observers, and it is of greater moment than mere decrease or increase of denominational numbers. This fact is that the people who unite with the Church of Christ, Scientist, do so for the purpose of participating in the activities of that institution which they have found to be doing the most of the works of Christ. Said Mrs. Eddy of what she regarded as the true church: "We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love,—casting out error and healing the sick" (Science and Health, p. 35). The more anyone unites with this kind of church the better for him and for all mankind.

And what is the "historic Christianity" which people are said to leave when they become Christian Scientists? This question also is begged by opponents, though its pertinence is palpable, and though there must be more than fifty-seven varieties of historic Christianity. Is the kind in question the Christianity of the New Testament? Or is it the Christianity of the earlier or the medieval creeds? Or is it the Christianity of the seventeenth century? In his "Rise of Modern Religious Ideas" Professor McGiffert takes the Christianity of the seventeenth century for his contrast with



Digitized by Google

written by our Leader, Mrs. Eddy, and which had been cut from a daily paper, was discovered. In this letter were typographical errors which should have settled the status of the document for any Christian Scientist, in that the meaning of the sentences in which they occurred was so changed thereby as to attribute to our Leader statements which she never could have written. This false form of words was immediately destroyed, and the mental freedom which followed resulted in the disappearance of the physical manifestation above referred to.

This experience shows how frequently we need to ask ourselves what we have in the house; what we are harboring that is not altogether righteous; in what measure we are, consciously or even unconsciously, disobedient. Can it be said of us at any time, "Thou that judgest doest the same things"? We surely need to "pray without ceasing," and to be faithful over the little as well as over the great things, that we may be found watching as well as waiting for the coming of Christ, Truth, to human consciousness.

## Only a Sparrow

W. EDSON SMITH

CHRISTIAN SCIENCE makes a morning land of our splendid world when we see it in the white light of Truth, and the students of "Science and Health with Key to the Scriptures" by Mrs. Eddy, the beloved Leader of the movement, gather spiritual lessons along whatever paths they go, from hours on to years. One morning I arrived somewhat earlier than usual at the office where I was working. It was the brightest of summer days, and the whole outdoors seemed to smile at me, radiant, glowing with the same gratitude that I felt. Mindful of our Leader's admonition, "Action expresses more gratitude than speech" (Science and Health, p. 3), I said within my heart, "Dear Father, if there is any way I can serve Thee in these moments before taking up my tasks for the day, I will be glad—whatever it is that comes for me to do."

Immediately after, apparently through no volition of my own and with no definite purpose in view, I walked across the hall to a suite of untenanted offices. In one room there were two windows side by side, facing on the same wide stone ledge. The window to the right was open, the one to the left was closed. A sparrow had come into the empty room seeking a transient shelter for the night. Doubtless since the first break of day it had fluttered breathlessly and striven with all the strength of wild wings in a heartbreaking effort to get through the closed window. There was a last pitiful flurry as I entered and came close, and then the struggle was done. It sat on the sill utterly exhausted with its efforts to be free, yet looking up at me with bright eyes; it did not move, even when the shadow of my hand fell across it.

And so I lifted up the little, weary, ruffled thing—slowly that there might be no new paroxysm of fear, carefully and surely that there might be no hurt—and took it away from the barrier, placing it gently on the stone ledge outside the open window, where it could sense its freedom in the blowing breeze. We looked at each other, the sparrow and I, for a little longer, considering. Then, as life without called, the sparrow flew across the roofs to its own place and I went back to mine.

Oh, that sparrow! All the time since the glimmer of dawn it had been endeavoring to pass a barrier it did not, could not at the instant, comprehend. The world it knew and loved was in plain sight,—sky and tree and housetop,—and yet a cruel, merciless barrier reared itself between, keeping the tiny bird from freedom and food, from song and joy—everything before its very eyes. Other sparrows were flying here and there, high and low, rejoicing in life and living, and still—the barrier. All the while the way to freedom and happiness was so near, so clear. Only to cease the frenzy of panting effort, only a poising of wings, a turning in the right direction, and there was nothing in the way of freedom. The same stone ledge high above the city street, the same bright world before that other window—and nothing in the way.

And when, after the sparrow had done its utmost and had accomplished nothing, a loving hand closed down upon it, who knows what dread and despair filled the moment? That hand may well have stood for a final crushing out,—the end. If its shadow while yet open held thoughts of terror, the darkness of the closed hand surely could only mean death. What greater joy could there be for a sparrow, indeed, than to have the hand open; to find itself, no longer confused, no longer weary, in the warmth of the sun, the stir of the breeze, glad and free? A thought inspired by love had come at the right moment, as always, when there was no strength for wild, agonizing rushes hither and thither, stunning shocks against wall and ceiling, futility and delay. Love met the need; not too soon and not too late. Did not Jesus say, "One of them shall not fall on the ground without your Father"? And the Father-Mother God, infinite intelligence, infinite Love, is never too late.

Shall we not know this? Shall we not cease from striving, and rest? What mortal sense fears, may be only the approaching hand of Love. And what follows, whatever the seeming, is not and never can be a cruel crushing of upward soaring aspirations,—never a maimed hope, never a sick heart, never the darkness of death. The hand of Love closes over us, then opens, to give freedom forevermore. And so we find ourselves. Let us then rest, that we may be the readier for the finding,—the freedom; the stronger when we launch out on the wind of God's wise purpose into the sunlight of Soul.

## Love, the Healer

ELIZABETH P. SKINNER

LOVE as divine Principle is comprehended only as we grow in the understanding of the qualities and characteristics of infinite Mind. There need be no arduous thinking about Love, since the consciousness of Love is not gained through any amount of logical deductions. "Science," Mrs. Eddy says, "denies all disease, heals the sick, overthrows false evidence, and refutes materialistic logic" (Science and Health, p. 120); therefore such logic is not embraced in spiritual intuition or the apprehension of Truth. Truth is so simple in nature that its very simplicity is a stumblingblock to mortal sense in the way of complete understanding, and the Love that is Truth is little understood.

Spiritual sense is the transparency through which Love may be seen; the unselfish of heart and pure in nature are the clear transparencies through which shines the light of Love. God's man reflects the purity of perfect Mind. Mortals are impure in the ratio of their belief in the power, life, and substance of matter. We are pure in the degree that divine Love is expressed by us in tenderness and impartial kindness, in showing compassion toward the sinner and binding up the wounds of the broken-hearted with the gentleness of true sympathy. It is Love that regenerates and saves. It was the benediction of infinite Love which the erring woman felt in the Master's words, "Neither do I condemn thee: go, and sin no more," that cleansed her heart from the stain of sin and evil. Only those who have unselfishly consecrated



Digitized by Google

their lives to God, whose natures are illumined with the wisdom of perfect Love, can discern the latent good in mankind, no matter how deeply hidden by mortal belief.

Upon the spiritual heights of Love we lose sight of person in the revelation of Principle, the understanding grown beautiful with Love's wisdom. The robe of Truth is seamless; mortal analysis never reveals unity and harmony, for materialistic logic kills the spirit. Such logic does not reach the heart, and it can never make life worth the living; whereas Love, touching the heart of man, makes his whole life blossom into harmony. The wisdom of God opens the floodgates of the heart, and the peace of Love displaces doubt and despair. Mere logic, though apparently clean-cut, never heals, and is of no use in times of distress, of pain and sorrow; while the oil of Love poured into the wound by the hand of compassion gives peace and relief. Love, not logic, leads the wanderer home. Love, not human logic, sits by the couch of suffering and sheds the light of hope upon the troubled waters. Love is the bow of promise transforming the clouds into glistening gold. Love is the strong arm encircling the sufferer.

A manifestation of wisdom without love is an attempt to divide the seamless robe; but Love that is Truth endows with the highest wisdom all who reflect it. Love and wisdom blend in eternal harmony; their union is indissoluble in Truth: "What therefore God hath joined together, let not man put asunder." Love is the very breath of life. The ability to bless others is in proportion to the perfectness of our reflection of Love; if this ability is small, we should look to see that the clouds of carnal sense—"envy, hatred, and malice, and all uncharitableness"—are not obscuring this reflection; and if they are, let us cleanse self from everything that would hinder the passage of infinite Love.

The law of Love is creative, an unfolding of the true and beautiful, blending all its creations, making one grand choral note of harmony. The spirit of Love, manifest in the kindly deed, will lead hundreds into the truth while one is being reasoned into the kingdom of God through logical deductions. The manifestation of Love through our lives will surely, though perhaps slowly, awaken others to desire spirituality. Love asks no return. It is a continual blessing, and is not self-conscious. Love is a constant revelation of the kingdom of God within us,—an unfoldment whereby we lose sight of self in the reflection and radiation of our living Principle, for only as self is laid on the altar is human love lost in the divine. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

[Written for the *Sentinel*]

## Walls

MARY J. ELMENDORF

WHERE'ER we look with these our fleshly eyes,
Great walls deny our view: we look below,
And granite leagues forbid us farther go;
We look above, and worlds on worlds arise
To mock our wisdom from the quiet skies;
Our backward glances still impervious show
Blank walls of birth; and forward peerings grow
Reflective of the mist that forward lies.

Walls everywhere!—thick and obstructive all!
And yet, when like Bath-sheba's son we gaze
From out an understanding heart, we see
That God has placed a door in every wall
And given us, through all our groping days,
In fervent fellow love the golden key.

# Selected Articles

[Judge Clifford P. Smith in *The Republican*, Springfield, Mass.]

The review of a book against Christian Science in *The Republican* was remarkable at least in this: it failed to mention that the book was written by a clergyman. Until now the motive, bias, and interest of one who assails another's religion have been considered important. In this instance, as in more than a few others, active opposition began when some of the author's congregation left his church by reason of their preference for Christian Science. From this beginning, the book in question followed the ordinary course of its kind. It put forward the usual claim, different only in details, of special qualification to speak against Christian Science; it set up the usual array of facts (actual and other) which have been compiled by the combined efforts of opponents since Christian Science first attracted members of other churches; it adopted many or most of the misrepresentations and misinterpretations of Mrs. Eddy's history and teaching that are to be found in other books written for the same purpose, and it inserted about the usual amount of favorable matter to save the book from instant rejection by readers who would look for some evidence of fairness.

In one respect the book in question is commendable, or comparatively so. That is to say, it is written in a comparatively inoffensive manner; it does not hurl abusive nouns on every page and stretch offensive adjectives from one topic to the next. In other respects this book is like the others on the same shelf. But it has a special grievance or complaint, which is that Christian Science takes people out of "the church" and away from "historic Christianity." Since this accusation has been made by other writers and is made continually in parochial conversations, it merits a brief examination.

What is "the church" out of which people are said to be taken by Christian Science? This question is begged by opponents, though it is evidently pertinent, and though it is given special interest by the fact that a large number of churches severally and exclusively claim to be "the church." The Century dictionary imparts this relevant information: "What constitutes a Christian church according to the Scriptures is a question on which Christian denominations widely differ." One fact, however, should be plain to all observers, and it is of greater moment than mere decrease or increase of denominational numbers. This fact is that the people who unite with the Church of Christ, Scientist, do so for the purpose of participating in the activities of that institution which they have found to be doing the most of the works of Christ. Said Mrs. Eddy of what she regarded as the true church: "We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love,—casting out error and healing the sick" (Science and Health, p. 35). The more anyone unites with this kind of church the better for him and for all mankind.

And what is the "historic Christianity" which people are said to leave when they become Christian Scientists? This question also is begged by opponents, though its pertinence is palpable, and though there must be more than fifty-seven varieties of historic Christianity. Is the kind in question the Christianity of the New Testament? Or is it the Christianity of the earlier or the medieval creeds? Or is it the Christianity of the seventeenth century? In his "Rise of Modern Religious Ideas" Professor McGiffert takes the Christianity of the seventeenth century for his contrast with



Digitized by Google

modern religious ideas, and calls it "historic orthodoxy." He adds, however, that it has "gradually suffered disintegration, and is to-day widely, and in greater or less part, discredited within those very communions" with whom it was orthodox. From the same book and from Doctor Curtis's "History of Creeds and Confessions of Faith" it is to be observed that the communion represented by the author of the book that furnished the occasion for this letter is among those which nominally, but not actually, hold to the orthodoxy that was orthodox in the seventeenth century. Hence, instead of assailing Christian Science, he would better define and explain his own position.

As for the position of Christian Science, it does indeed differ much from that which is called "historic Christianity;" but it is identical with that which is set forth in the New Testament. Even the writer of the book in question admits that "Christian Scientists are among the few people in the land who read their Bible every day," and that "Christian Scientists are probably the most assiduous Bible readers in the world." So long as this is true, Christian Scientists will continue to practice the historic Christianity that is both original and permanent. Moreover, to quote a prediction made by Mrs. Eddy (Science and Health, p. 329), "as time moves on, the healing elements of pure Christianity will be fairly dealt with; they will be sought and taught, and will glow in all the grandeur of universal goodness."

✧

[B. W. Parmenter in *The Lawton* (Okla.) *News*]

The revivalist holding local services is reported as saying that the Savior never contradicted himself; that he did not "give a gospel of a vicarious atonement for sin on a bloody cross to eleven disciples and a gospel of no sin and no atonement to Mary Baker Eddy." Mrs. Eddy does not teach "no atonement." On page 96 of "Miscellaneous Writings" by Mary Baker Eddy is the following: "Do I believe in the atonement of Christ? I do; and this atonement becomes more to me since it includes man's redemption from sickness as well as from sin. I reverence and adore Christ as never before." All through her writings she sustains the doctrine of atonement, and she sets forth her position, I submit, as clear as the English language can make it. Why then would not a minister of the gospel take her at her plain words and give them the plain meaning that ought to be given them?

As to the assertion that Mrs. Eddy teaches "no sin," permit me to say that at every church service, by her direction, the entire congregation prays in unison to be delivered from evil. In the Church Manual of The First Church of Christ, Scientist (Art. VIII, Sect. 4), she says, "It shall be the duty of every member of this Church to pray each day: 'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin." On page 19 of the same book, setting forth the objects for which the church was designed, she says it was for the purpose of "healing and saving the world from sin and death." In "Miscellaneous Writings" (p. 189) she states, "For man to know Life as it is, namely God, the eternal good, gives him not merely a sense of existence, but an accompanying consciousness of spiritual power that subordinates matter and destroys sin, disease, and death;" on page 261 she says that "mortals suffer from the wrong they commit, whether intentionally or ignorantly;" and she adds that "every effect and amplification of wrong will revert to the wrongdoer, until he pays his full debt to divine law, and the measure he has meted is measured to him again, full, pressed down, and running over. Surely 'the way of the transgressor is hard.'" How can any man circulate the report that Mary Baker Eddy either ignores sin or teaches there is no sin. She teaches that spiritual power and the "law of the Spirit of life in Christ Jesus" destroys and overcomes sin, suffering, grief, the carnal mind, all mortality, the flesh, lust, and the devil, and that there is no other rule or right way to these splendid accomplishments.

✧

[Carl E. Herring in *Nebraska State Journal*, Lincoln, Neb.]

Under the caption "The Churches," the *Journal* recently published an opinion that Christian Science is not orthodox. It is quite time that this much abused word orthodox should cease to be the football of every religionist who thinks he has an exclusive formula for getting to heaven. The dictionary definition certainly gives no one church the exclusive right to the term; and under this definition Christian Science clearly has a right to be considered orthodox. The fact is that Christian Science has a double claim, for it not only obeys the command of Jesus to preach the gospel, but also to heal the sick.

The heterodoxy of to-day is the orthodoxy of to-morrow, and every enthusiast or bigot, whichever it may be, asserts a claim for his religion on the basis of fundamentals, when in truth and fact it is only a difference in the understanding of how the problem should be worked out. For example, in the article under review it is naïvely suggested that the writer's church believes in the personality of God. Now it is equally true that Christian Scientists so believe, and therefore up to this point we have only opened the subject, not concluded it. It now becomes incumbent upon the adherent to say what he means by the personality of God, else he has used a phrase that conveys no meaning.

We agree that there is no "patent on good cheer and healing through prayer." Neither is there any patent on the words "personality of God," although there may be on what is meant by the phrase. Mrs. Eddy has very clearly and comprehensively said what she means by that term. Has the Congregational church been equally frank? We do not ask the Congregational church to recognize Christian Science. That is a matter resting in their own province. We do suggest that it would be more seemly to keep in mind the facts of history and recall that only a few short years ago the ancestors of Congregationalists were so unorthodox that they had to migrate to a new country. To this ancestry we owe the establishment of a government where liberty and toleration are the pillars of every hearthstone, and it ill becomes any descendants of the Puritan fathers to assume a strain of dogmatism or tyranny that should be left in the oblivion of history.

✧

[Aaron E. Brandt in *The Gazette*, York, Pa.]

The woman of Scripture "was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity." Our critic would no doubt say that this woman was suffering from a physical cause or effect, but Jesus referred to her as one "whom Satan hath bound." Such physical effects are, therefore, Satan's bonds. Certainly they are not creations of God, but the very opposite.

Now Jesus defined Satan as "a liar and the father of it [the lie]." The bond that bound the woman, therefore, was a lie. On the other hand, God is Truth. These statements explain the method of Christian Science healing. Our critic will no doubt admit that Truth is a reality, and if so, the conclusion is inevitable that what Christ, or Truth, casts out is



Digitized by Google

a lie, the opposite of reality. Under such circumstances for our critic to contend for the "existence" and reality of disease and destructive physical causes, is to support Satan and his cause. No other conclusion is logical. Physical cause, so called, is a destructive power, while the omnipotence of God is a sustaining power.

When contending for the "existence" of disease, our critic should understand that the term is not used in Christian Science in the very general way in which it is usually accepted. Mrs. Eddy never said that disease does not seem to have existence to ordinary human sense, but she discovered that its seeming existence has no relation to true existence, which is spiritual, real, and eternal. The Scriptures bear her out on this point.

It will thus be seen that the teaching in Christian Science of the unreality and nonexistence of evil is not a mere theory, but an eternal fact. The understanding of this fact is necessary in order to lay the axe at the very root of evil and cast it out as Jesus did. Nowhere do the Scriptures indicate that Christ Jesus healed sickness and corrected physical deformity on the basis of their reality. He destroyed nothing real when he healed physical conditions, and this shows why they can be corrected by spiritual understanding.

Mrs. Eddy practically summed up the whole question of cause and effect when she wrote: "There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause. Sin, sickness, disease, and death belong not to the Science of being. They are the errors, which presuppose the absence of Truth, Life, or Love" (Science and Health, p. 207). Our critic says further, "The most important work of the church is spiritual, and yet there is a work along health lines." He believes health to be material. But it can be shown that the words health and holy have their origin in the same root word, and mean the same thing. Health, life, intelligence, and true being are spiritual.

✧

[B. W. Oppenheim in *Kootenai Valley Times*, Bonners Ferry, Idaho]

The critic's endeavor to find inconsistencies between Mrs. Eddy's works and the Bible has to do with fundamental questions which at some time occur to every man. These questions relate to the nature of God, the nature of man and man's relation to God, the nature of the universe and man's place in it, the problem of evil in the world. On all of these questions Christian Science differs from the theological views entertained by our ministerial friend. It challenges the correctness of these theological views and invites a reexamination of the Scriptures in the light of a rational and spiritual interpretation thereof.

Mrs. Eddy has given an accurate and scholarly exposition of Genesis (see Science and Health, p. 501), pointing out the real difference between the two accounts of creation therein, the so-called Elohistic and Jehovistic. She has accepted the first or spiritual creation as true and the second or material creation as untrue, since being inconsistent, both cannot be true. She has shown that logically a God who is all-powerful, ever present, and good, can create nothing inconsistent with the attributes of goodness. The conception of a Deity who would or could bring evil and disaster upon His children, or who would cause or permit them to suffer, is out of harmony with the concept of a good God. The universe and all creation, including man, if created by God, must reflect the goodness and perfection of their creator.

That which in human experience belies the goodness and omnipotence of Deity, classed generally as evil and personified in the Bible as Satan, Mrs. Eddy has pointed out is not the creation of a good God, but a false concept which, when seen for what it is, is destroyed. It is proving this fact of the unreality of evil that brings about healing and regeneration. It is difficult for the human mind, steeped in what it is pleased to term the common sense experience of everyday life, to conceive of all creation as wholly spiritual, and particularly to conceive the idea of the unreality of evil. The doctrine of the unreality of evil does not mean that one can indulge in sin, for that would be a recognition of its reality. On the contrary, Christian Science teaches the necessity for constantly eliminating from thought and act every trace of sin. By explaining sin as not having the support of Deity, man is given hope, because he is no longer fighting the inevitable. He is required only to see God as perfect, and man, His image, as perfect. A perception of this truth transforms even human conditions to approximate the divine. This is not a religious, mental, moral, and physical hallucination, as the critic asserts. Abstract as it may sound, it is but the application of a simple truth about God and man; and what is more to the point, it brings results. As in Jesus' day, men are healed of their diseases by learning the good news about God.

✧

[S. T. Downs in *Danville* (Ind.) *Republican*]

The necessity for strict adherence by Christian Scientists to the teachings in the Sermon on the Mount may not be so clearly understood by the public as by Christian Scientists. In any event, the statement in a recent issue of your paper that a rumor to the effect that a revivalist had been taken ill suddenly and died in a hospital was thought to be "the dream of some Christian Scientist," would not be made by one familiar with the teachings and practice of Christian Science.

In the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy states (p. 271), "The Sermon on the Mount is the essence of this Science," and her writings reiterate over and over again that a Christian Scientist must love his enemies. This revivalist is an avowed enemy of Christian Science, and he has in many ways despitefully used and unwarrantedly persecuted Christian Scientists and their Leader, Mrs. Eddy, and it has been the duty of Christian Scientists to point out this fact through the public press; but a Christian Scientist should, and undoubtedly would, be the last person in the world to cause false rumors to be circulated about any one, even such a bitter enemy as the impassioned revivalist. The true Christian Scientist is praying, "Father, forgive him."

✧

[Hector Wallace Smith in *Midlothian Journal*, Portobello, Scotland]

Reference is made to Christian Scientists in the column "Religious News and Notes." From what this critic says, he evidently fancies that Christian Scientists have got hold of a "fancy religion." Of one thing I am quite certain, and that is he did not get his information from Christian Scientists, because they will all say that there is nothing whatever fanciful in Christian Science; that it is eminently a practical religion, able to heal the sick and the sinning, and that there are thousands of reliable witnesses who can testify to its power.

On pages 275 and 279 of Miscellany Mrs. Eddy has written the following: "Christian Science can and does produce universal fellowship." "Christian Science reinforces Christ's sayings and doings. The Principle of Christian Science demonstrates peace."



Digitized by Google

# Christian Science Sentinel

Founded September, 1898, by
MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

Published Every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
*Editor and Associate Editors*

Entered at Boston, Massachusetts, post office as second-class matter


# Editorial

## Our National Thanksgiving Hymn

MARY BAKER EDDY

God of the rolling year! to Thee we raise
A nation's holiest hymn in grateful praise!
Plenty and peace abound at Thy behest,
Yet wherefore this Thy love? Thou knowest best!

Thou who, impartial, blessings spreadst abroad,
Thou wisdom, Love, and Truth,—divinely God!
Who giveth joy and tears, conflict and rest,
Teaching us thus of Thee, who knowest best!

Ruler Supreme! to Thee we'll meekly bow,
When we have learned of Truth what Thou doest now—
Why from this festive hour some dear lost guest
Bears hence its sunlit glow—Thou knowest best!

How have our honored dead fought on in gloom!
Peace her white wings will spread over their tomb;
Why waited their reward, triumph and rest,
Till molds the hero form? Thou knowest best!

Shades of our heroes! the Union now is one,
The star whose destiny none may outrun;
Tears of the bleeding slave poured on her breast,
When to be wiped away, Thou knowest best!

Thou who in the Christ hallowed its grief,—
O meekest of mourners, while yet the chief,—
Give to the pleading hearts comfort and rest,
In that benediction which knoweth best!

(From Poems, Copyright, 1910, by Mary Baker Eddy.)

## Thankful Hearts

CLOSE upon three hundred years have gone since the Pilgrims celebrated their first Thanksgiving day. Cotton Mather writes: "The harvest which God thus gave to this pious people caused them to set aside another day for solemn Thanksgiving to the glorious Hearer of Prayers." Fifty-three years ago President Lincoln settled its annual observance as a recurring festival for the United States of America. In so doing he made a proclamation which agrees with what is in the hearts of good men the world around, namely, spontaneous joy and gratitude to God at the time of harvest. Paul in speaking to the people of Lystra—they who were fain to do sacrifice to him as Mercurius because of his healing a cripple "who never had walked,"—turned their thoughts to the unseen God, who, he said, "left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." This statement of Paul was in agreement with the psalmist's vision, "The earth is full of the goodness of the Lord," and the words of the Preacher, "The profit of the earth is for all."

In the sowing and harvesting, in the dying of the wheat grain and its resurrection in green blade and ripened ear of wheat, there may seem to be no mystery to the mind Bœotian to whom has come no vision of what Mrs. Eddy brings out in Science and Health (p. 191): "By its own volition, not a blade of grass springs up, not a spray buds within the vale, not a leaf unfolds its fair outlines, not a flower starts from its cloistered cell." Here, however, is the deep wonder and marvel of continuous creation further unfolded by Mrs. Eddy in Science and Health (p. 508): "The seed is in itself, only as the divine Mind is All and reproduces all—as Mind is the multiplier, and Mind's infinite idea, man and the universe, is the product. The only intelligence or substance of a thought, a seed, or a flower is God, the creator of it."

From this viewpoint to think at all is to be grateful. Every recognition of Mind brings with it a peace and tender joy because a sense of resource, of goodness and abundance, of rich inheritance and enduring life, accompanies the thought of God. This gratitude does not need any formal expression, for it is woven into the texture of living like threads of gold that make a rich tapestry gleam and glow. The heart grateful to God lives in continual happiness. "For 'who is so great a God as our God!' unchangeable, all-wise, all-just, all-merciful; the ever-loving, ever-living Life, Truth, Love: comforting such as mourn, opening the prison doors to the captive, marking the unwinged bird, pitying with more than a father's pity; healing the sick, cleansing the leper, raising the dead, saving sinners" (Miscellaneous Writings, p. 124). It is not correct, then, to say that only one day in the year is dedicated to thanksgiving by those who recognize God as the giver of good.

Nevertheless it is prudent and appropriate for the whole nation, upon a set day, to express through united action of its citizens a national thanksgiving. In this Christian Scientists most heartily join; and in their giving of testimonies, which is part of the services provided for in the Manual, they not only give thanks for the grain and fruits of the earth, but also add expressions of gratitude for the heavenly fruits made manifest in the healing of sickness, in recovery from ill habits and sin, and in deliverance from evil. This is for the last Thursday of November in each year in the United States, and for whatever dates are set under other governments. But throughout the whole world there is for the movement the regular weekly thanksgiving every Wednesday provided for in the Manual of The Mother Church, whereby the earth is circled with praise to our God, who has saved our lives "by a great deliverance."

Thanksgiving, then, should be a means whereby men realize their blessings in the very process of giving thanks. Paul's admonition may be made general, "Continue in prayer, and watch in the same with thanksgiving," for thus may be found combined the joy of communion with God and the joy of gratitude. "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

WILLIAM P. MCKENZIE.

## Be of Good Cheer

IN every individual's experience there comes a time when a word of good cheer lightens the heart weighed down by human perplexities. Christian Science shows the way God lifts the burdens of humanity, straightens the path of crookedness, and throws light upon every obstinate problem. That good cheer is essential in the sick room goes almost without saying. Mrs. Eddy writes on page 395 of Science and



Digitized by Google

Health: "An ill-tempered, complaining, or deceitful person should not be a nurse. The nurse should be cheerful, orderly, punctual, patient, full of faith,—receptive to Truth and Love." The application of Principle can also iron out the wrinkles produced by business worry; it points to the present possibility of substituting spiritual ideas for financial cares, thus working out the laws of harmony in the business world. The word of good cheer, whether in the home or on the street, gives a taste of the heavenly riches within. When God's kingdom becomes established within the individual consciousness, the golden opportunities of spreading the kingdom on earth make their appearance.

A cheery Christian Scientist with shining countenance entering the office of one who is downcast can pour out the truth of compassionate love so abundantly that the mental atmosphere of that office will be changed. A smile may dissipate the wet blanket of discouragement more quickly than a sermon. The torch of good cheer carried by a Christian Scientist can light up the dark corners and hidden recesses of mortal man's fears, turning depression into spiritual courage and worry into joyful trustfulness in God. So the lack of a cheery word often darkens a promising day, or a hard, serious, pessimistic thought expressed in words arouses dark forebodings in an impressionable nature.

Christian Science enables man to realize that God holds the helm of his ship of life, and this saves him from being shipwrecked by his own fears or by the fears of others. The spiritual facts given in Science and Health counteract the temptation to false thinking when it assails the one who reads and faithfully practices what he reads. Thus thought is taught to take the true course into the channels of love where there are no storms. The apathetic would rather ride upon the tide without a rudder, drifting whichever way the wind of human beliefs may blow. But when the storms of fear and hate rage tumultuously, the cry goes out from those who are literally at sea, as it did from the disciples of Jesus, "Lord, save us: we perish." Then for man's encouragement the teaching of Christian Science should be remembered, that the Christ is ever present and peace is never absent, that the Christ is an abiding healing power.

The spiritually awakened know that alertness, keenness of vision, and joyful obedience steer the ship of state through the golden gate of spiritual understanding. The ever ready response to God's behests opens wide the spiritual intuition of spontaneity, and brings the power to be instant in season and out of season, saving man from the shocks of material time. When man recognizes that his beginning is with God, he will also learn through this that his ending is eternity with God, the Alpha and Omega of existence. Jesus brought to the surface his real self, the true reflection of God. The wise man of to-day, seeking the star of the Christ, is guided by his very desire to the place where the young child lies. Christian Science shows him simply and lovingly how godlike man really is.

This realization takes away the cold, cheerless selfishness from men, supplying them with the fuel of right thinking and warming up the atmosphere with the sunshine of spiritual gladness. To rejoice, to be glad, and to praise the Lord "with the timbrel and dance" are some of the instructions of the psalmist. Let Christian Scientists lift the burdens from humanity by knowing that the yoke is easy and the burden light. Mrs. Eddy says (Message for 1900, p. 2), "The song of Christian Science is, 'Work—work—work—watch and pray.'" Seriousness is a splendid tool for the argument of slavery to duty, imposed by the false teaching of long-faced scholastic theology. The real man, as we are told in Genesis, is in God's image, but mortal man, according to the same authority, was to earn his living by the sweat of his brow. Then the question presents itself, Are we mortal men, worn and weary, or real men who find God's work our song? If God did His work in the beginning, why interfere with God's work by feeling that it is essential to help Him maintain it or by taking responsibility upon ourselves as though God did not exist? If the pleasure of the presence of God is enjoyed, then man has learned the secret of true living, understanding God to be an ever present power, fulfilling all human need. Let Christian Scientists be living witnesses of Jesus' joyous declaration, "Be of good cheer; I have overcome the world."

WILLIAM D. MCCRACKAN.

## Economy and Brotherly Love

AT the present time we see many reasons for getting a larger grasp of the spiritual idea which is humanly represented in economy, and perhaps nothing can better help us to gain a truer sense of its meaning than Mrs. Eddy's words which are found in the Manual of The Mother Church (Art. XXIV, Sect. 5), namely: "God requires wisdom, economy, and brotherly love to characterize all the proceedings of the members of The Mother Church, The First Church of Christ, Scientist." There certainly can be no higher reason for economy than the brotherly love which would deny oneself in order to share the good things which we possess with some one who may seem to be less privileged, so far as the present hour is concerned.

Many years ago a good lesson was learned by the writer in knowing a lady of considerable means who would not permit the slightest waste in her household, but who found great happiness in giving out to the needy, as wisely as she knew how to do so, an equal amount to that which was spent for the food of her own family. In gaining a true sense of economy, or of anything else for that matter, we need to get rid of the false beliefs which would hinder our recognition and demonstration of the truth involved in the case. Perhaps nothing has been a greater foe to the exercise of economy than the sense of pride,—a desire to appear well before the world; in brief, to make what mortal mind would call a good appearance, even where this has in many cases actually trespassed upon the demands of honesty. Now Christian Science insists that if we would be happy and healthful we must be honest with ourselves to begin with, and if we are, this kind of charity may begin at home, but it certainly will not end there, it will go forth in obedience to Principle into all our human relationships. It goes without saying that economy is not limited to money or food or clothing; indeed economy of time may very properly precede all our efforts in this direction. The wise man says, "He also that is slothful in his work is brother to him that is a great waster."

When we are called upon at this period to deny ourselves many things in the way of food, we may well ponder deeply Daniel's experience in the royal court at Babylon. To begin with, the three Hebrew youths who are mentioned in the first chapter of Daniel must have had remarkable spiritual training in their homes when they were ready to choose the very simplest food in preference to the luxuries of the king's table, including wine. They had to face the belief, which was prevalent then as now, that rich food and stimulants would build them up physically, but they understood otherwise, and so asked that they might be given only "pulse to eat, and water to drink." Their request was complied with, and we read that "at the end of ten days their countenances



Digitized by Google

appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."

This might be taken by some as a strong argument for dieting, but as presented to us in this wonderful prophecy the emphasis is not laid upon the simple food of which these lads partook, but upon the spiritual understanding which they possessed, and which they evidently sought more earnestly at this time than ever before. The lesson for us clearly is, that if we are willing to deny ourselves material things for the sake of gaining a higher sense of spiritual reality, and also with the desire to help others, our advancement will be rapid and new views of divine law will be gained.

When we come to the New Testament we find that Jesus' earthly ministry was preceded by a forty days' ordeal in which he partook of no material food; and then we read of his feeding multitudes who followed him into the deserts seeking the truth which he was constantly declaring and demonstrating, the truth which overcomes sickness, sin, and death when understood in the Christ-way. In the presence of this glorious demonstration of the infinite supply of divine Love which meets all human need, we are reminded that even with a great outpouring there should be no waste, and so we have the Master's command to gather up the fragments that nothing may be lost,—obedience to this command being recorded by the four evangelists.

We cannot too often remind ourselves that the denial of self on the material plane leads to expansion on the plane of our spiritual understanding. In Revelation we read that when God is known as dwelling among men "they shall hunger no more, neither thirst any more . . . For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."

ANNIE M. KNOTT.

## Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names, together with company, regiment, or ship, and present complete mail address of all officers and enlisted men in the service of the United States and of its allies who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Room 319,
Boston, Massachusetts.

✧ ✧ ✧

# Among the Churches

## Current Notes

KINSTON, N. C.—From July 1, 1916, to July 1, 1917, the following literature was distributed for First Church of Christ, Scientist: 625 *Sentinels*, 90 *Journals*, 1 *Herold*, 3360 *Monitors*, and 50 lectures. Literature boxes have been placed in N. S. & A. C. L. passenger stations. The County Jail and County Home have been supplied with literature, and the occupants seem glad to receive it. Four subscriptions to the *Monitor* are being sent to *The Kinston Daily News*, the Kinston High School, the Caswell Training School, and the City Library. We have heard of much good being accomplished from the literature that has been sent out, and we are still receiving the names of those who are asking for literature to be sent them.

BIRMINGHAM, ALA.—The edifice of First Church of Christ, Scientist, was dedicated Sunday morning, October 14. The edifice and the lot on which it stands, at the corner of Eleventh Avenue and Twenty-first Street, are estimated conservatively to have a value of more than twenty-five thousand dollars.—*Birmingham Ledger.*

LINCOLN, NEB.—The distribution committee maintained a booth at the State Fair grounds September 3 to 7, and it was well patronized. There were given away 409 *Sentinels*, 186 *Journals*, 13 *Heralds*, 615 *Monitors*, 28 *Quarterlies*, and 154 pamphlets.

HUNTINGTON PARK, CAL.—There was a large attendance at the opening of the new Christian Science church last Sunday [Sept. 30], this being the first service in the new edifice.

*Huntington Park Signal.*

✧ ✧ ✧

# The Lectures

ASHLAND, ORE. (First Church).—Clarence W. Chadwick, lecturer; introduced by Judge C. B. Watson, who said in part:—

Christian Science has been in the world as a doctrine for the consideration of men less than half a century, but its growth has been so rapid, and so much of good has been left in its pathway, observable to all men, that its persistence seems assured; the age of its martyrdom is past, and it has taken its stand as one of the greatest supports of the doctrines of Christ. I am not a Christian Scientist, but I have endeavored to study its teachings, and to observe its workings, and am assured that it has done great good in the world and is destined to become one of the greatest comforters of humanity. It is in harmony with the trend toward the establishment of a world democracy which shall have for its slogan, "On earth peace, good will toward men." I cannot discuss its doctrines, for I do not understand them sufficiently; but while I do not belong to the church, I cannot withhold approval of its good work and am glad to be in company with the millions of good men and women whose mission it is to establish a law of love and good will.

MILWAUKEE, WIS. (Second Church).—Prof. Hermann S. Hering, lecturer; introduced by B. F. West, who said in part:—

In the book of Revelation we read, "Behold, I have set before thee an open door, and no man can shut it." This revelation to St. John is of supreme importance to the world, for the door referred to is the one avenue of escape by means of which a suffering, sinning, dying human consciousness may be saved from itself, from the bondage of its own beliefs. The approach to this door is necessarily by mental or spiritual processes. Christian Science points the way and shows the step to be taken. No one who has not obediently taken these steps in an honest endeavor to determine for himself whether or not such a door exists, is qualified to pass criticism on this Science or to deny its actuality.

FARMER CITY, ILL. (Society).—John Randall Dunn, lecturer; introduced by Frederick C. Hill, who said in part:—

There usually comes a time when early training and strict adherence to time-honored customs fail us, and afford no relief in the solution of the grave and important problems of human experience. In many instances at such a time Christian Science has been presented and applied. Encouragement, peace, and comfort have ensued; serious mental and physical obstacles have been overcome. The evidence of regeneration and healing is plainly discernible.



Digitized by Google

The fact—for it is a fact—that Christian Science is based upon Bible teaching, is sufficient authority for the assertion that it is the truth. It recognizes and teaches no power or authority other than God and His laws, and commands strict reliance upon Him, and Him alone. Its practice embodies the simplicity of the life and healing works of the Founder of the Christian religion,—Christ Jesus.

LAKE GENEVA, WIS. (Society).—Dr. Walton Hubbard, lecturer; introduced by Gustave A. Tuchlinsky, who said in part:—

Why is Christian Science so universally accepted? Because it is a religion of health and happiness; because it purifies and uplifts character; because it satisfies those who are hungering and thirsting after righteousness; because it heals and saves from sickness, sin, and sorrow; because it reveals to us the same God of love who was taught and demonstrated by Jesus the Christ. These are a few of the many reasons why thousands of Christian Scientists are so grateful to Mary Baker Eddy, the Discoverer and Founder of Christian Science.

LOS ANGELES, CAL. (Ninth Church).—William D. Kilpatrick, lecturer; introduced by Douglas L. Edmonds, who said in part:—

There has never been a time in the history of human affairs when mankind were more in need of a demonstrable knowledge of God than now, and never a more vigorous determination to "prove all things; hold fast that which is good." It is now over fifty years since the discovery of Christian Science by its Founder, Mary Baker Eddy, and during that time millions of people in all lands have found health, happiness, and a solution of all problems through the understanding of God and of God's laws as given in its teachings. Christian Science is the application of Christian truths to human needs. It unfolds to us in a practical, comprehensive way the teachings of Jesus, and by its fruits has shown that the works which he did are possible to us here and now.

MILES CITY, MONT. (Society).—Virgil O. Strickler, lecturer; introduced by H. B. Wiley, who said in part:—

While I know very little about Christian Science, I have nevertheless seen some of the fruits of that Science. I have seen the color come to the pallid cheek, light to the listless eye, and a smile to the face that had been wan and lifeless. I have seen those who were disappointed and found little in life take up the study of Christian Science and find happiness and contentment in it and a desire to live and enjoy life. Under those conditions I could not be one of those who say, "There is nothing in Christian Science."

*The Miles City Star.*



## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.

ARKANSAS—Little Rock: Palace Theater, 3 p.m., Dec. 2.

CALIFORNIA—Alameda: Unitarian Church, Grand Street, near Santa Clara Avenue, 8 p.m., Nov. 30.
Oakland (Seventh Church): Auditorium Theater, 3 p.m., Dec. 2.
South Pasadena: Woman's Club House, 8 p.m., Dec. 6.
Taft: I. O. O. F. Hall, 8 p.m., Nov. 30.

CANADA—Kingston, Ontario: Church Edifice, 95 Johnston Street, 8 p.m., Dec. 4.
Welland, Ontario: Grand Theater, 3 p.m., Dec. 2.

CONNECTICUT—Bridgeport: Church Building, 871 Lafayette Street, 8:15 p.m., Dec. 1.

ENGLAND—Oxford: Taphouse Music Room, 3 p.m., Jan. 3.

ILLINOIS—Chicago (Fourteenth Church): Constellation Masonic Temple, 3900 North Robey Street, 8 p.m., Nov. 26 and 27.
Evanston: Church Edifice, Chicago Avenue and Grove Street, 8 p.m., Nov. 29.
Harvey: Congregational Church, Turlington Avenue and 155th Street, 8 p.m., Nov. 27.
Hinsdale (auspices La Grange): Hinsdale Club House, 3:30 p.m., Dec. 2.
Park Ridge and Edison Park: Church Edifice, Park Avenue, Park Ridge, 8 p.m., Dec. 1.

INDIANA—Indianapolis (First Church): Church Edifice, Meridian and Twentieth Streets, 8 p.m., Nov. 29 and 30.

IOWA—Oskaloosa: 406 High Avenue East, 8 p.m., Nov. 30.

KANSAS—Hutchinson: Convention Hall, 8 p.m., Dec. 4.

KENTUCKY—Ashland: Church Edifice, Seventeenth Street, 8 p.m., Nov. 26.

MAINE—Brunswick: Pythian Hall, 8 p.m., Nov. 30.
Norway: Grange Hall, 8 p.m., Nov. 29.

MASSACHUSETTS—Haverhill (Second Church): City Hall, Main Street, 3:30 p.m., Nov. 25.
Winchester: Town Hall, 8 p.m., Nov. 27.

MICHIGAN—Marshall: Garden Theater, 8 p.m., Dec. 3.
Otsego: Edsell's Opera House, 8:15 p.m., Dec. 4.

MINNESOTA—Ortonville: Metropolitan Opera House, 8 p.m., Dec. 4.

MISSOURI—Kansas City (First Church): Church Edifice, Ninth Street and Forest Avenue, 8 p.m., Dec. 3.
Kansas City (Second Church): Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., Dec. 4 and 6.
St. Louis (First Church): Church Edifice, Kingshighway and Westminster Place, 8 p.m., Dec. 3.
St. Louis (Third Church): Church Edifice, 3524 Russell Avenue, 7:30 and 9 p.m., Dec. 4.

NEBRASKA—Omaha (Second Church): Boyd's Theater, 12 noon, Nov. 30, and First Church Edifice, St. Mary's Avenue and Twenty-fourth Street, 8 p.m., Nov. 30.
Scottsbluff: Orpheum Theater, 8 p.m., Nov. 26.

NEW JERSEY—East Orange: Church Room, 317 Main Street, near Arlington Avenue, opposite Post Office, 8:15 p.m., Nov. 30.
Trenton: Association Hall, Y. M. C. A., 8 p.m., Nov. 30.

NEW YORK—Auburn: Jefferson Theater, 4 p.m., Dec. 2.
New York (Third Church): Church Edifice, 35 East 125th Street, 8 p.m., Dec. 4.

NORTH DAKOTA—Bismarck: Grand Theater, 8 p.m., Dec. 6.

OHIO—Cleveland: First Church Edifice, East Forty-sixth Street and Cedar Avenue, 3 p.m., Dec. 2, and 8 p.m., Dec. 3; Fifth Church Edifice, Franklin Avenue and West Fifty-eighth Street, 8 p.m., Dec. 6; Third Church Edifice, West Twenty-fifth Street and Mapledale Avenue, 8 p.m., Dec. 7.
Lakewood: Church Edifice, Detroit Street, opposite Arthur Avenue, 8 p.m., Dec. 4.
Toledo (Second Church): Coliseum Theater, Ashland Avenue, near Bancroft Street, 3:30 p.m., Dec. 2.

OKLAHOMA—McAlester: Busby Theater, 3 p.m., Dec. 2.
Muskogee (First Church): Hinton Theater, 8 p.m., Nov. 30.

PENNSYLVANIA—Norristown: High School Building, De Kalb and Oak Streets, 8 p.m., Dec. 3.

TEXAS—Denison: XXI Club Auditorium, 8:30 p.m., Dec. 3.
Fort Worth: Chamber of Commerce, 8 p.m., Dec. 4.
Houston: Main Street Auditorium, 8 p.m., Dec. 6.

WISCONSIN—Grand Rapids: Church Edifice, First Street, 8 p.m., Nov. 29.
Plymouth: Lyceum Hall, 8:15 p.m., Nov. 30.
Waupaca: Danes Home Opera House, 8 p.m., Nov. 30.



## Notice

The address of Frank Bell, member of the Christian Science Board of Lectureship, has been changed to 1023 Widener Building, Philadelphia, Pennsylvania.



Digitized by Google

# Testimonies of Healing

It is a pleasure to give an account of my experience in Christian Science, with the prayer that it may lead others into this wonderful truth. Some years ago I was stricken with a terrible organic disease. I went to many doctors and specialists, and following their advice undertook many different kinds of treatment, but found only temporary relief. As the years passed without relief I became more and more discouraged, especially as my case had been pronounced incurable by a number of physicians. During the last seven years of my illness most of my time was spent either in hospitals or under the care of friends. When told that I had Bright's disease, I decided to stand the suffering as best I could; but many times the pain was so intense it seemed as if I could not endure it, and I seriously contemplated taking my life. What I thought was my last attack came upon me in March, 1915, and when a specialist had treated me about four weeks without any improvement,—in fact I was steadily growing worse,—I decided that the end had come.

At this time a lady spoke to me of Christian Science and advised me to try it. I told her it would be of no use, as I had tried everything that physicians and specialists could recommend and it had done me no good; that I was in a helpless state, very weak physically and mentally, out of work and unable to work had I been able to find anything to do. The lady assured me that there was hope for me; that I was a child of God and therefore could be healed. I finally decided to try Christian Science, and she took me to a practitioner. Though I had not slept for weeks, after the first treatment I went home and slept nine hours that night.

This was, however, the only visit I was able to make to the practitioner, as it was necessary for me to remain in bed. My legs were swollen and partly covered with sores, there was a discharge from both feet, my heart troubled me, and I was in terrible pain. From a material point of view I was a physical wreck, and it seemed impossible that anything could give me relief. Owing to my weak mental condition there was also a constant inclination to suicide, but finally a change came over me and I became very patient. The practitioner was with me daily when possible; otherwise he gave me absent treatment, and after a few months I was healed.

I am grateful to Christ Jesus the Wayshower, also to our dear Leader, Mrs. Eddy, for her unselfish life, which enabled her to give us the right understanding. I now have no time for old errors, and know that Truth is the only healing power; that God is Love, and that I shall keep well and happy as I remain faithful to Truth.

GROVER SCHEPPELMAN, Louisville, Ky.

✧

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." This promise from the forty-third chapter of Isaiah has been full of active, potent meaning for me during the last twelve months, which I have spent in active service as an infantry man with the British forces in France. One occasion stands out strongly in memory, when the floor of our shallow trench was sensibly heaving with the explosion of shells which dropped close to us on every side but never touched our little band of five. I could tell of many similar experiences; in one recently our trench was battered out of shape by heavy shell along its whole length, except for the few yards in which I and the comrades in my section were taking shelter.

Many times have I heard it said that the hard work, privations, and exposure of a soldier's life out here would "pull me down," but after a year I am stronger and fitter than ever before. On one occasion I came out of the trenches after a time of exposure to wet and cold weather, and feeling unpleasant pains in my hands, wrists, and knee joints, I recognized the symptoms of rheumatism, or something similar, —one or two men had gone to the hospital with it,—and was quick to deny its reality. Next day all stiffness and pain had vanished and the seeming exposure was forgotten.

On another occasion there were a number of cases of incipient dysentery in the camp, and on going into the trenches I found myself the victim of the same symptoms. Those with me strongly endeavored to persuade me to "go sick" and leave the trenches. It was about noon, I remember, that I reviewed the arguments pro and con, and after a sharp mental struggle the "still small voice" of Truth regained control and I resisted the temptation to believe in the reality of any seeming material indisposition. The healing of this trouble was quite instantaneous, as the symptoms ceased entirely forthwith.

Years ago I remember having my face swollen out of recognition from bee stings; this summer I have been twice stung on the neck by wasps with no after effects whatever. My only conscious effort for healing was a remembrance of the passage, "Nothing shall by any means hurt you," and a dismissal of the discord from consciousness.

It is possible here to give only the merest sketch of the way in which I have been helped, protected, and upheld by what I have been able to practice of Jesus' teachings through the illumination of Christian Science. The Bible, Science and Health, and the *Quarterly* go with me everywhere, and I have read the Lesson-Sermon under nearly every imaginable condition. I am also the regular and grateful recipient of the *Journal, Sentinel,* and *Monitor* through the fund under Mrs. Eddy's will. One article in the *Monitor* dealing with the command, "Speak unto the children of Israel, that they go forward," has helped me many times.

The mists of horror, fear, and misery in which animal magnetism had shrouded the scene of war have proved to have only the supposed substance given them by mortal mind. Most clearly have I proved the healing power of Christian Science, and I am ever grateful to our Leader for her wonderful life and work.

LAWRENCE A. HAYTER, Letchworth, Herts, England.

✧

The experience for which I am most grateful and which stands out as one of the greatest blessings in Christian Science, is the regeneration or spiritual awakening, which has been wonderful. Christian Science was presented to me many years ago. At that time I felt my only need was release from the physical suffering that had been my constant companion for almost twenty years.

The diagnosis given by the various specialists sentenced me to invalidism unless surgery were resorted to, and the possibility of this course filled me with such terror that I finally rejected this opinion, and willingly listened to the loving statements made by a friend regarding Christian Science. Treatment was given me, and almost immediately I felt a changed mental condition. From suffering, fear, self-pity, and resentment, my thoughts turned to quietness and hope. In a short time the bodily conditions improved and the import of the Christ-healing began to dawn upon an awakened consciousness. This awakening was something to remember. In a few months there was such a change that I was ready to join the ranks of Christian Science.



Digitized by Google

During the intervening years there have been many tests, and these more than all else have convinced me of the power of the divine presence to heal and to lift mankind into the realization that man is God's image; therefore the tests have been opportunities to prove the truths presented so clearly by Mrs. Eddy in Science and Health. Each day is filled with a measure of gratitude, not only for my healing but that mankind may share alike the perfect love and trust in the omnipotent God who regenerates. Mrs. Eddy's writings are a daily inspiration, and words cannot express the love due her for this revelation of Truth.

MARY M. ROGERS, Berkeley, Cal.

✧

It is nearly ten years since I first became interested in Christian Science. For thirteen or fourteen years I had been suffering from what was called muscular rheumatism, and had been treated by the best medical doctors. At times I had some relief, but was seldom free from pain. Through the study of Christian Science I have been healed not only of that disease but also of other ills and discords to which I was subject. My healings have not been instantaneous; I have had to work hard and faithfully, but by so doing have received the blessings.

On September 16, 1916, I was struck by an automobile going at a high rate of speed and rendered unconscious, besides being to all appearances severely injured. My wife and daughter were notified, and a Christian Science practitioner was reached by telephone within a few minutes after the accident, so the good work was begun almost immediately. Those at the scene of the accident, however, rushed me to the hospital,.where an examination was made and the injured parts were bandaged. The doctors feared the shoulder might be broken, but on being told that I depended upon God for the healing they allowed me to be taken home. A surgeon was called to set the broken bones, but for the healing I had Christian Science treatment only.

I think my experience was wonderful. The left foot was badly sprained, and I was told it would be a long time before I could use it; but on the fourth day I used it enough to go from my room to the bathroom. The right shoulder was also severely injured, and the same prediction was made respecting it; but on the sixth day I shaved myself, using my right hand to hold the razor. A broken rib knit in two weeks; also a severe wound on the right side of the head, and that which the doctors feared might be a fractured skull, have been healed,—all through the blessed knowledge of Christian Science.

I am deeply grateful for these healings and for the spiritual uplift, also for the daily blessings the other members of my family are enjoying. I pray that I may so conduct myself that my actions will show my gratitude. Christian Science is a constant blessing to me in my home and at my daily work. It destroys strife and discord and brings peace and harmony, and I thank God for it.

CARL E. MORDE, New Bedford, Mass.

✧

First of all, I am grateful to Christian Science for the encouraging words that our periodicals always bring to earnest seekers for Truth, and I have been uplifted and fed many times through reading them. I have had many physical healings since accepting Christian Science, but the joy that comes to one who has been the channel through which another has received the healing truth is even greater than that occasioned by his own healing. This, too, I have experienced, and I thank God for it all. As I go on from sense to Soul I appreciate more deeply the sacrifices that our dear Leader, Mrs. Eddy, must have made to stand at her post so bravely and faithfully.

It has come to me that a testimony of lack overcome would perhaps be just as great a help, to some who read these pages, as one of physical healing. I humbly and rejoicingly bear witness to the fact that the Principle that turned the water into wine at the wedding feast is just as available today as then. The truth of the Scripture, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," was given me when I was a beginner in Christian Science. I had taken up some work with the express purpose of using the money thus earned to purchase a piano, something I had desired for a good while. I was having treatment at the time and did not seem to be getting the help so much needed. Then one day the practitioner asked me if I was subscribing for any of the Christian Science literature, and I replied that I could not afford to do so. Yet all this time I was hoarding the piano fund. I shall never forget the remark she made: "Subscribe for the literature even if you have to go without bread."

Then and there I was healed of the wrong thought. I subscribed for some of the literature, and from that time on progressed more rapidly, feeding on the truth for which I was willing to make a sacrifice. When I thought of the piano at all I just held to the thought that God loved me and was giving me all good; and so loving and tender is our Father-Mother God that one day, when I was not in the least expecting it, for I never had gotten enough money together for the piano, a neighbor told me of a friend who had just had a new piano given her and had no home to place it in, and asked me if I would be willing to keep it for her free of charge. I still have the use of that piano, and it has brought me comfort many times in playing our beautiful hymns.

Since accepting the teachings of Christian Science and endeavoring to live in accordance therewith, I have never lacked any good thing, for it has enabled me to realize in a measure that "the earth is the Lord's, and the fulness thereof," and to abide by the assurance, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." I send this testimony with a grateful heart, knowing that the desire to help some struggling one will be gratified.

MAUDE B. MARTIN, Genesee, Ill.

✧

For over fifteen years Christian Science has been my only physician and guide. I was healed quickly and permanently of physical troubles from which I had suffered all my life,—chronic bronchitis and a weak heart. Later I was healed of an attack of scarlet fever in a severe form, and there were no lingering effects. My eyes also are stronger and my sight is clearer than ever before, and a throat affection has entirely disappeared.

For many years I attended the Christian Science Sunday school and I feel deeply grateful for that privilege. The loving guidance and care received there mean much to me now. I have been led gently but firmly into a truer thought of God, have been taught something of the glorious relationship of man to his divine Principle; and my whole character and outlook have been changed thereby. The Bible has become a daily companion, a wonderful spiritual guide in every circumstance, and my deepest gratitude goes out to our Leader for the light she has thrown on the Scriptures.

Not very long ago I had an experience which was a further proof to me that God is a very present help in time of need. I was attacked quite suddenly with a serious physical trouble and intense pain, and but for the prompt relief which Chris-



Digitized by Google

tian Science affords I might not have survived. There was no period of convalescence, for I went back to my work in a little over a week, richer for the experience because I knew that the demonstration meant God present with me.

I am grateful, and my greatest desire is to prove worthy. Each day brings added blessings.

FANNY MASON, Manchester, England.

✧

A deep sense of gratitude prompts me to tell of my experience in Christian Science. Having been afflicted for over twenty years with a complication of diseases, such as stomach trouble, nervousness, sleeplessness, and frequent headaches, I became very despondent and discouraged at times, as medicine afforded me only temporary relief, but gradually I reconciled myself to the thought that God sent these afflictions for some wise purpose.

When first the light of Christian Science dawned upon me I grasped it eagerly, with the faith that if God healed others He surely would heal me. After a week's reading of Science and Health and a few copies of the *Sentinel,* I realized this was what I had long desired to know,—the truth which sets men free. Thereupon I consulted a practitioner, who gave me one treatment, and then applied myself closely to the study of Science and Health. I threw away all my medicines and ate whatever I wanted without any resultant suffering. The severe headaches and other ailments gradually disappeared. A poisoned foot has also been healed by applying the truth taught in Christian Science.

I feel very grateful for the spiritual uplift that is being gained daily, and for "that peace which the world cannot give," and cannot take away; also for the understanding that God is ever present with His children and provides for all their daily needs. I feel thankful to God for the understanding of His word gained in Christian Science, and grateful to Mrs. Eddy for "Science and Health with Key to the Scriptures," which makes the Bible clearer. Christian Science has made me more hopeful, more able to cope with life's responsibilities, and better able to meet every emergency with faith and an understanding of the presence of good.

I came into Christian Science two years ago, and in this short time have gained a wonderful glimpse of real happiness,—love for God and love for man.

JENNIE E. HAYNOR, Norfolk, Va.

✧

Since coming to Christian Science for healing I have had so many proofs that this is a science which can be proved as accurately as any mathematical problem, that I gladly give my testimony. I had been closely associated with the medical profession for several years as a graduate and postgraduate nurse, and had learned the fallacy of trusting in medicine, as what would help me would hurt another who had the same disease. I had looked into every known ism and ology without finding anything to satisfy my longing to know God, though I had been a member of an orthodox church for years. When my extremity came, and I was discouraged, disheartened, sick unto death, and was then told that God is Love, and that He does not send sin, sickness, and death to His children, I immediately felt that I had found Him. I began to study Science and Health in connection with the Bible every spare moment, and read nothing else for a year. As a result, I can truthfully say that I am more content, more happy, and more healthy than ever before.

Out of the many wonderful experiences of the proof of God's love and care I will relate one case of healing. When I was getting on a cable car in Chicago, the car started suddenly and I was twisted around in such a way that my spine made a noise like a pistol. I could not sit or stand, and was in such pain that I got off the car, and walked six blocks home, declaring God's allness and man's dominion with every step I took. For three days and nights I could not lie down at all, and I could not sit except for a few moments at a time. I was never out of pain, but I did all my housework, though I could not bend at all. At the end of the three days I was perfectly healed. I knew the belief of the medical profession about similar cases, but every man-made law was broken, proving the truth of Mrs. Eddy's words in "Science and Health with Key to the Scriptures" (p. 380): "Every law of matter or the body, supposed to govern man, is rendered null and void by the law of Life, God." Christian Science has been our only remedy for ten years. It has met every need, and is truly a very present help always.

ISABELLE PATRICK, Omena, Mich.

✧

For the encouragement of those without intimate knowledge of the healing work of Christian Science, I contribute the following testimony with a deep sense of gratitude. About two years ago I was afflicted with what was termed by three specialists an aggravated case of blood poisoning, and was informed by them that a certain prescribed treatment might effect a cure within three or four years.

Every known symptom attaching to blood trouble was evidenced in surface indications, which were well defined and prevalent from the scalp of my head to the soles of my feet, and in other definite characteristics. Believing the time opportune for putting into practice the teachings of Christian Science and for demonstrating its truth in my own behalf, I at once asked for treatment from a practitioner, with the result that complete relief came within six months. No return of the disease has been experienced in the interval, and I have but recently passed successfully a most exacting physical examination for added insurance, requiring what is considered in the nature of a positive analysis and known as a Wasserman blood test.

While being treated for blood poisoning I suffered for several weeks from rheumatism, and during the greater part of this time was without the use of my limbs and practically helpless. One morning, after a night of extreme suffering, my wife read to me from the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, as was her custom, and during the reading of the chapter on Prayer I realized that all pain had left me and I was free. No return of the trouble has been experienced.

My gratitude for the many blessings that have come to me and to my family through Christian Science is unbounded.—W. W. WINCHESTER, Minneapolis, Minn.

✧

While attending a Christian Science lecture I was healed of stomach trouble, and my attitude toward life was changed completely. I then began a systematic study of the Bible and of Mrs. Eddy's writings, and since that time extreme nervousness has been overcome, also fear of poverty and of losing my reason. My memory is much better than it used to be, and I have gained a far greater appreciation of the good and great things that have been done and said in the world.

I am very grateful to our Leader, Mrs. Eddy, also to those who are connected in any way with the Christian Science movement.—OLIVE HARRINGTON, Winlock, Wash.



Digitized by Google

One morning in the spring of 1915 I received a blow in the face from a rapidly moving object. After realizing that God is not the author of accidents, I experienced no pain. Later it was discovered that there were two cuts on the chin and the corners of one front tooth were gone. I went to a lecture at The Mother Church that evening, however, and in a day or two the cuts were healed. A small bunch then formed on the side of my face, for which I could not at first account. I did not remember finding the pieces of tooth, so the thought came that perhaps one corner might have been pushed into the flesh and was lodged inside the cheek. The next question was, if this were the case, how to extract the piece properly; but I resolved to leave the problem entirely to God, and did so. Several weeks passed; there was inflammation and a discharge on the outside of the cheek, but it did not heal. Finally, the night before the visit of some relatives, I realized quite clearly that there was no reason for me to be disfigured; that it was not according to God's law. The next morning my face was quite smooth, with no scar, and the piece of tooth was found embedded in the dry cuticle which had been rubbed off the cheek.

I have had the benefits of Christian Science for many years, and am exceedingly grateful for God's revelation of it to Mrs. Eddy, and for her faithfulness to her trust.

CLARA L. BAXTER, Boston, Mass.

✧

My gratitude for Christian Science has not been acknowledged publicly so often as it might have been, but there is not one demonstration of divine Love's protecting care that I do not treasure deeply.

I have been benefited physically, morally, and spiritually by my study of Christian Science. A severe case of stomach trouble was overcome a few years ago, and recently I was healed of a tumorous growth. A physician diagnosed the case, as I felt it necessary to know what the error called itself, and he told me I must make preparations for an immediate operation. I said I was a Christian Scientist and believed Christian Science could heal me, but the reply was that I was too young to let my life go in that way, and should not delay a thing so important. While it seemed I was being faced by error on all sides, still I felt that "God is," and my faith gave one bound with the thought that what God cannot do man need not try. My healing began at that very moment. I am very grateful for all the experiences that have strengthened my faith, and wherever God leads I will go. I love every word penned by our dear Leader, and am grateful for our practitioners, readers, and lecturers.

HAZEL DAY BANKER, Denver, Col.

✧ ✧ ✧


## Christian Science Sentinel

Subscription price payable in advance:

Postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Subscriptions to the SENTINEL will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

Bound Volume XVIII (Sept. 1915 to Sept. 1916). Cloth, $4.25; half calf, $5.00. On earlier volumes write for prices.

MONEY EQUIVALENTS

| £ | s. | d. | Francs | Marks | Guilders | Kroner |
|---|---|---|---|---|---|---|
| $9.00 = 1 | 17 | 0 | 47.25 | 38.07 | 22.22 | 33.46 |
| 3.00 = 0 | 12 | 4 | 15.75 | 12.70 | 7.41 | 11.15 |
| 2.00 = 0 | 8 | 3 | 10.50 | 8.45 | 4.94 | 7.43 |
| 1.00 = 0 | 4 | 2 | 5.23 | 4.23 | 2.47 | 3.72 |

Make remittances payable to The Christian Science Publishing Society.

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.


# Special Announcements

### Science and Health with Key to the Scriptures by Mary Baker Eddy French Edition

In conformity to the rules established by Mary Baker Eddy for making and publishing translations of the Christian Science textbook, "Science and Health with Key to the Scriptures" has been translated into the French language, and is now published with the English text opposite the French translation, and is ready for delivery.

This edition is printed on fine paper and bound in cloth similar to the cover used on the English editions. Price, one to five copies, $3.50 each; six or more copies to one address, $3.25 each. It is also printed on Oxford India Bible paper, and bound in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the French translation, including the two styles of bindings.

Orders for this edition should be addressed to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

### Short Volume of Der Herold der Christian Science

Announcement was made in the *Sentinel* of November 3 that, beginning with January, 1918, *Der Herold der Christian Science* will be printed with alternate pages in English. The type also will be changed and it has been thought best to end volume 15 with December, 1917, making it a volume of nine numbers. This will in no way affect subscriptions which will be continued to the month with which they would regularly terminate. The index to be used in binding volume 15 of Der Herold will be found in the December number.

### Notice to Librarians

Librarians of Christian Science reading rooms are requested to continue the use of the regular blanks on which they have been ordering Mrs. Eddy's works until new blanks are supplied for this purpose.

### From the Editor

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

✧ ✧ ✧

### From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

### From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# Christian Science Literature

## The Christian Science Journal

Founded 1883, by Mary Baker Eddy.

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

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Der Herold der Christian Science

Founded 1903, by Mary Baker Eddy.

A periodical published monthly in German, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

FIRST NUMBER TO BE PUBLISHED JANUARY, 1918

A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address all orders and make checks payable to

The Christian Science Publishing Society, Boston, U. S. A.

Digitized by Google

# Counting Blessings

A poet has said, "Count your blessings."

Mrs. Eddy said of The Christian Science Monitor, "The object of the *Monitor* is to injure no man, but to bless all mankind" (The First Church of Christ, Scientist, and Miscellany, p. 353).

Everywhere to-day men are finding it possible to count the blessings received from The Christian Science Monitor.

They are more than beginning to grasp the spiritual idea which the Monitor represents; more than beginning to understand the law of good which they invoke when they subscribe for, or contribute to, circulate, read, advertise in, or patronize the institutions or individuals advertising in, The Christian Science Monitor.

## How Blessings are Mutualized in the United Kingdom

The following extract from a report of the London advertising bureau interestingly recites some of the blessings which the people of the United Kingdom are counting from the Monitor:

"Cooperation with the advertisers by members of the churches in London and also in Dublin has been shown in a marked degree.

"A director of the first class West End drapers who are advertising, himself not interested in our subject, told one of our members that his advertising manager had just told him of having paid £4 ($20) for one insertion and that they had been receiving at the rate of £15 ($75) a day since from *Monitor* readers; he was of course highly delighted and they have renewed; a head assistant later said that he used to put aside the *Monitors* (which the Distribution Committee brought) thinking the paper was religious, but their director had shown him what an interesting daily paper it is and he was going to read it.

"The first class tailor who had large insertions has renewed saying he has scores of letters from ladies saying how pleased they are with his coats.

"The largest original advertiser renewed in March for a year with much pleasure, saying they had had 'most gratifying results'; the boot advertiser tells of recent monthly turnovers running well into four figures, when previously the business had gone through a most difficult time.

"A dairy tells of 400 new customers resulting from their advertisement.

"A Dublin grocer having a half inch insertion traced £80 ($400) directly as a result, to his great surprise. A Dublin tailor said his business is 'hundreds of pounds better since he has been advertising.'

"A Dublin furrier spoke of very good results. He said, 'The readers of your paper are not like the readers of any other paper, they are most loyal.' He was impressed at the eagerness shown by the Red Cross in wanting his voucher copies of the *Monitor* for soldiers in hospitals.

"An interesting point is how supplies come to advertisers. The Dublin soap manufacturer says the materials 'keep coming in all the time' for the soap, although he has the greatest difficulty in procuring them for candles, etc., which he does not advertise. A Dublin laundry has reduced its prices, having obtained such a large quantity of starch, enough for years, before the war broke out. The furriers mentioned above were able to get a wonderfully reasonable supply of special skins which enabled them to advertise special prices.

"A Dublin seedsman was afraid of what other seedsmen would say to his catalogue prices being so low, and renewed his advertisement saying, 'You are just wonderful people.'

"May we express utmost gratitude for kind help and direction received always from The Christian Science Publishing Society; we realize that close unity with our revered Leader's organization brings inspiration, guidance, and encouragement for this work."

Thus is fulfilled again the declaration of Mrs. Eddy: "In the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes,—Spirit, not matter, being the source of supply" (Science and Health, p. 206).

Digitized by Google

# Works on Christian Science

**Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook**

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include both English and German editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1,103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each, $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

---

**Quantity prices are on shipments to one address only,** but quantity lots at quantity prices cannot be made up of different books or of different styles of binding. *Attention is called, however, to the exception to this rule which is made in the cases of Science and Health, and of Miscellaneous Writings, as given under these titles in this price list.*

---

*Address all orders for above works, and make remittance by New York or Boston draft or money order, to*

**THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U. S. A.**

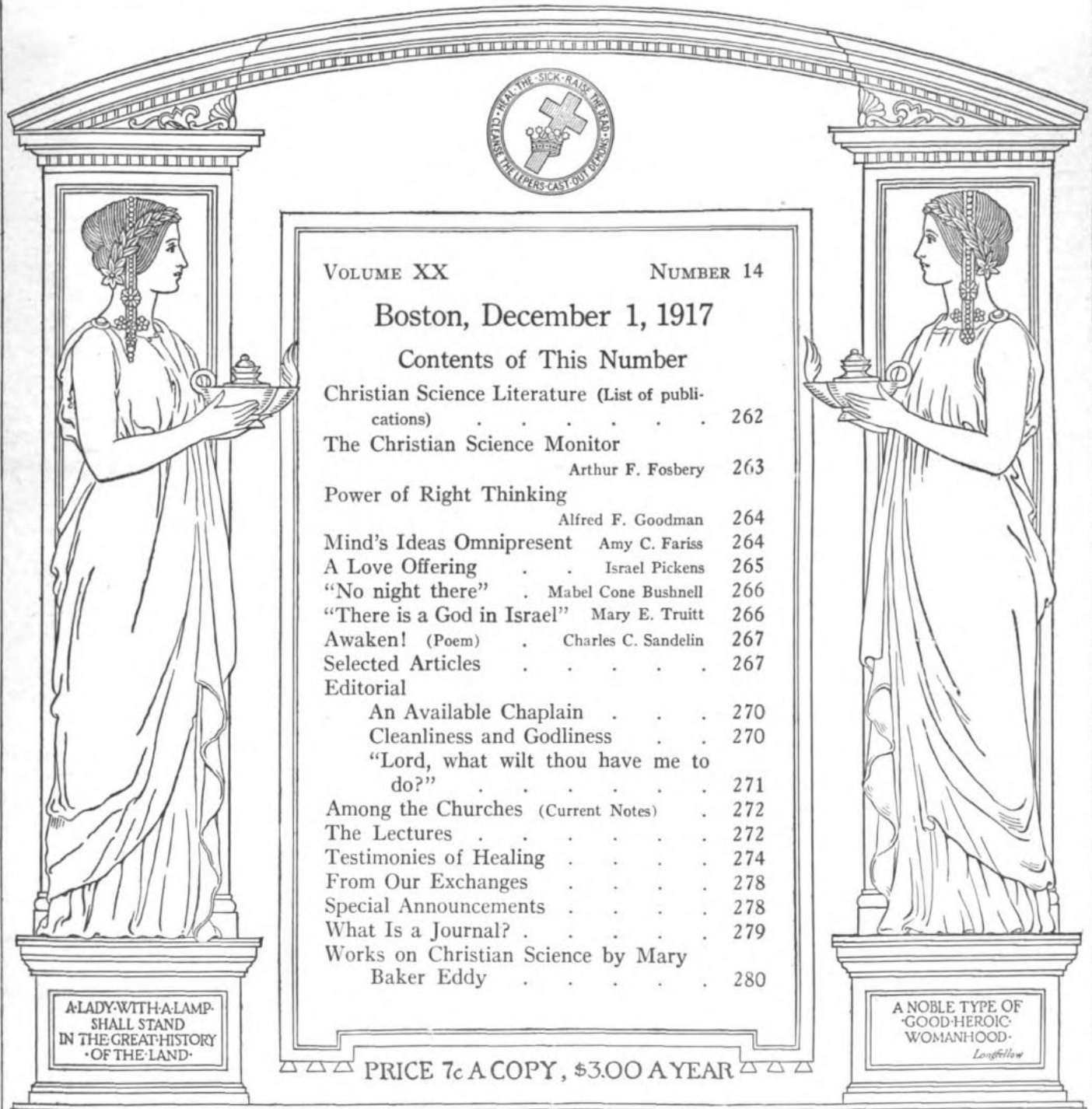
Digitized by Google

NOV 30 1917
UNIV. OF MICH. LIBRARY

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.

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




VOLUME XX NUMBER 14

Boston, December 1, 1917

Contents of This Number

Christian Science Literature (List of publications) . . . . . 262
The Christian Science Monitor — Arthur F. Fosbery 263
Power of Right Thinking — Alfred F. Goodman 264
Mind's Ideas Omnipresent — Amy C. Fariss 264
A Love Offering . . — Israel Pickens 265
"No night there" . — Mabel Cone Bushnell 266
"There is a God in Israel" — Mary E. Truitt 266
Awaken! (Poem) . — Charles C. Sandelin 267
Selected Articles . . . . . 267
Editorial
An Available Chaplain . . . 270
Cleanliness and Godliness . . 270
"Lord, what wilt thou have me to do?" . . . . . 271
Among the Churches (Current Notes) . 272
The Lectures . . . . . 272
Testimonies of Healing . . . . 274
From Our Exchanges . . . . 278
Special Announcements . . . . 278
What Is a Journal? . . . . . 279
Works on Christian Science by Mary Baker Eddy . . . . . 280

PRICE 7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Journal

Founded 1883, by Mary Baker Eddy.

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

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Der Herold der Christian Science

Founded 1903, by Mary Baker Eddy.

A periodical published monthly in German, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

FIRST NUMBER TO BE PUBLISHED JANUARY, 1918

A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address all orders and make checks payable to

**The Christian Science Publishing Society, Boston, U.S.A.**

Digitized by Google

# Christian Science Sentinel

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

Vol. XX DECEMBER 1, 1917 Number 14

## The Christian Science Monitor

ARTHUR F. FOSBERY

As recorded in the Bible, the history of the children of Israel shows the paramount necessity of allegiance to God and reliance on His goodness and power under all circumstances. The effect of every good or evil act of the Hebrew people is depicted as the natural result of the motive governing the act. When the people were obedient to God they prospered, when disobedient they suffered; and this record of the governing influence of God in human affairs has been of inestimable moral value to those desirous of choosing the way of life.

In *The Christian Science Monitor,* our great international daily, we have a current history of the moving pageant of human affairs, inspired by the same clear understanding of the allness of Principle which guided the Biblical narrator. It is to-day the one newspaper which embraces in its scope the progressive political advancement of the whole world. It has not only taken its place in the forefront of journalism, but its function there is unique as an exponent of Principle entirely outside the ranks of partisanship or prejudice, and beyond commercialism.

Christian Scientists who are making "good will toward men" a vital part of all their thinking, who rejoice in the truth of our Leader's words on page 13 of Science and Health, "Love is impartial and universal in its adaptation and bestowals," naturally have a keen interest in the struggle for social betterment and for emancipation from mental bondage which is going on all over the world, and every issue of the *Monitor* tells of some step of progress being taken somewhere. For instance, English educators lift their voices for more and better schools; a South American republic gains a greater measure of religious freedom; two other republics enter into closer relations and seal their bond of peace with a treaty; France shows that she is not asleep on the school question, and guards more jealously her children from clerical interference; Bible societies send in one year several hundred thousand copies of the Scriptures to China; a large number of Mexican women from different provinces meet for the discussion of social and political problems.

Besides this, we read that the Canadian provinces one after another adopt prohibition; a cabinet minister in one of the Balkan states delivers an oration on the demands of principle; a Mexican governor issues a sweeping order for compulsory education; an Indian maharaja strikes a blow at the paralyzing caste system, while in another province of India a wealthy shoemaker and some Buddhist priests make a practical protest against the same evil. Items of news such as these encourage the worker for humanity with the breadth of the protest against superstition and limitation, showing the truth of Mrs. Eddy's statement, "Ages pass, but this leaven of Truth is ever at work" (Science and Health, p. 118), and that even the "heathen in his blindness" is groping toward the light.

If a copy of the *Monitor* is placed beside any large monthly review, it will be seen that the monthly production cannot compare with this daily, and six of these dailies are printed every week. This is the first opportunity the world has had to read a current history of international events, and the full educational value of *The Christian Science Monitor* on its historical side alone cannot at this date be estimated. But people are awakening, and the man of the near future will know continental politics and policies as the man of fifty years ago knew his village affairs, and will take a keener interest in the prosperity of a state on the opposite side of the globe than his grandfather did in a neighboring township. There will be as marked a difference between the reader of the *Monitor* and the one who ignores it, as between the pupil who studies his lessons and the boy who spends his time in idleness.

Many of us would like to talk with the foremost thinkers on those political questions which affect national or international relations; in the *Monitor* we have the opportunity of reading the views of these prominent thinkers. We get directly at the thought also of men who have specialized in many different lines of activity, and obtain our information much more comprehensively than would be possible in a personal meeting with them, for it requires a certain understanding of a subject to draw out its important points in an interview.

An increasing number of people who are not students of Christian Science read our paper to keep abreast of the times. Its incomparable editorials and comments on questions of the day fill a long felt want for many earnest men and women; its high idealism and nonpartisan viewpoint enable it to lay a choice of opinions before its readers where there is a choice, and in matters of right and wrong to show the dividing line with justice and mercy.

It is well to recognize that the world needs to read the *Monitor,* but it is necessary to realize that we individually need to do so. Christian Scientists are the most ready for the advanced step in the journey heavenward which *Monitor* readers are taking. We have glimpsed the Love that is "no respecter of persons;" that "maketh his sun to rise on the evil and on the good;" that to every individual on earth, rich or poor, well meaning or evil, gives forth tenderly the same good qualities to be freely used, that each one may be healed and blessed and bless others in the using of them. We have glimpsed that Love, but it is of no practical value to us unless we manifest it; manifesting it, we shall lose sight of city, state, and national boundary lines, and yearn for the freedom and happiness of every nation, of every man, woman, and child.

Is it possible, therefore, for any one of us to let a single issue of our daily paper pass without eagerly searching its pages for information about the general progress of mankind and the happenings of significance to humanity in all parts of the world? The drawing closer in bonds of common sympathy of the thinkers who read the *Monitor* is bringing

Copyright, 1917, by The Christian Science Publishing Society.

Digitized by Google

nearer the day when even trade wars will cease to be possible; and the delusion that one nation or individual can be advanced by dominating or being dominated by another, or that one person can profit at the expense of another, will forever vanish before the understanding of man in universal brotherhood, subject directly, without personal domination or mediation, to the government of the one all-loving Father.

## Power of Right Thinking

ALFRED F. GOODMAN

ANYONE who is familiar with the teachings of Christian Science knows that the power to heal is in proportion to one's honesty, purity, and spirituality. Success is in proportion to the extent that we are "unspotted from the world;" therefore it is plain that anything which helps to lift us above temporal things or thoughts helps us to gain spiritually, and likewise that anything which tends to make material things more real to us hinders our advancement in Spirit. It behooves us, then, to be honest, frank, and true to ourselves in searching our mentalities to find what thoughts are helping and what are hindering us, and to govern ourselves accordingly.

A truly conscientious worker in the Science of Mind will separate himself from anything which tends to hinder his advancement in the understanding of Truth. Regardless of the hold material things may have upon his affections, he knows that "higher enjoyments alone can satisfy the cravings of immortal man" (Science and Health, p. 60), and is willing to dispossess all else and thus make room for just that much more truth. The real beauty of this is that he finds he actually did not give up anything at all, but instead has gained everything. He has parted with a temporal, unreal something, and gained something real and lasting, far more enjoyable and profitable. The material pain, pleasure, or desire did not help his growth in understanding, but hindered it. Therefore he is willing to give it up and gain the spirituality which the effort brings him; and he is blessed accordingly.

A mentality thus purified from evil and made active and awake in Truth and Love, is a wonderful power. It seems remarkable from the material standpoint how powerful such a condition of thought is, and mortal mind therefore calls the outcome "miracles." The many demonstrations of Jesus, instantaneous proofs of a thought free from guile and active in Truth, were not understood. Even now it is not thoroughly apprehended that Jesus did not have to work laboriously for every result he secured; for his thought was so powerful that he had only to speak the word,—connect the individual with the truth he knew mentally about God and man,—and the healing was accomplished. Jesus was indeed so mentally poised, so pure, and so free from materiality, that his thought was ever active in Truth; and the history of his life is full of proofs of the power of such a thought.

As Christian Scientists, followers of Christ, it behooves us to get our thoughts into a condition resembling that which enabled Jesus to overcome every phase of error; to have in us, as the apostle admonishes, that Mind "which was also in Christ Jesus." It behooves us to get rid of error, and in place of it to get truth; and the power of our mentality to heal and to do good will be in exact proportion to the amount of evil, or error, we can get rid of, and the amount of purity, love, and spirituality we can put in its place.

In "Rudimental Divine Science" (p. 9) Mrs. Eddy says, "The spiritual power of a scientific, right thought, without a direct effort, an audible or even a mental argument, has oftentimes healed inveterate diseases." When we think this statement over carefully we shall see that the possession of such a right thought, and even the unconscious direction of this thought to a wrong condition, is powerful enough to restore harmony without a direct effort. Could there be anything greater than the possession of such a thought? Could we bend our energies to any better purpose? To gain this, is anything material too valuable to sacrifice?

There is, however, one factor not to be overlooked. It should never be considered that we can at any time neglect to give adequate attention to our work in Christian Science. A right Christian Science treatment is full, comprehensive, and entire; it covers the whole ground. Its purpose is the demonstration of Love, and no neglect is tolerated. Mrs. Eddy says, "Whatever the belief is, if arguments are used to destroy it, the belief must be repudiated, and the negation must extend to the supposed disease and to whatever decides its type and symptoms;" again she says, "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine" (Science and Health, pp. 418, 365). A Christian Science treatment is direct, but whether argument be used or not, this in no way affects the fact that a right mentality heals unconsciously and leaves behind it many blessings.

One with such a mentality leaves in his wake happiness and joy from mere contact with the purity and holiness of his or her life. As we read in the fifth chapter of Acts that the sick were brought forth into the streets, that the shadow of Peter passing by might be cast upon them, so too the influence of our lives, if these lives are free from error, in passing by the sick and the sinning may help and heal. In view of these things it is impossible to put too much stress on the importance of earnest activity in cleansing our thought of all impurity and gaining true spirituality.

## Mind's Ideas Omnipresent

AMY C. FARISS

IN the study of the story of Hagar's experience in the wilderness the young student of Christian Science may obtain much encouragement. How often does one whose feet have strayed into the wilderness of human doubt and fear cry out in anguish as did this Egyptian woman! All about is the bleak loneliness of defeated aims, the doubt of God's protecting care, the myriad fears of a mortal's blinded vision. Had one been near to Hagar and assured her of the existence of the well of water from which later she filled her bottle, she would not have believed what as yet her eyes had not beheld. In the beginning of one's journey out of the senses it is not always easy to grasp the fact that because Mind is omnipresent all of Mind's ideas are also omnipresent.

On page 597 of Science and Health Mrs. Eddy speaks of wilderness first as "loneliness; doubt; darkness;" farther on as "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence." Hagar found her spiritual sight while encompassed by her wilderness. That the well of water was a spiritual idea, existing forever present in Mind, was proven as clearly in Hagar's case as was the truth, which Jesus established for all time, that food for the multitude is an omnipresent fact, waiting only the unfoldment of spiritual vision to bring it into practical demonstration.

The world can never measure its debt of gratitude to Mrs. Eddy for bringing to groping mortals the wonder contained



Digitized by Google

in her words, "All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). This is the truth which opens prison doors, sets captives free, causes the lame to leap and the weary to rejoice,—this great declaration that Mind and its ideas alone exist, and exist throughout all space and time. And not of lesser moment are her words on page 280 of Science and Health: "All things beautiful and harmless are ideas of Mind. Mind creates and multiplies them, and the product must be mental."

An illustration of the above statements came under the writer's observation, and because it has since meant much in the way of encouragement to her in moments of any special lack, possibly it may be of help to others. The idea of water—clear, bubbling water or a calm, deep pool—had always held a special charm for a certain student of Christian Science; therefore in taking up the study of Science, water as a symbol of life found a ready acceptance in her thought. The spiritual significance of Hagar's story had not at that time been even remotely grasped, but a day came in this student's experience when the subject of water was forced upon her attention. She owned a beloved little spot on which the scarcity of water threatened to make of no avail her years of patient labor. Barren garden spaces, drooping shrubbery, branches looking upward,—all seemed to call for that blessed moisture in which to human sense their very life is centered; but in the rather isolated settlement month dragged after month with no change for the better. Where before happy little green patches met the gaze, now dried weeds ran riot. Nor could this condition be remedied without entailing expenses heavier than it seemed wise to assume.

This circumstance brought the subject of water often to the student's mind, and it was then that Hagar's experience was more closely studied. Slowly it began to dawn on the student's thought that the well of water must have been present all the while, and much time was spent in wondering why Hagar had not seen it. Later, little by little, the understanding became clearer that the right concept of water was based upon a spiritual idea, present at all times and in all places. Then it suddenly forced itself upon her thought that water was present in abundance for her own little home, and that she, like Hagar, had failed to understand that this was so.

Immediately after this truth was seen it was found that under the terms of a recently enacted law a plan could be gotten under way by which the district in which the home was situated could be bonded for a sum of money sufficient to lay a fine water system without entailing any hardship for the individual property owner. In this case, unlike Hagar's experience, there was no sudden demonstration of the facts which now the student of Christian Science saw and understood, but in due time the big pipes were laid, and street by street a great force of water went flooding through the mains, though not at first through her street. Then came a moment of fear that after all this was not the tender work of Love which for days had seemed so sweet and bountiful. Rumor reached the student that the water was unfit for use. Was this then a beautiful demonstration of God's omnipresence? She would learn for herself just what this meant. For a moment, as she tasted of the murky draught, the joy of the past weeks vanished. Surely there must be some mistake! Love's streams are pure and refreshing. Yet, in spite of everything, there in her hand was the cup of ill-flavored water. What was she to think?

A week passed; then came the day when the workers reached her home and the water was poured into the mains. By now the certainty had settled in her heart that the one source of abundant supply was no other than divine Love. Had not the previous years of scantiness been changed into promise and activity simultaneously with the student's awakening as to what constituted the reality symbolized to human sense by water? Would it be possible for Mind's manifestation to withhold itself, now that all the work leading to its complete expression had been laid? Assuredly not. Although convinced that this was so, a cry of surprise escaped the student as she took her first drink from the hydrant. So clear and pure and wonderfully refreshing was the water that she doubted if there was in all the great state another such well. The water sparkled and shone like crystal in the golden sunshine, a symbol of life and joy and eternal peace. In time the water pipes of her neighbors became fit receptacles for this precious stream, but the fact remains that the street in which the student lived was the only one where the pipes had been cleared of the tar and iron with which they had become tainted when being cemented together.

God heard the voice of Hagar's son where he was; and no matter if our need is not always so great as was Hagar's, it is a perpetual cause for rejoicing that we can add, however patiently and slowly, our evidence in support of the infallible truth contained in our Leader's teachings. It is a cause for rejoicing that, even if not instantaneously, we can, need by need, find that our lack is supplied; that where before arid want claimed to hold sway, bright, bounteous fullness is at hand.

## A Love Offering

ISRAEL PICKENS

ALL the earth seemed hushed in a solemn stillness as through the winding parkways two men wended their way to the knoll overlooking Lake Halcyon. The day was cold, though somewhat modified by the genial sunshine. Historic Mount Auburn was a rarely beautiful scene on that wintry day! A million sparkling gems adorned the branches of the stately English poplars, the elms, and the hemlocks, while in sweeping perspective lay the lake, radiant in its crystalline beauty. By the side of a beautiful ginkgo tree there towered a circular colonnade of white granite, upon whose base, emblazoned in letters of enduring metal, are these immortal words: "The monument whose finger points upward, commemorates the earthly life of a martyr; but this is not all of the philanthropist, hero, and Christian. The Truth he has taught and spoken lives, and moves in our midst a divine afflatus" (Miscellaneous Writings, p. 166).

Here, among the departed of New England's illustrious, is a monument erected as a tribute to one whose earthly life was itself dedicated to the reestablishment of the religion of Christ Jesus, whose Christianity and Science declare and demonstrate the deathless and immortal being of man. The Master stated the purpose of his divine mission among men when he said, "I am come that they might have life, and that they might have it more abundantly." "I am the way, the truth, and the life," is the Christ-utterance of eternity.

To God's messenger, Mary Baker Eddy, was revealed anew the understanding that God is Life, and because of this revelation the present age is witnessing the liberation of humanity from the bondage born of fear and from the beliefs of the carnal mind. It is through Christian Science that great multitudes of the stricken of earth can now be counted among the new-born of Spirit, and in grateful acknowledgment of such untold good they reverence her who made this new birth possible. A memorial in stone is therefore only a



Digitized by Google

human expression of acknowledgment of her worth and her remarkable leadership. While their understanding may yet be immature, Christian Scientists, even now, do know with John that they have "passed from death unto life," and in the radiant light of this understanding the material, ephemeral experiences of earth are fast giving way to the perfect and the true. As Mrs. Eddy writes on page 331 of Science and Health, "In Spirit all is harmony, and there can be no discord; all is Life, and there is no death."

Wrapped in quiet meditation, and with a quickened sense of gratitude for this freedom-giving and life-bestowing truth, stood the two men. They were mere acquaintances and from far-distant states, but their hearts because of Love's leavening potency knew a comradeship that needed no formality or time to mature. Pausing before a massive granite slab on one side of the colonnade, their eyes again fell upon immortal words, a promise to-day fulfilled: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." On the opposite side of the structure was a corresponding slab with an inscription from Science and Health (pp. 128, 127): "The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man." "Science is an emanation of divine Mind, and is alone able to interpret God aright. It has a spiritual, and not a material origin. It is a divine utterance,—the Comforter which leadeth into all truth."

Garlanded in beauty and distinctive simplicity is this symbol of gratitude erected to her whose life and teachings have caused it to be again said in Israel, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

## "No night there"

MABEL CONE BUSHNELL

In that deeper study of the Scriptures which naturally attends a growing understanding of the teachings of Science and Health, the beauty of their spiritual meaning is unfolded to us in ever increasing measure. For instance, we read in Genesis, "The evening and the morning were the first day." Pondering this statement in connection with Mrs. Eddy's definition of day,—"The irradiance of Life; light, the spiritual idea of Truth and Love" (Science and Health, p. 584),—the writer came to see that even the wording of the Scriptural record passes over that which mortals call night by telling us only of the day, and leaving night and darkness still to be accounted for.

In times of stress and sorrow the darkness often seems to be all around us and the material sense of day brings not a ray of light; yet in God's universe there is never any cessation of His brightness, never any lessening of His glory, never a time when His day is not with us, for "there shall be no night there,"—no night at all in that city of our God visioned by the beloved disciple. In Zechariah we read: "And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."

These positive promises are for God's children now,—to banish from our thoughts the sense of darkness and night, also time, and to bring us into a more illuminating sense of Spirit's radiant day. Of necessity, the mortal sense of time brings a thought of daylight and darkness following close upon each other, yet here is our promise that "at evening time it shall be light." Where all is light we know there can be no darkness, and then it is that our material sense of night begins to give place to the mentally clearer view of omnipresent day, or Love's illumination.

On page 584 of Science and Health Mrs. Eddy says: "The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God's day, and 'there shall be no night there.'" Thus we come to realize the dawning of continual day in our hearts; the unfolding in human thought of that consciousness which is all day, for it is all good, and in which no lack or darkness dwells. Day thus understood brings to thought the radiance of unfolding truth; the clearer vision of the heavenly Father; the joyful gladness of the sunlight of the divine presence. In obediently striving and pressing on we shall surely, even though it may sometimes seem slowly, come out of the illusion of night into the truth of unending day.

The writer remembers that for many years she did not like to see the sun go down; night seemed to bring a sense of depression and a continual wish for day to return, and through long periods of sleeplessness a constant waiting for morning. So it is with a grateful heart that she has learned to realize, through the study of Christian Science, that day is purely mental, and that one may always have day in his heart. "We have also a more sure word of prophecy," the apostle Peter writes, "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

The healing influence of Truth brought quietness and rest, a confident abiding in the everlasting arms of Love, where one may rejoice in knowing that he is awake in God's day, for the continual unfoldment of the Scriptures through Mrs. Eddy's discovery of the Christ-healing and its practical application illumines the night of material sense with spiritual light. Little by little, as we press onward in our journey from sense to Soul, we glimpse the revelator's meaning when he wrote, "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

## "There is a God in Israel"

MARY E. TRUITT

Many beautiful and inspiring lessons have been learned from the story of David the shepherd boy. Every child who has heard it has been filled with wonder that this slight youth, with only his sling as a weapon, could kill the much feared giant Goliath; but the real beauty of the story is lost if the child does not learn that the weapon which really prevailed against the enemy was not the sling, but David's unwavering faith in God's omnipotence.

Saul and all his army had not found one man who dared to meet the giant in combat, and David was aroused by the fact that the armies of the living God had been defied. When Saul heard of David's desire to go out against Goliath, he thought it folly for one so young and untried in battle to attempt to vanquish an enemy who was feared by the entire army. Then David told Saul how when tending his sheep he had had encounters with lions and bears, and in telling how he had slain them he took to himself none of the credit, for David knew wherein lay his strength. He proved this when he said, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me



Digitized by Google

out of the hand of this Philistine." When at last David had secured Saul's consent and had gone forth to meet the Philistine, his words to Goliath showed how surely he had gotten self out of the way. His one thought in slaying the giant was not for personal glory, but to prove God's allness; or, as he himself expressed it, "that all the earth may know that there is a God in Israel."

On page 268 of Science and Health Mrs. Eddy says, "In this revolutionary period, like the shepherd-boy with his sling, woman goes forth to battle with Goliath." The repetition of this never old story in the light of Christian Science brought comfort to my small daughter when recently she called upon me in the night for help. I was sure the trouble had been overcome, and I wished to show her that she was fearing an unreal enemy, so I began telling her the story of David and Goliath. Soon she was quieted and very much interested in the story. At its completion I asked her if she supposed that the army of Saul and all the Israelites still feared Goliath after he had been slain, and she answered that of course they would not, for Goliath was dead. She then saw that her own enemy had been destroyed through the power of Truth, and that she could no longer fear it, for we had proven it was no part of God's image and likeness.

This thought not only brought healing to the child, but I found in it an unexpected lesson for myself. About a year previous to this a seemingly huge and powerful error, which claimed as its victim a member of our household, had been slain through faith in God as demonstrated in Christian Science. Our rejoicing was great and our gratitude boundless for this victory of Truth over error, but upon searching my thoughts I found that I had still been feeling a need to build a fortification against the possible return of the enemy. Surely my thoughts had not been properly guarded and the unvoiced fears of others had found lodgment there. I then saw that I had been daily battling with a dead Goliath, instead of being ready to meet and overcome with the wisdom and strength of Truth and Love other invading enemies.

We are told that "David went out whithersoever Saul sent him, and behaved himself wisely." Had I been behaving myself wisely, and been ready to go wherever it was right for me to go? I saw that I had not, and with the realization of past mistakes came the determination no longer to occupy my time with assuring and reassuring myself that Goliath was indeed dead, but to go forth with the proven armor, ready to perceive and respond to fresh opportunities for demonstrating as did David, and proving with him that "there is a God in Israel."

[Written for the *Sentinel*]

## Awaken!

CHARLES C. SANDELIN

AWAKEN from thy slumber! See
The feast of Truth prepared for thee!
The healing feast of joy and peace:
Partake, dear friend! Thy ills will cease!

Why dost thou weep? Look up! Rejoice!
And drink truth's vintage; raise thy voice
With songs of gladness! Blest thou art—
A child of God, from grief apart!

Love takes thy hand and leadeth thee
From out the mist of error, free!
And e'er remaineth at thy side,
With loving counsel as thy guide!

God's children ever dwell secure
From every ill—unfallen, pure;
Whate'er the evil mask may seem,
'Tis nothing but a mortal dream!

# Selected Articles

["Time and Unfoldment"—*The Christian Science Monitor*, Boston, U.S.A. Oct. 11, 1917]

The human mind is a procrastinator, for the reason that it is incapable of comprehending the fact of ever present good. Since the war is now occupying a great proportion of the attention of men, they continually look forward to the finish of the war in order to realize their dreams or ideals of good, or for, perhaps, the working out of some particular problem. Hence the constant use of the phrase "after the war" is attributable to this tendency toward, or habit of, procrastination.

The habit of anticipating good from a material standpoint, though it is certainly better than anticipating evil, is also unwise, not to say dangerous and detrimental to our progress. Because behind the conditions of material existence there is no Science or law to enable one to make accurate calculations, unless one can see, and, to some extent, demonstrate the metaphysical fact that Mind is God, and therefore that Mind is infinite in manifestation, we are continually working in the dark, and are constantly doomed to the disappointment of our fondest hopes. To rely on possible or probable material contingencies is to build our house upon the sand; in other words, upon the false foundation of human reason. These contingencies often work out contrary to our anticipation. Thus the goal we had counted upon, while it may, in itself, be perfectly legitimate, still eludes us, and this is so because we try to work from the standpoint of matter instead of from that of Spirit. The realization that, as Mrs. Eddy points out on page 547 of Science and Health, "the true theory of the universe, including man, is not in material history but in spiritual development," would change our outlook and place us in a position to receive the good we have sought hitherto unavailingly along material lines.

Now, working from the standpoint of Spirit does not mean in the least working spiritually to gain material ends. As a matter of fact, such a concept of work would end in failure, for such a method would be more material than the former frankly material way. It would really mean that the use of human will and not reliance on the divine Mind was being resorted to, that human will which in itself is the noumenon of material things; while working from the standpoint of Spirit means the realization that all good exists now and forever in the divine Mind, and that man, not as a corporeal being, but as a spiritual idea in this Mind, lives forever in infinite good. It means the realization of the truth of Mrs. Eddy's words in "Miscellaneous Writings" (p. 307): "God gives you His spiritual ideas, and in turn, they give you daily supplies," and that all we need or can ask for exists already in the divine Mind for man's use. Now, in the exact proportion that we realize this spiritual fact, these ideas become our own. In the same proportion they destroy the human sense of limitation. It means continually looking away from matter to Truth and Love, to Principle, where happiness, peace, and immortality are forever existent.

As this fact is realized it will be seen that the mortal limitations regarding time and circumstance are bound to disappear as Truth is understood, since Principle, the same yesterday, to-day, and forever, remains unaffected by these apparent conditions, though they may shake the human belief of the universe from end to end. The fact is that the conditions upon which we have been basing our calculations exist merely in mortal belief, and, having their source in mortal mind instead of in Principle, do not exist in that spiritual realm or consciousness in which the real man lives and



Digitized by Google

moves and has his being. Moreover, man as the image and likeness of God remains unaffected by mortal conditions, and the realization of this will proportionately establish, here and now, the understanding of man's legitimate heritage of dominion over all the earth.

The habit of looking forward to the end of the war for the fulfillment of his hopes is anomalous in the student of Christian Science. As a matter of fact, the only war there is for each of us is the sense of war which we entertain. If all reality exists in and of the divine Mind, and war never began there and does not exist in the divine consciousness, it is obvious that that which has no beginning has not got to finish, but that the right time is now in which to get rid of our belief in war or evil as a reality and gain the true sense of God.

If one is striving to advance Spiritward, he must cease to look to material conditions for times or seasons, or to regard either as real; for if he is demonstrating the allness of God, he is at the same time demonstrating the nothingness of the very conditions upon which he may be basing his calculations, and is in very much the position of a man who saws off a plank upon the end of which he is standing. Mrs. Eddy, with unerring foresight, saw clearly that as the power of Truth is demonstrated the instability of matter would become more and more apparent, when she wrote on page 96 of Science and Health, "Before error is wholly destroyed, there will be interruptions of the general material routine." The great upheaval going on in the world to-day, in uncovering the falsity of mortal belief, is proving, to all who have eyes to see, the increasing futility of basing their calculations upon matter, because it is this very upheaval of material things which is destroying, in the human mind, the belief that life and substance exist as matter, and is thus destroying the effects of that belief in material phenomena.

To the extent that we look to matter at all, to turn again to the Scripture metaphor, we increase the proportion of sand in our foundation, and our superstructure becomes insecure and less able to weather the storm and endure unto the end.

On page 306 of Science and Health Mrs. Eddy says, "Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding Life and the universe, ever present and eternal." In these words of surpassing power and grandeur she makes it clear that the perfect, harmonious realities of Life are present, supersensible facts, and that the time for their realization and demonstration is now. Precisely the same truth was expressed by Christ Jesus centuries ago with characteristically striking simplicity when he said, "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

✧

[Robert S. Ross in *Auburn* (N. Y.) *Citizen*]

The *Citizen* reports a sermon delivered at the Summer School of Theology in which the clergyman made the common mistake of associating the teachings of Christian Science with methods of healing that are based either upon blind faith or upon mental suggestion. By way of correction, permit me to state that Christian Science is neither of these. Outside of this Science the reality of sin and disease is undisputed, even by those endeavoring to overcome it. By reality Christian Science means that which proceeds from God, or divine Principle, and has a basis in fact.

If sickness were real, it could not possibly be cured, and it would be useless to try to cure it. But according to Christian Science, God is the author of good only. From this it follows that sickness is not real, owing to the simple fact that it is not good. A perfectly good God could create only a perfect man. When this spiritual fact is understood and applied to discordant human belief, mortals will realize what Christ Jesus meant when he said to his disciples that by knowing the truth they would be made free. "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals," writes Mrs. Eddy on page 476 of Science and Health. "In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

Other healing systems undertake to make a sick man well, thereby working against the success of their own efforts; while Christian Science heals the so-called sick by knowing that man as God created him has never been sick. That the Christian Science method is the correct one is evidenced by the healing of cases which according to medical belief are supposed to be incurable. It was Christ Jesus who said that a tree is known by its fruits.

✧

[Duncan Sinclair in *The Partick Gazette*, Glasgow, Scotland]

The beautiful stanza which "J. D." quotes from Gray's elegy seems to indicate, if but indirectly, that men, no matter who they may be, are to be esteemed for the good they know and practice; and certainly the teachings of Christian Science are in accord with this dictum.

When a Christian Scientist is afflicted by some ill "that flesh is heir to," he does not "simply murmur," as "J. D." says, "It is not really real;" that is not Christian Science practice at all. Briefly, what the Christian Scientist endeavors to do in such a circumstance is to realize the spiritual fact that God is ever present as divine Love, caring for and protecting His own spiritual creation; that God or infinite good is all-powerful and able to destroy whatever claims to be the opposite of good. Healing takes place in proportion to the extent of his spiritual understanding. In Christian Science any healing, whether of a moral or a physical nature, results, as one knows the truth about God, in accordance with the words of Christ Jesus as recorded in John's gospel, "Ye shall know the truth, and the truth shall make you free."

✧

[John M. Tutt in *Poplar Bluff* (Mo.) *American*]

Christian Science does not compel; it persuades truly, but only as it presents a reasonable explanation of God and man and unfolds God's plan of salvation from the ills and sins of the flesh. Where Christian Science has touched the lives of men, it has blessed. Why warn against an influence for good in the world? The beneficence of Christian Science would extend even to those who now think they do God service in attempting to block its progress, and would open channels of usefulness to the talents now devoted to exhortation. Jesus went about healing the sick and preaching the gospel of the kingdom. In obediently imitating Jesus in the former, Christian Science is convincingly doing the latter. Jesus said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Our critic, a clergyman, said, "I believe the old Book, and I will stand on the Bible alone as the Word of God." Here seems to be a point of agreement between him and Christian Science, for the first tenet of the Christian Science church states, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). Moreover, as our critic again says, "It is not what you think or what I think, but what the holy Word of God says." Surely, then, the thinker will see the



Digitized by Google

unfairness of the demand of our critic that his own concept of what the Bible says be the standard for others whose understanding of the Word, though differing from his, is to them convincing and satisfying. To Christian Scientists "the word of God is . . . powerful," and their experience in the practice of Christian Science furnishes practical proofs of the correctness of their concept of God and man as revealed in the spiritual import of the Scripture.

The following succinct statement will correct in a general way many of the present critic's favorite animadversions: To the Christian Scientist the spiritual meaning of the Bible is all-important. Through spiritual understanding alone he is able rightly to divide the Word of God and reconcile the seeming inconsistencies of the text. He is able thus to do this without mutilating or discarding any portion of the Scriptures. The Christian Scientist understands that when Christ Jesus said he was "the way," he meant just that, and hence that all must walk in that way. He believes in Christ Jesus' selfless sacrifice; in the crucifixion, resurrection, and ascension; that his triumphant emergence from the tomb proved the power of God to overcome death and the world's hatred of Truth, which culminated in the futile endeavor to kill Jesus.

The Christian Scientist believes in personal salvation through all Christ Jesus lived to do; that, in his own words, "whosoever liveth and believeth in me shall never die." Hence the subscription made by Christian Scientists to the doctrine and ordinances in their spiritual meaning and observance; in repentance, reformation, the new birth; in spiritual baptism, "submergence in Spirit;" in "spiritual communion with the one God" (Science and Health, pp. 581, 35); in the at-one-ment, or unity of God and man, exemplified in the life of Christ Jesus; in salvation by grace—the exercise of Love; in doing as well as feeling,—"faith without works is dead;" and, what is of great importance, in Christian healing as taught and practiced by the Master.

✧

[Rose A. Lilly in *Saginaw* (Mich.) *News*]

The statement is made in an article in your issue of July 16, that "Christian Scientists throughout the world will observe this day as the anniversary of the birth of Mary Baker Eddy." The average Christian Scientist does not even know the exact date of the birth of the Discoverer and Founder of Christian Science. On the subject of recording ages Mrs. Eddy herself has said on page 246 of the Christian Science textbook, "Science and Health with Key to the Scriptures": "Never record ages. Chronological data are no part of the vast forever. Time-tables of birth and death are so many conspiracies against manhood and womanhood."

The further statement that "mind over matter" is the foundation upon which the Christian Science church is built might be confusing to some of your readers who do not understand the distinction made by Christian Science between the divine Mind, or God, and the so-called mortal mind. In teaching the allness of Mind and the nothingness of matter, Christian Science, it should be clearly understood, refers to the divine Mind, the Mind which was in Christ Jesus, and not to the mortal or "carnal" mind, which St. Paul says is "enmity against God." Christian Scientists understand that in the degree that they put off or reject the carnal mind and its testimony they demonstrate that matter and its attendant ills are unreal, since matter is nothing but mortal mind or human thought objectified.

The exercise of human will power in the endeavor to dominate matter is not Christian Science; in fact, the various phases of mortal mind cure, such as suggestion, hypnotism, and the like, have nothing in common with Christian Science Mind-healing and should not be confused therewith. That Christian Science healing is based upon a clear understanding and application of the words and works of Christ Jesus is proved by the fact that through its ministrations all manner of sickness and disease, both acute and chronic, are being permanently overcome in the manner prescribed by the Master and without resort to material means. The teachings of this religion are epitomized in the words spoken by Christ Jesus over nineteen centuries ago: "It is the spirit that quickeneth; the flesh profiteth nothing."

✧

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

I was much interested in the letter from a contributor to the *Post*, who did not sign his name, in which he said it was strange that a congregation of intelligent people should be willing to listen to a Sunday service on the subject "Are Sin, Disease, and Death Real?" Of course your contributor referred to Christian Scientists; for Christian Science is the religion which has raised this question. Semiannually this question is the subject of a Lesson-Sermon in our church services.

It would have been sensible, I believe, for this correspondent to have attended the service when he read that this question would be the subject thereof. If he had done this, he might have concluded that the question is not so strange as is the fact that humanity has not until recently considered it a question. The strange thing is, that mankind has been content to regard as natural that which is utterly contrary to the nature of God, the only creator. Mrs. Eddy has said, "Nature and God are one and the natural order of heaven comes down to earth" (Science and Health, p. 118).

After all that can be said has been said, the answer to the question "Are Sin, Disease, and Death Real?" must be tested by human experience. Superficially considered, this experience would seem to furnish only an affirmative answer, but the practice of Christian Science by the continual prolongation and enlargement of human life has proved and is proving the contrary. If your contributor and other readers wish to know the Principle of these effects and the basis from which Christian Science declares that sin, disease, and death are not real, this information can be obtained by attending the services of any Christian Science church, or by reading in any public library the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

✧

[S. T. Downs in *Goshen* (Ind.) *Democrat*]

The statement, "The coroner has started an investigation," has for a long time accompanied the reports of death under Christian Science treatment, especially if the coroner is a medical doctor. While the law gives coroners the right, and in some cases makes it obligatory for them, to make an investigation when death occurs, special emphasis is usually laid on the investigation when Christian Science is concerned, manifestly for the purpose of giving the impression that a law has been violated if any other than the practice of medicine has been used in treating the sick. As a matter of fact, however, Christian Science is an entirely lawful method of treating disease, and it would be just as reasonable for Christian Scientists to insist upon an investigation and herald the fact when some one passes on under medical treatment without the presence and ministry of a Christian Scientist.



Digitized by Google

# Christian Science Sentinel

Founded, 1898, by Mary Baker Eddy

Published every Saturday by

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN

*Editor and Associate Editors*

Entered at Boston, Massachusetts, post office as second-class matter


# Editorial

## An Available Chaplain

LET there be court or commons, army or navy, public institution or secret society, and apparently there needs to be a chaplain. With regiment or ship, legislative assembly or king's house, he is looked upon as the official representative of the unseen, the spiritual. He is the reciter of services whereby thought can be lifted from mundane affairs upward, if possible, to divine harmony. Yet even with "the organ grand and the choiring band" and the service intoned, thought may not arise to heavenly flight. With formality may come familiarity, and the exquisite words of the chanted psalms or the intoned prayers may be words only, mere words, to the listener. But let a man find something awake within himself, a keen desire after God that kindles like flame and burns on while he is pondering, then he wants the substance, not the form, the meaning that accounts for words. Was it not of such an experience as this the psalmist was speaking when he said, "My heart was hot within me, while I was musing the fire burned"? We call that available which has power or efficacy for the accomplishment of the purpose or object in view. An available chaplain would be one efficacious in reminding men of the goodness of God, and such a chaplain might be not a person but an available book.

To those who are earnest seekers there may now come a chaplain, available and impersonal, needing no chapel, no vestments, no procession of singers, no organ diapason. The hillside or the deep woods will be cathedral enough, the little hut with its meager candle will be chapel sufficient, for this chaplain is in form a little book. It is a great book, too, the outstanding gift of the nineteenth century to the twentieth. But the edition of it referred to is a *little* book, a bibelot, suitable not only for the art lover's cabinet but for the pocket of the soldier's tunic as well. It will fit the sailor's ditty-bag, the surveyor's pouch, or the saddle bags of the cowboy or the cavalryman. It is the vest pocket edition of "Science and Health with Key to the Scriptures." This book, the Christian Science textbook written by Mary Baker Eddy, has been for twenty-two years associated with the Bible in all the public services of the Christian Science movement throughout the world. Mrs. Eddy in her dedicatory sermon January 6, 1895, whereby the first building of The Mother Church was opened for services, said (Pulpit and Press, p. 7): "I have ordained the Bible and the Christian Science textbook, 'Science and Health with Key to the Scriptures,' as pastor of The First Church of Christ, Scientist, in Boston, —so long as this church is satisfied with this pastor. This is my first ordination."

In the year when this ordination occurred, the churches of the Christian Science movement were few. Since that date the simple form of service has circled the globe, and the churches and societies have increased fifteen hundred per cent. By this new plan for bookmaking the textbook of Christian Science may serve added thousands of seekers and students.

A man who is a chaplain, let us say, of troops in active service, has to struggle with every sort of limitation, fatigue, discouragement, weariness, and with a sense of futility because of "the little done, the undone vast." But a book has no weariness; it is transported as easily and simply as is a letter; it is not changeable; and its message waits upon understanding, waiting without any criticism or urgency. Its true teaching develops the mind of the student, so that he by studying teaches himself, and by proving what he has learned wins capacity to learn more. In her "Miscellaneous Writings" (p. 50) Mrs. Eddy says: " 'Science and Health with Key to the Scriptures' is a complete textbook of Christian Science; and its metaphysical method of healing is as lucid in presentation as can be possible, under the necessity to express the metaphysical in physical terms. There is absolutely no additional secret outside of its teachings, or that gives one the power to heal; but it is essential that the student gain the spiritual understanding of the contents of this book, in order to heal."

The scattered nations of the whole world will be glad to know the language of this textbook, that they may receive its message, because it unfolds Christian Science, and there is no remedy for the world's sorrows to-day other than Christian Science. Concerning the servant of the Lord, the Messiah, it is said in Isaiah, "So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider." Following that prophecy came a fulfillment in the life and work of the prophet of Nazareth, but the influence of his life, his words and works, continues because his testimony was true and his demonstrations were scientific. Explaining these and making them practical for the world to-day by unfolding the Principle upon which they depended, we have the Christian Science textbook, whereof its author says (Pulpit and Press, p. 5): "This book is the leaven fermenting religion; it is palpably working in the sermons, Sunday Schools, and literature of our and other lands. This spiritual chemicalization is the upheaval produced when Truth is neutralizing error and impurities are passing off. And it will continue till the antithesis of Christianity, engendering the limited forms of a national or tyrannical religion, yields to the church established by the Nazarene Prophet and maintained on the spiritual foundation of Christ's healing."

WILLIAM P. MCKENZIE.

## Cleanliness and Godliness

No one who has been acquainted with the results of Mrs. Eddy's teachings for any length of time could doubt their cleansing effect upon those who study them. Others, who have gained their impressions of Christian Science from adverse criticism, might gather the impression that physical cleanliness at least was thought of little importance by Christian Scientists, but nothing could be farther from the fact. In their churches, reading rooms, and homes the aim is to have order and purity well in evidence, and the relation of these to spiritual reality may readily be traced. Even the familiar statement that "cleanliness is next to godliness" shows that godliness must always take precedence over the other; but right here it may be remarked that where the human thought has felt the cleansing power of Truth, there will be a constant demand for purity in all things.

While it is quite true that Christian Scientists do not consider physical cleanliness as essential to health, they would



Digitized by Google

cheerfully admit that it naturally accompanies it, because the thought which has been purified will never be content with anything else than purity in all its surroundings. Mrs. Eddy makes this very clear when she says on page 383 of Science and Health: "We need a clean body and a clean mind,—a body rendered pure by Mind as well as washed by water." There is, however, a great difference between the demand for external cleanliness, which is the result of fear or it may be of fastidiousness, and that which naturally accompanies a love of all that is pure and good. Christ Jesus made a clear-cut distinction between external cleanliness, even though it claimed to be associated with godliness, and the spiritual purity which springs from obedience to the law of God. When he was asked why his disciples did not comform to the ceremonial requirements of their time with respect to washing before meals, he directed his critics to the higher law which they ignored. He practically taught that when the inside is clean, the outside will be clean also.

A good many people seem to think that it is a difficult matter for mankind at large to maintain moral purity under all circumstances, or even to have much desire for it; but this is surely the result of false education. When one has been accustomed to cleanliness even of the external sort, he does not need to be reminded of the need for frequent ablutions. He would be extremely uncomfortable without them, and would almost prefer to go without his food than without the opportunity to wash,—this of course being largely the result of habit, yet at the same time being due to a certain amount of refinement, humanly speaking.

Here we ought to see that when moral purity has prevailed even for a little time as the result of spiritual understanding, there will be a greater demand for it in the individual consciousness than there ever is for external cleansing. It will also be seen that moral and spiritual purification are inseparable from health, as health is understood in Christian Science; and instead of its being a painful effort to seek the cleansing processes of Truth, these will bring no less joy and exhilaration in the mental realm than does the application of pure water to the human body. The bathing of Naaman the leper in the river Jordan but symbolizes the cleansing processes of Truth, and we can readily see that when he came up from the river he had left behind him other errors besides his leprosy. His response to the prophet's understanding of spiritual truth washed him clean from pride and prejudice with all their material accompaniments; and it was not alone his flesh which was like that of a little child, but his thought, which was ready to bow down in love and humility before the one God, the one Mind.

This experience of the olden time is being repeated daily in the healing and cleansing ministry of Christian Science. Mortals are bathing in the waters of Truth, and leaving in the dead past not only their sicknesses and sorrows, but also the pride which had done nothing for them save to shut out the healing influence of Truth; and so we see that for them —for all mankind, indeed—the cleansing processes must go on, for they add each day to the spiritual health and strength of all those who respond to Truth's demand. We are, moreover, encouraged to press on in this direction, having the assurance that our Father, who is "faithful and just," will "cleanse us from all unrighteousness."

At this time, when sin is being uncovered as at no other period in human history, we see that Truth is doing its cleansing work, and so we are called upon anew to have more faith in God, good, and to know that where the word of Truth goes out, the men, young and old, who are giving of the best they know to promote righteous government the world over, will so love purity that it will be to them a constant protection from danger of every sort, and this benediction will perpetually rest upon them: "Blessed are the pure in heart: for they shall see God,"—shall see good, wherever they may be.

ANNIE M. KNOTT.

## "Lord, what wilt thou have me to do?"

SAUL's career as a persecutor of the Christians was suddenly stopped by a voice saying unto him, "Saul, Saul, why persecutest thou me?" The pride of the Pharisee then had its fall, the cruelty of the *odium theologicum* was wiped out, Saul became Paul, the little one, and he who but a while before was "breathing out threatenings and slaughter" had to be led by the hand, helpless and abashed, into Damascus. Thus startling is sometimes the transformation of the individual when he hears the call of Truth. Writing of this experience Mrs. Eddy has said on page 324 of Science and Health: "When the truth first appeared to him in Science, Paul was made blind, and his blindness was felt; but spiritual light soon enabled him to follow the example and teachings of Jesus, healing the sick and preaching Christianity throughout Asia Minor, Greece, and even in imperial Rome."

Paul's victory came through obedience to God. His meek question, "Lord, what wilt thou have me to do?" parallels Isaiah's utterance, "Here am I, send me." Every advancing Christian must be ready without previous notice to declare this same readiness. The spiritual ear which hears is the spiritual understanding which knows. Heaven and earth are God's creation; he who obeys the divine voice and keeps the heavenly covenant, enters into his spiritual inheritance of power and dominion. Obedience to God enlists Principle upon our side in the warfare with the adversary, relieves us of the burnt offerings and sacrifices of materialism, and clothes us with the impenetrable mantle of God's protection. The chastening of Love becomes joyous through obedience. All the accumulated débris of the world's false thinking cannot obstruct the triumphant progress of him who listens, and listening hears, and hearing obeys. Foes within and without are thrown aside by this victorious advance. Hampering traditions lose their hold; false standards, a limited outlook, the demands of matter, current beliefs, and other figments of the world's imagination make way for the obedient who are panoplied in God's armor. Jesus brushed aside all the cherished points of view of self-righteous humanity in his day. Mrs. Eddy was obliged to master the incrusted conventions which would have prevented a woman from leading and commanding. She tells of her experience when as a child in her seventh year she repeatedly heard a voice calling her. The reader is referred to pages 8 and 9 of "Retrospection and Introspection" for a description of these spiritually significant incidents. At length she replied to the voice at her mother's request, using the words of little Samuel, "Speak, Lord; for Thy servant heareth."

Christian Scientists should be ready with their daily question: Lord, what wilt thou have me to do? At the first peep of day the exultant sense of obedience should open their eyes and make them spring forward with joy. Behold, another day of possible achievement under divine guidance, another period of illumination which shall transform human consciousness. The material world drops and fades, and with it the myriad falsities of time and belief. The world's laws are seen to be mistakes, mortals are beheld as struggling against each other instead of against mortal mind, their common foe. Spiritually understood Isaiah's prophecy is



Digitized by Google

fulfilled: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Physicality is resolved into carnal mentality. Gloom and chaos reign below.

But the answer of obedience to the call from on high brings the light. Saul who was blind becomes Paul who sees with spiritual sight. The Christian Scientist who follows the Leader emerges into the sunlight of eternal day. God's messages come and go upon the ladder of faith, and it is recognized that, as Mrs. Eddy writes on page 264 of Science and Health, "the universe of Spirit is peopled with spiritual beings, and its government is divine Science." All Christian Scientists may well ponder and reply to the call to come up higher into the realm of Spirit, where the still, small voice utters the commands of divine Science.

WILLIAM D. MCCRACKAN.

## Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by John Sidney Braithwaite, a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway, and St. Paul Streets, Back Bay, Friday evening, December 7, 1917, at eight o'clock. The public is cordially invited.

## Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names, together with company, regiment, or ship, and present complete mail address of all officers and enlisted men in the service of the United States and of its allies who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Room 319,
Boston, Massachusetts.

✧ ✧ ✧

# Among the Churches

## Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services, 10.45 a.m., 7:30 p.m.; Sunday School, 10:45 a.m.; Wednesday, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

SOUTH HAVEN, MICH.—Members and friends of First Church of Christ, Scientist, met Sunday morning, October 14, for the first service in their attractive new church at the southwest corner of Phoenix and Pearl Streets. The church, which stands on the site of one of the first buildings erected in South Haven, viz., the old Tripp store, is a pleasing addition to the group of public and semipublic buildings in that vicinity. The auditorium is almost square and contains one hundred and fifty chairs, roomy and comfortable as well as attractively simple in design. The basement will contain the Sunday school room, which will accommodate at least one hundred children when it is finished.

*South Haven Tribune.*

ZANESVILLE, OHIO.—The new home of First Church of Christ, Scientist, is located on South Seventh Street. The Christian Scientists, as the members of the church are best known to the public, have seen their following grow to considerable proportions in the last decade. They have, from time to time, held their services on North Sixth Street in a building which was situated on a portion of the site of the Central Presbyterian Church, in the Richards Building, and in the Schultz Buildings. For the last four years they have had quarters in the Monumental Building.

First Church of Christ, Scientist, has been an organized church locally, having taken out incorporation papers and having had a state charter since January, 1914. The edifice is located on the site of what many know as the old Brendel property. Others know it as the old Schultz residence.

*Zanesville Sunday News.*

PETALUMA, CAL.—Services in the new hall on the corner of B and Sixth Streets were held Sunday [Oct. 7] for the first time by the Christian Science Society, and many people were in attendance. The home, which was formerly the Show property, has been splendidly remodeled.

*Petaluma Argus.*

NORTH YAKIMA, WASH.—The corner stone of the edifice of First Church of Christ, Scientist, at Naches and A Streets, was laid yesterday morning [Oct. 20].—*Yakima Herald.*

✧ ✧ ✧

# The Lectures

MIAMI, OKLA. (First Church).—Ezra W. Palmer, lecturer; introduced by Clyde Morsey, who said in part:—

The power to heal spiritually was seemingly lost about three hundred years after Jesus' appearance on earth, and it remained for Mrs. Eddy in the year 1866 to rediscover this golden thread of healing and present it to the world through Christian Science, which comes to us as did the Savior of old, in meekness and might, offering to heal every one who is willing to answer in the affirmative the Master's question, "Wilt thou be made whole?"

MINNEAPOLIS, MINN. (First Church).—Paul Stark Seeley, lecturer; introduced by Oscar F. Greiner, who said in part:—

In religion there is a growing demand for something more than a mere formal statement of belief, for a religion that is not only logical but also practical and capable of demonstration. The old idea of heaven as a locality to be gained only after death, is being supplanted by the Christian Science definition, that it is a condition which can be attained here and now. In the past we have been taught that the Bible promises refer only to the future, while Christian Science teaches us that these promises can be realized in the present. According to the old belief we should bear such things as pain and sickness with patience, and look to the future for deliverance from these ills. Christian Science disputes this theory and says that there is an ever operating Principle which can eliminate all discordant conditions.



Digitized by Google

ST. LOUIS, MO. (Fourth Church).—Dr. Walton Hubbard, lecturer; introduced by William E. Morgan, who said in part:—

In the twenty-third chapter of Proverbs we read of mortal man, "As he thinketh in his heart, so is he." In "Science and Health with Key to the Scriptures" by Mary Baker Eddy we read on page 550, "Error of thought is reflected in error of action;" and again on page 167, "Our proportionate admission of the claims of good or of evil determines the harmony of our existence,—our health, our longevity, and our Christianity."

If this be true it follows that the evils which befall the children of men—sin, sickness, death, infirmity, sorrow, despair, duplicity, treachery, disloyalty, and so forth, including the appalling world conflict which is constantly present in our thought—are all the outcome of erroneous thinking, and the way out of these conditions is to learn to think aright. The harmony of existence is not obtained by becoming adept in the ways of error, but by knowing more and more of Truth. Jesus admonished his disciples to know the truth, promising that the truth would make them free. The gospel of Christian Science is preeminently the teaching and practice of right thinking.

SACRAMENTO, CAL. (First Church).—Clarence W. Chadwick, lecturer; introduced by Hartley E. Jackson, who said in part:—

In all the turmoil and stress of this war-stricken world, this teaching of the reality and availability of God's love bids men hope for peace. "The Lord's hand is not shortened, that it cannot save," cried the prophet; and of the saving, healing power of infinite, divine Love—of the guiding, governing ever presence of divine Mind, or Principle—hundreds of thousands of joyful, sincere Christians are testifying daily in regeneration of life, proclaiming that in Christian Science they have found the Comforter—the spiritual truth Jesus promised to mankind; and they are realizing their debt of gratitude to him who suffered that the world might know the truth that makes free. This truth, apparently hardly understood even by those with whom our Master daily walked, was revealed to the pure spiritual vision of our Leader, Mary Baker Eddy, and by her given to all mankind in her book "Science and Health with Key to the Scriptures." Christian Science is a demonstrable religion of love, peace, joy, and power.—*The Sacramento Union.*

✧

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.

ARKANSAS—Fort Smith: New Theater, 3 p.m., Dec. 9.

CALIFORNIA—Los Angeles (Third Church): Church Edifice, 734 South Hope Street, 3 p.m., Dec. 9, and 8 p.m., Dec. 10.
Los Angeles (Fifth Church): Church Edifice, 7107 Hollywood Boulevard, 8 p.m., Dec. 14.
Los Angeles (Ninth Church): Church Edifice, 430 South New Hampshire Avenue, 8 p.m., Dec. 11.
Los Angeles (joint lecture): The Orpheum Theater, 12 noon, Dec. 12.

CANADA—Toronto, Ontario (First Church): Alexandra Theater, 3 p.m., Dec. 2, and Church Edifice, St. George Street and Lowther Avenue, 8 p.m., Dec. 3.

DELAWARE—Wilmington: Church Edifice, Park Place and Van Buren Street, 8 p.m., Dec. 11.

DISTRICT OF COLUMBIA—Washington (First Church): Poli's Theater, 3 p.m., Dec. 9.

ENGLAND—Bromley, Kent: King's Hall, Lewisham, 3 p.m., Dec. 30.
Halifax, Yorkshire: Mechanics Hall, 3 p.m., Jan. 6.
London (Seventh Church): Queen's Gate Hall, Harrington Road, South Kensington, 3 p.m., Dec. 8.
Nottingham: Mechanics Hall, 3 p.m., Dec. 9.

ILLINOIS—Atkinson: Princess Theater, 8 p.m., Dec. 10.
Chicago (Second Church): Church Edifice, Wrightwood and Pine Grove Avenues, 8 p.m., Dec. 10 and 11.
Chicago (Fifth Church): Church Edifice, 4840 Dorchester Avenue, 8 p.m., Dec. 7 and 8.
Chicago (Eighth Church): Church Edifice, Michigan Boulevard and Forty-fourth Street, 8 p.m., Dec. 6 and 7.
Morris: Empire Theater, 8 p.m., Dec. 11.
Urbana (Society, University of Illinois): University Auditorium, 8 p.m., Dec. 9.

INDIANA—Indianapolis (Second Church): Church Edifice, Twelfth and Delaware Streets, 3 p.m., Dec. 9, and 8 p.m., Dec. 10.
Seymour: Majestic Theater, 8 p.m., Dec. 11.

KANSAS—Wichita: Church Edifice, 828 North Lawrence Avenue, 8:15 p.m., Dec. 10.

KENTUCKY—Hopkinsville: Princess Theater, East Ninth Street, 3 p.m., Dec. 9.

LOUISIANA—New Orleans: Athenæum, St. Charles Avenue and Clio Street, 8 p.m., Dec. 11.

MASSACHUSETTS—Boston (The Mother Church): Church Edifice, Norway, Falmouth, and St. Paul Streets, 8 p.m., Dec. 7.
Cambridge (Society, Harvard University): Phillips Brooks House, 4:30 p.m., Dec. 3. (For members of the University only.)
Chelsea: Church Edifice, Reynolds Avenue, 8 p.m., Dec. 7.
Medford: Pitman Hall, 180 High Street, near Winthrop Square, 8 p.m., Dec. 6.

MICHIGAN—Detroit (First Church): Church Edifice, Cass and Hancock Avenues, 8 p.m., Dec. 6, 7, and 8.
Oxford: Oxford Opera House, 8 p.m., Dec. 6.

MINNESOTA—Winona: Masonic Temple, 8 p.m., Dec. 11.

MISSOURI—Kansas City (Third Church): Church Edifice, Fortieth and Walnut Streets, 8 p.m., Dec. 7.
Webster Groves: Monday Club, Maple and Cedar Avenues, 3:30 p.m., Dec. 9.

NEBRASKA—Alliance: Phelan Opera House, 3 p.m., Dec. 9.

NEW JERSEY—Atlantic City (First Church): Keith's Theater, Garden Pier, 8:15 p.m., Dec. 10.
Englewood: Church Edifice, Engle Street and Spring Lane, 8:30 p.m., Dec. 11.
Orange: Church Edifice, Cleveland Street, 8:15 p.m., Dec. 6.

NEW MEXICO—Albuquerque: Crystal Theater, 8 p.m., Dec. 6.

NEW YORK—Brooklyn (First Church): Church Edifice, New York Avenue and Dean Street, 8 p.m., Dec. 6 and 7.
Ithaca: Lyceum Theater, 3:30 p.m., Dec. 2.

NORTH DAKOTA—Jamestown: Orlady Hall, 8:30 p.m., Dec. 7.

OHIO—Canton: Church Edifice, 1014 Cleveland Avenue, N. W., 8:15 p.m., Dec. 2.
Cleveland and Lakewood (joint lecture): Engineers Hall, 12:15 noon, Dec. 5.
Portsmouth: Library Auditorium, Gallia Street, 8 p.m., Dec. 3.
Warren: Opera Hall, 8:15 p.m., Dec. 7.

PENNSYLVANIA—Harrisburg: Orpheum Theater, 3:15 p.m., Dec. 9.
West Chester: Church Edifice, North High Street, 8:15 p.m., Dec. 4.
Wilkinsburg: Rowland Theater, Wood Street, 3 p.m., Dec. 9.

TEXAS—Bay City: Grand Opera House, 8 p.m., Dec. 10.
Beaumont: Church Edifice, Main Street and Calder Avenue, 8 p.m., Dec. 7.
Corpus Christi (First Church): High School Auditorium, 3 p.m., Dec. 9.
Dallas: Dallas Opera House, 8 p.m., Dec. 11.
Paris: Church Edifice, Seventeenth and Kaufman Streets, 3 p.m., Dec. 2.
San Antonio: Beethoven Hall, 8 p.m., Dec. 13.



Digitized by Google

# Testimonies of Healing

Through Christian Science I was instantaneously healed of serious stomach trouble and general debility which had burdened me since childhood. This healing made me supremely happy, not only because of the relief from bondage, but because it proved to me that Christian Science is the truth that Jesus taught. We have frequent demonstrations in our home which prove to us the efficacy of this beautiful truth.

I wish to tell of my brother-in-law's wonderful healing of a malignant growth on the liver and of diabetes. He had no knowledge of Christian Science except what we had tried to give him after learning that physicians had pronounced his case hopeless. He went so far as to visit a practitioner, but his faith being stronger on the side of medicine he decided to return to that, as he considered his case altogether too serious to trust to something of which he knew so little. He soon became very ill and was confined to bed for many weeks. Finally physicians said that he had but ten days to live. My husband and I visited him on a Sunday afternoon, and to mortal sense it seemed that we might receive the message of his passing on within the next twenty-four hours. He was such a sufferer that after returning home we telephoned to his family and inquired if we might engage a Christian Science practitioner.

The family consented to this, and Christian Science treatment was commenced that evening by a faithful worker, and continued for ten days. Then, as there was no Christian Science thought or cooperation in the home, we decided to discontinue the treatments. The healing had, however, already taken place, although it required a few weeks for the patient and his friends to realize that it was permanent, owing to the fact that physicians had pronounced the case positively hopeless. It gives me pleasure to say that my brother-in-law is now well and has resumed his work, continuing it without interruption up to the present time.

I am indeed grateful for even a limited knowledge of this beautiful truth, which enables us to reach out to a fellow man in distress, and my prayer is that I may do some good each day.—Mrs. E. A. Bates, Chicago, Ill.

I have read the statement of my sister-in-law, Mrs. Bates, relative to my healing through Christian Science, and am very grateful for the opportunity of verifying same. I will gladly answer any inquiry from anyone seeking to learn the truth and desirous of gaining a better understanding of this great work.—S. G. Hutchison.

✧

In gratitude for all that Christian Science has brought to me I send my testimony. For twelve years, so far as I can remember, not a day passed without my taking medicine. I was brought up in a home where everything that promised help was faithfully tried, but I still suffered more than I want either to express or to remember. Three minor operations that were undergone proved of no avail. Heartsick and despairing, I then consented to a serious operation. This was performed, and for a time hope was renewed, but only to be dashed to the ground. I was left in a more deplorable condition than ever, unable to take my part in the world, a burden to myself and all about me.

At this time, six years ago, Christian Science was presented to me. I had not heard of it before and jokingly laughed at it, but read Science and Health just because I wanted something to pass away the time. I turned first to the account of the spiritual creation, and my thought was so transformed and uplifted while reading it that I was instantaneously healed. I arose from the lounge where I was lying, took off the bandages which were being worn for support, and in two days was doing my housework. I have never touched medicine since; the Bible and Science and Health have met every need. Stomach trouble was overcome by realizing man's dominion, and for the first time in my life I ate without fear and suffered no ill effects. The way since then has sometimes seemed dark, but through faithful application of our Leader's teachings there has been constant progress out of discord into harmony. I am grateful for the daily lesson; for the Sunday service, which is impersonal, unadulterated, and satisfying; for a Bible so illumined by our Leader's teachings that its truth is sufficient for every need of mankind.

It is only as we progress and learn to apply the truth understandingly to the many problems that present themselves that we can begin to appreciate Mrs. Eddy's life work, and the wisdom she displayed in the manner in which she preserved and presented to us this "unspeakable gift."

Annie E. Standeven, Uphams Corner, Boston, Mass.

✧

Eight years ago I was led to take up the study of Christian Science for the healing of burns caused by a gas explosion. The force of the explosion threw me back about twelve feet, and my eyes, face, hands, and arms were severely burned. The pain in the eyes was so intense that the other burns, even where the flesh was exposed, were not noticed. A physician was called, but was unable to give any relief. I did not know how to get help in Christian Science, but a friend was called by telephone, and through this friend's understanding of the truth I was instantaneously relieved of all pain and could open my eyes and see perfectly. From the severity of the injury to the eyes I do not believe I could have seen again without the aid of Christian Science. Those who saw the burns said it would take six months to heal them, and that I would be terribly scarred for life; but with the help of a Christian Science practitioner the healing was complete in one week, and not a sign of a scar was left.

Two years ago, while overseeing some construction work, I was standing on a scaffold twenty-six feet high when a plank gave way. Even as I was falling the thought came to me, God is Love, and in Him I have protection. One foot was dislocated by the fall, but while I sat there realizing the truth of being, it went back into place without the slightest physical assistance. A doctor had been sent for, but he was permitted only to bandage the leg loosely. A Christian Science practitioner's help was secured by wire, and the day following I was able to return to my home in Kansas City unassisted, and in a short time could walk perfectly. More recently I was healed of the tobacco habit, which seemed quite tenacious. One day an especially helpful thought came to me on reading an article in the *Sentinel*, and a few days later I realized that I had been freed from the habit. There has never been any desire for the weed since.

During these eight years of study divine Love has met every need. Our three children have been healed of measles, fevers, and other ills, and have never taken a drop of medicine. I know that Christian Science is absolutely reliable, for God is omnipotent. The Principle taught and demonstrated is of the greatest importance to me every day in business affairs, for there is greater harmony and I have much more satisfaction in my work. I am very thankful for all the authorized Christian Science literature, having special cause for appreciation of the *Monitor*, as it was the means through which I secured my present employment, which is



Digitized by Google

satisfactory and profitable. I am also deeply grateful for the spiritual unfoldment that comes to me daily through the study of Christian Science. I always read the Bible a great deal, but had no idea that its teachings could be demonstrated. I thank God for Mrs. Eddy, who through her pure thought and spiritual consciousness was able to write "Science and Health with Key to the Scriptures," which makes Christianity demonstrable.

Christian Science has shown me a God whom I may know aright, a God who is Love, and it teaches me that Life is divine. It also teaches me how to pray aright, and that mere lip service availeth nothing. Mrs. Eddy says, "Lips must be mute and materialism silent, that man may have audience with Spirit, the divine Principle, Love, which destroys all error" (Science and Health, p. 15). For this correct understanding of God, the great I AM, and the true knowledge of prayer that is being gained each day through this study, I am most grateful.—PHILIP W. MILLER, Kansas City, Mo.

✧

My heart overflows with gratitude for my knowledge of this truth and for the many blessings that have come to me in the past eight years. When Christian Science first came into my life, although I did not take it up especially for the physical healing, I was healed in two treatments of a complete nervous breakdown. Later, through the reading of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of chronic bowel trouble of fifteen years' standing, also of neuralgia of the face which for a number of years had manifested itself during the winter months, so that I was never free from it for any length of time. About a year afterward the latter ailment returned with what to mortal sense was an ulcerated tooth, but with the help of a practitioner, not only was the tooth saved but the neuralgia was overcome and has never returned.

While the physical healings were indeed wonderful to me, that for which I was most grateful was the spiritual uplift. For about one month I read the textbook almost night and day, and surely did dwell "in the secret place of the most High;" but in my case the testing time soon came, and for more than three years I passed through what to mortal sense seemed deep waters. Discord of almost every nature was manifested in the family, but to-day nearly every member of the family has been benefited by Christian Science or is interested, at least in some degree, in it.

I am grateful for the overcoming of fear, also of the sense of limitation, and of every discordant condition that manifests itself in daily experience. I rejoice in the privilege of membership in The Mother Church, also in the branch church of this city. I am thankful to God that He sent us the Comforter, and that there was one pure enough to bring this wonderful truth to suffering humanity.

BERTHA BREWER, South Bend, Ind.

✧

Seven years ago Christian Science was brought to my home upon the complete healing, in two treatments, of my husband's mother. The decision of five reputable physicians in consultation was that an immediate operation for gallstones must be performed. A few hours before she was to have been taken to the hospital I suggested that we try Christian Science. She knew nothing of this teaching but consented, so a practitioner was called. After the first treatment all pain left, and complete restoration followed the second. The patient had undergone severe suffering for about three weeks, so this healing was very wonderful to me. I had always been well, but thought that if ever I were ill I would rely on Christian Science.

About two years from this time I had a serious nervous breakdown and employed one physician after another, then began to take various kinds of treatment. When at the end of two years I was no better, as a last resort I took up the study of Christian Science. It seemed some time before physical relief came, but I had no thought of giving up and read a great deal. With the help of a kind practitioner I endeavored to know the truth, and am thankful for this period, as I learned that the one thing to be sought is understanding. Since beginning to study Christian Science this saving truth has been our only remedy. Each of my two children has had a number of quick and beautiful healings, and my husband was healed in two treatments of a severe attack of influenza, which seemed to be epidemic and to take a serious form.

At one time a testimony meant to me the telling of something that had been accomplished; now it means an expression of gratitude. For the help I have received from others, and the literature furnished by The Christian Science Publishing Society, I am very grateful, and I wish to express my gratitude to Mrs. Eddy, the Discoverer and Founder of this great movement. I am also thankful that the truth heals not only physical discords but every inharmonious condition.

FLORENCE E. DAUGHERTY, Seattle, Wash.

✧

[Translated from the French]

I feel impelled to give expression to my sincere gratitude to God for the good that has come to me and mine by being led to find friends who through Christian Science put us on the road to Truth. We attended the services regularly for about a year, and had seen much improvement along several lines; more especially, it was my life which showed a great change. Despite the troublous times through which we are passing, I enjoy much greater peace of mind than formerly. Thus, having just returned from my fourth term of service in connection with the mobilization, I may say that during my absence I have had no apprehension concerning the work which I would find at the office upon my return. Before becoming acquainted with Christian Science I worried for a month in advance of a mere supplementary training lasting twelve days.

During this last mobilization, however, a serious test presented itself, which, thanks to Christian Science, was readily met, as I realized that if I did what was right, no evil would or could befall me. To come to the point, the case was one concerning my eldest son. I knew that for some time he had been coughing a great deal, and my wife and I worked against this error; still, in view of the fact that the boy kept coughing, as she was alone my wife decided to call a physician. After a thorough examination he took my wife aside and told her of his apprehension, saying that the case was serious, one of the lungs being affected, and that the boy should be sent to the mountains as soon as possible. He also prescribed several remedies, besides massage.

I can readily imagine my wife's condition after this consultation had she not known of Christian Science. Thanks to her knowledge of it she remained calm, and worked all night against this error which seemed to have befallen us. All this took place on a Tuesday, and as I was away doing service I knew nothing about it. My wife, however, wrote, informing me of the situation, but without telling me all that the physician had said, as she thought it would cause me to worry too much. She simply told me that the physician had found our son's cough to be a rather serious matter which required treatment, and that she would explain to me upon my return on the following Sunday. Wednesday morning



Digitized by Google

the physician called again, and found the little patient very much better than the preceding day. He had spent a good night, had hardly coughed, and there was no fever. The prescribed remedies not having been bought, there could be no question as to the way in which the result had come about. Upon examining our son again the physician declared that he had been mistaken, that the case was not so serious as he had thought, and that the use of the remedies prescribed would soon put the boy on his feet. Needless to say, my wife did not tell the doctor the real cause of this sudden change; but she continued to work in Science, a task made very much easier through the assistance of a Scientist who has proved a great help to my wife, and to whom I feel greatly indebted on that account.

The healing which ensued is quickly told. Upon my return from service on Saturday afternoon, that is, three days after the visit of the doctor, I found my son up, with blooming cheeks, all smiles, and freed from the cough. My joy may be imagined to be able on Sunday to attend the Christian Science service with my son, who four days previous had been declared to be so seriously affected. For all these benefits I praise God, and wish to thank again all those who have helped me to become acquainted with this great liberating agent, Christian Science.

E. KAESERMANN, Lausanne, Switzerland.

✧

In every way I have felt the harmony which even a glimpse of the truth brings. When a child I could never travel without being miserable, but on one occasion, before a trip of two days and nights, my mother asked a Christian Science friend to treat me, and as a result of the treatment I felt no annoyance then, nor have I suffered from this ailment since, though I have been on the train a great deal.

I came to Christian Science for peace, both mental and physical. An eruption appeared on my face, and for months I tried various material means of relief,—followed a physician's prescriptions, ate only certain foods, and tried other methods of treatment; but instead of improving, the condition became worse. Then I knew the time had come for me to turn to Christian Science. The healing was slow, but I read and studied the Bible, together with "Science and Health with Key to the Scriptures" by Mrs. Eddy, and as I learned more of the divine Principle of being, the fear grew less and less and the discord vanished.

I have had many other healings, some of them with the help of a friend who is a practitioner. There is still much to be overcome, but to have found the way is cause for constant gratitude and rejoicing. Each day brings new proofs that as we seek the truth earnestly, discords vanish and we become conscious of a wonderful sense of harmony.

CARRIE-BELLE JONES, Los Angeles, Cal.

✧

Three years ago, while working as telegraph operator, I was stricken with physical and mental breakdown, so that I was unable to work and became very much worried over my condition. I had heard something of Christian Science, but like many people gave it little consideration; however, one Sunday in March, 1913, having spent a very restless night, I decided to see a practitioner in another city. I arrived at her home exhausted, but after a while began to respond to the truth. The practitioner then told me about God and the teachings of Christian Science. Before this I had only a faint idea as to what God is; in fact I knew very little of the Bible and its teachings.

I had been in the habit of going out with boys to saloons, thinking them places of entertainment. I drank, smoked, and used profane language, and called it all having a good time. After the practitioner had read and talked to me for a while I told her I wished to refrain from all bad habits and asked her to help me overcome error by applying the truth. Immediately my desire for drinking, smoking, and swearing left me, and since then, by the help of God, I have had no trouble in resisting temptation. I have held close to the teachings of Christian Science as found in Science and Health, and have thus learned how to watch and pray, whereas previously I was ignorant of how to pray or how to approach God for help. To-day I am a strong, healthy man. We have fully relied on Christian Science since I turned to it for help. My wife has had many proofs of the power of Truth, and we have three girls, all well and healthy.

Words cannot express my thankfulness to God for all these blessings, and my gratitude to our revered Leader, Mrs. Eddy, for the wonderful healing truth.

W. A. LEWIS, Roodhouse, Ill.

I gratefully testify to the rich blessings received through Christian Science. Four years ago I began to read Science and Health to prepare for the birth of my second child. I suffered so much when my first baby came that I was filled with fear, but the second child was born without any pain, and before the doctor arrived. My husband came into Science just two weeks later, and he had a wonderful healing of nervousness.

Two and a half years later I gave birth to another child. Of course we had a doctor present to comply with the laws of the state, but it is needless to say he was not needed. In ten days I was up, doing my work and caring for three children. We are all happy, and have had many more wonderful healings through Christian Science. For all these blessings I am deeply thankful to God, also grateful to our revered Leader, Mrs. Eddy.—MRS. W. A. LEWIS.

✧

Christian Science came to me when all else had failed. I would be better for a short time, then as ill as ever again. I was acquainted with several Christian Scientists, and one morning something (I now know it was Truth leading me) told me to go to one of them and ask for help. I did so, and the lady sent a practitioner to see me. In a short time I was healed. I am grateful not only for the physical healing, but also for the mental cleansing, which brings joy and peace. At the time I was being treated for the chronic trouble my arm was bandaged and I was carrying it in a sling, having fractured a bone at the elbow. The day after the practitioner called I took the arm out of the sling and soon the bandage was discarded. The arm has never given me any further trouble.

We can never be grateful enough to Mrs. Eddy for her untiring efforts, and for giving to us her book "Science and Health with Key to the Scriptures," which shows us so clearly how to interpret the Bible and how each one may work out his own salvation here and now. I am also grateful for the *Sentinel*, the *Journal*, and the *Monitor*, for I have been helped over many seeming obstacles by reading them.

IRENE A. HALL WILLIAMS, Kennett Square, Pa.

✧

In October, 1910, when we decided to try Christian Science for our little girl of four, we were filled with anxiety and fear for our children. Our eldest child had been operated on several times for tubercular glands, and I was worried to distraction over the second child, who seemed to be



Digitized by Google

very delicate and sickly, so that I was beginning to believe she might have this disease in another form. The teaching of Christian Science came like a ray of hope, as I had lost much of my faith in medical methods. The little girl began to mend under treatment by a Christian Science practitioner, so that gradually my fear was lessened and none of the terrible things I had anticipated came upon us. Both of these children are now strong and well, and we seldom have any illness in our family of six.

In the six years that we have been interested in Christian Science we have had so many blessings it would be impossible to tell of them all. Glasses which had been worn for a structural defect of the eyes have been discarded, frequent sick headaches have ceased to occur, and a malignant sore on my hand has disappeared; also many attacks of earache and other minor ills among the children have been overcome. My husband has been helped in his business problems many times, and we have a home where discord has been replaced by harmony and happiness.

We are grateful that our children may grow up with a better understanding of God as infinite Love, as taught in this logical and practical religion which is a help in every need; and we appreciate the good that comes to us through the Christian Science periodicals and so many sources, so that our cup indeed "runneth over."

EFNER STRONG MCCREADY, Pelham Manor, N. Y.

✧

I have long felt that a public expression of thanks for Christian Science was due from me. Could all the benefits this teaching has conferred on me and mine be written, they would indeed fill a book. Christian Science has changed my whole life and character; from an ill, unhappy semi-invalid I have become the very opposite. It has delivered me from fears, belief of inherited temper, as well as so-called inherited physical ailments, and changed my thought of God as an unknowable, far-away, unjust, mysterious power, whom I could not love and only feared, to that concept of Him as "universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death" (Science and Health, p. 140).

Christian Science when rightly applied has always brought harmony in place of discord of every name and nature. Like thousands of others I can only say that words fail to express my gratitude and love for the knowledge of Christian Science as given to the world by dear Mrs. Eddy. I am grateful for all our literature. The *Journal* and the *Sentinel*, with the helpful articles and testimonies coming to us so regularly, often meet some need of encouragement, or help us to detect some error in consciousness. I am thankful to the faithful workers who send out to the field such clear statements of Truth.

It has been twenty-four years since I first began to study Christian Science. In all this time it has been my only physician. It has healed my sorrows and met every need, mental, moral, and physical, as well as financial. Since my first treatments I have not spent a day in bed and have been able to do work that was seemingly very hard. I thank God every day for this blessed truth.

MRS. M. W. SAWTELLE, Fryeburg, Maine.

✧

I am thankful for many manifestations of the ever presence of divine Love. Under Christian Science treatment I have given birth to two children with only a trained nurse in attendance. Almost no pain was experienced, and in each case I was up and about in a few days. The children have never had any medicine and have been cured of many minor ailments. They are bright and happy and a great joy to us. When nursing my little son an abscess developed on the left breast; but by holding to the truth I was able to continue feeding my babe, and with the help of a practitioner the condition was overcome in about ten days.

I have had many other proofs of the healing power of Christian Science, for which, as well as for other blessings, I am thankful to God and grateful to Mrs. Eddy. My husband also is grateful for what Christian Science has done for us.—TERESA H. BRISCOE, Ambala, India.

✧

In 1911 I was in what is considered the last stage of pulmonary tuberculosis. I was weak, emaciated, and suffered from violent hemorrhages after the least physical exertion. The doctor informed my family that my condition was hopeless and that the end might come at any time. Since there was no promise of material relief I turned to God as a last resort, and with the loving help of a Christian Science practitioner, together with a careful study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I was healed. After this remarkable healing I allowed my interest in Christian Science to wane, and in a couple of years was obliged to do the work over as the result of physical relapse. I again had help and worked hard and patiently, so that in due time I was once more master of the condition, and have continued in the enjoyment of health ever since.

I have been healed not only of sin and disease, but also of a sense of poverty, the result of sickness, together with a limited sense of strength and ability to accept employment other than that to which I was accustomed. I can now do very hard labor; indeed, I work from ten to thirteen hours a day in a factory and go to and from work in all kinds of weather without suffering any bad physical effects. This is surely proof of my healing and of my reliance on Truth.

I am truly thankful to God and grateful to Mrs. Eddy for the many blessings received. I also appreciate the loving help of practitioners and other Christian Scientists.

HARRY L. MCCORD, New Castle, Ind.

✧

I was seventy-three years old when healed through Christian Science of stomach disorder and bowel trouble, from which I had suffered for over forty years and for which I was taking medicine most of the time. I was so sick I thought I was passing out. My daughters then asked me if I wanted Christian Science treatment and I said yes, so a practitioner gave me an absent treatment. I was able to sit with the family at the supper table that evening, and the next day went to the practitioner's office. In all I took seven treatments and was completely healed. I have never taken a drop of medicine since, and have better health than ever before. I am very thankful to God for this healing, and grateful to Mrs. Eddy for this beautiful truth.

HARRIET MUNROE, Oakland, Cal.

✧

It is with a heart overflowing with thankfulness to God that I write this testimony as to what Christian Science has done for me. I can never be grateful enough for the wonderful understanding that has unfolded to me through its teachings. I have had many proofs of God's loving care, and know that so long as I rely on divine Love every need is met. I wish to express my gratitude to Mrs. Eddy for Science and Health and for all our other literature. Christian Science has altered the whole tenor of my life, and with the guidance of divine Love I know I shall be able to help others on the upward path.

CONSTANCE R. HALFORD, London, England.



Digitized by Google

# From Our Exchanges

[*New-Church Messenger*]

Our Lord day by day preached about his kingdom. The people thought of a natural, civil, and political kingdom. The Lord, using the same term, meant something entirely different. He meant a new, a spiritual rule and government, a new life; a kingdom of conscience, not a kingdom of coercion and government by force of arms. He meant a new church in which new principles of life would first be accepted. As they were applied a new spiritual force would develop a new civilization in the world.

As the people listened a differentiation took place. Those of a purely Jewish type of mind clung to the literal idea; but others began to see a new light shining from the prophecies. They saw a more spiritual meaning within the letter. They saw that this spiritual idea was embodied in types and figures, in symbols and correspondences, that these were the means or vessels to convey the more precious truths within. So they became truly disciples of the Lord and entered into his kingdom, that is, into the Christian church.

[*The Christian Intelligencer*]

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Here we have Jesus ranging himself in sequence with all past revelation, recognizing its function and value, and claiming to bring out its spiritual meaning and to fulfill the purpose for which it was given. We cannot reflect on this attitude of Jesus, and the claims which it involves, without feeling an irresistible impulse to break forth into doxology at the wonderfulness and surpassing preeminence of Jesus. Here was the law aiming at ideal character. Jesus claims to realize what the law intended, hence claims to be sinless. Here were the prophets promising a coming deliverer, pointing to a Messiah. Jesus claims to fulfill the promises of the prophets, hence claims to be the Messiah.

[*The Christian Work*]

To Jesus Christ all work was sacred. Jesus Christ as a carpenter was just as divine as when he cleansed the leper or preached to the multitude. In every case he was carrying out the will of God. When Jesus stood by the river Jordan, and the heavens opened, and the voice declared, "This is my beloved Son, in whom I am well pleased," he had never, so far as we know, performed a miracle or preached a sermon. He had simply been toiling as a carpenter in the little town of Nazareth. He had pleased God as a carpenter.

❖ ❖ ❖

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## French Translation of Science and Health with Key to the Scriptures by Mary Baker Eddy

In conformity to the rules established by Mary Baker Eddy for making and publishing translations of the Christian Science textbook, "Science and Health with Key to the Scriptures" has been translated into the French language, and is now published with the English text opposite the French translation, and is ready for delivery.

This edition is printed on fine paper and bound in cloth similar to the cover used on the English editions. Price, one to five copies, $3.50 each; six or more copies to one address, $3.25 each. It is also printed on Oxford India Bible paper, and bound in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the French translation, including the two styles of bindings.

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This small volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, and which will occupy the minimum space and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

This new edition is not yet ready for delivery, but orders will be placed on file and filled in the order of their receipt.

## Notice to Librarians

Librarians of Christian Science reading rooms are requested to continue the use of the regular blanks on which they have been ordering Mrs. Eddy's works until new blanks are supplied for this purpose. Address orders and make remittances payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

❖ ❖ ❖

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# What Is a Journal?

Mary Baker Eddy published the first issue of The Christian Science Journal April 14, 1883, stating in the prospectus that her purpose in founding it was "to bring to many a household health, happiness, and increased power to be good and to do good:—to kindle all minds with a common sentiment in regard for and understanding of Infinite Truth." Upon the organization of The Christian Science Publishing Society in 1898, the publication of the Journal was placed in the hands of the Society, and Judge Septimus J. Hanna was made editor.

The word journal comes from the French "jour," meaning day; and journal really means a daily record of occurrences.

Speaking of the fact that she gave the name for all the Christian Science periodicals, Mrs. Eddy says, "The first was The Christian Science Journal, designed to put on record the divine Science of Truth" (Miscellany, p. 353).

"Record," another French word, literally means remembrance.

Then is it not the function of The Christian Science Journal to put into our daily remembrance "the divine Science of Truth"?

*This view seems strengthened by an examination of Mrs. Eddy's definition of "Day" on page 584 of Science and Health as "the irradiance of Life; light, the spiritual idea of Truth and Love. 'And the evening and the morning were the first day.' (Genesis 1:5.) The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God's day, and 'there shall be no night there.'"*

Is the Journal bringing us "irradiance of Life;" is it putting us in daily remembrance of "the spiritual idea of Truth and Love"?

Or is it to us merely a periodical that comes once a month, to be casually examined? Is it frequently read, and sometimes studied?

As an official organ of The Mother Church, containing a directory of Christian Science Churches, Societies, Reading Rooms, and practitioners throughout the world, will not The Christian Science Journal become a more extensively welcomed periodical when the true metaphysical significance attached to it by Mrs. Eddy is more clearly grasped by her followers?

Opportunity to send the messengers of Christian Science on their healing mission is afforded through the plan of the Postmaster-General of the United States to send to soldiers and sailors at the front, at nominal postage, periodicals offered by individuals at post offices or to postmen. The printed notice on the front of this issue signed by Mr. Burleson explains this simple plan.

Those desiring to send periodicals other than their own copies, or copies previously given for local distribution work, can doubtless make arrangements with any Christian Science reading room to send periodicals regularly as desired, either to soldiers and sailors at the front, or at the training cantonments, or for any other purpose of general distribution.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.

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










VOLUME XX NUMBER 15

Boston, December 8, 1917

Contents of This Number

Christian Science Publications . . 282
A Sure Foundation . . John B. Willis 283
Our Choice . . . Louisa E. Bell 284
The Image of God . . Duncan Sinclair 284
"The disciple whom Jesus loved" Lucia C. Coulson 285
Daniel and King Darius Horace C. Jenkins 286
"Thy kingdom come" Mary Leona Rush 286
Selected Articles . . . . . 287
"What of the night?" (Poem) Lieut. Col. Robert E. Key 289
Editorial
Philosophy of Gratitude . . . 290
Waiting for the Waters to Subside . 290
"The home of Love" . . . 291
Among the Churches (Current Notes) . 291
The Lectures . . . . . 292
Testimonies of Healing . . . . 294
From Our Exchanges . . . . 298
Special Announcements . . . . 298
What Is a Sentinel? . . . . . 299
Works on Christian Science by Mary Baker Eddy . . . . . 300

PRICE 7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

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

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

FIRST NUMBER TO BE PUBLISHED JANUARY, 1918

A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion** - By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific** By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science** —By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind** - By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development** —By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $1.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x20), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.00; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

**The Christian Science Publishing Society, Boston, U. S. A.**

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX DECEMBER 8, 1917 NUMBER 15

## A Sure Foundation

JOHN B. WILLIS

How frequently the spirit of restful confidence finds expression in the psalmist's references to God as a "rock," as the immovable basis of faith, assurance, and joy! In all the exigencies of temptation and distress this fact is ever recognized as the one sure thing, the eternal refuge. Thus we find him saying: "My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation." This also recalls the Master's words to Peter respecting that apostle's recognition of the Christ,—"Upon this rock I will build my church."

This Scripture concept of the basis of faith was recalled recently by one while standing in the presence of the famous Woolworth Building in New York. The vastness of its towering sweep at once prompted wonderment how any foundation could have been devised which would prove equal to the support of such an enormous structure. Then he was told how a great gulf had been excavated in the earth, until the mighty ledge upon whose shoulders even the Himalayas would prove but a feather's weight, was uncovered, and that upon this there was built a great steel and concrete substructure, which is unburdened even by so enormous a load, because the planet itself is supporting it.

That the architect was wise in thus looking to the beginnings of such an undertaking, goes without saying, and this common sense procedure is particularly wise with respect to the building of Christian faith. By way of its emphasis Jesus told the familiar story of the man who, digging deep, laid the foundation for his house upon a rock, and no teaching of Christian Science is more sane and significant than its insistence upon this course. Mrs. Eddy's supreme appeal to mankind might be said to be of the nature of a searching inquiry respecting the fundamental truths of being, respecting the nature of God and His universe, and man. The faith which Christian Science erects in human consciousness proves stable and permanent, because it removes the ignorance and unverified tradition which material belief has left upon practically every stretch of "good solid sense;" and having thus reached the rock of demonstrable truth, it proceeds to raise thereon a reflex of that building of God which is "eternal in the heavens."

When one is brought face to face with the sense of a great world tragedy like that of to-day, when hope is well-nigh overwhelmed by the surging tides of conflicting religious belief, or when called to conquer an assertedly incurable disease,—then it is that men feel the imperative need of an immovable foundation for thought. They then with the psalmist exclaim, "My heart and my flesh crieth out for the living God;" and in such an hour happy indeed is the Christian Scientist who has proven for himself the presence and availability of that eternal truth the understanding of which crowned Christ Jesus "with the glory of a sublime success, an everlasting victory" (Science and Health, p. 45), even in the very midst of mortal conflict.

Before the paths of scientific thought have become so familiar to the Christian Scientist that his feet can follow them even in the dark, and in the situations which are occasionally precipitated when one meets with those to whom the teachings of the Bible make no appeal, we sometimes come upon yet other foundations for thought. For instance, the initial affirmation of Descartes' philosophy, "I think; therefore I am," will not be questioned by the average man or woman.

Now the greatness of human thought, the premises and logical processes by which men are able to determine the orbit of a hundred year period comet, or map out with startling exactness the location of the shadow of an eclipse which is to take place a half century hence; the wondrous constructive and prophetic flight of the imagination, which suggests the order of a truly creative activity and power,—all this marvelous mental achievement must be reckoned as an effect, and, by the universally honored law of sufficient reason, it demands an adequate explanation. There is no escape from this requirement; but when one posits an adequate explanation for these thought manifestations, he has come upon that which is unsearchable in wisdom and power. He has come upon the Christian's God, though he may call it the unknowable. When the confessedly atheistic physical scientist acknowledges the discovery of the absolutely inscrutable and the infinitely intelligent at every point in the universe,—and this despite his unbelief,—he certainly is not far removed, did he but know it, from the acceptance of the teachings of Christ Jesus, and the teaching of Christian Science that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468).

Thus for all those who are sane and willing to think, who do not assume a trifling, make-believe attitude toward serious things, and who are amenable to a logically progressive search for a satisfying interpretation of mental experiences, —for all such an ascending way may be found out of the deepest bogs of unbelief, the darkest confusions of mental mesmerism. However he may think of "the ultimate," it is practically impossible for any man to make up his mind that the supreme nature-ruling intelligence is malevolent, and in so far as he refuses to do this he can be hospitable to the teaching of the Master that God, the foundation and explanation of all real being, is Love; and in his efforts to account for that hateful thing called evil he must look elsewhere than to the source of good. Though not thought of by the many, it is easily seen that there is and can be no darkness in light, no error in truth, and no evil in good, however much they seem to be blended in human experience, that is, according to material evidence.

The clear diagnosis of mental conditions, the right perception of the status in which one may find himself or another in a given moment of experience, and the tactful wisdom with which one so addresses and satisfies floundering human sense as to be able to get it out of the mud in which it has mired itself,—this determines the happy outcome of many a struggle, and establishes the victim of mental va-

Copyright, 1917, by The Christian Science Publishing Society.

Digitized by Google

grancy or illogic upon that firm foundation from which his feet may not again be moved. It is thus that the demonstrated truth, in the consciousness of the good and wise, may become a rock of refuge in a storm-swept land; and thus to minister to the mentally distressed is one of the very great privileges of every true Christian Scientist.

## Our Choice

LOUISA E. BELL

EACH must choose for himself whether he will serve Principle or person; no one can take this all-important step for another. One may unhesitatingly take the side of Principle; another, less confident but with equal desire to do right, may ask himself, Who am I, that I should be able to decide this great thing? But to remain stationary is impossible. Shall we go forward? Yes; and so the start is made.

For a time all goes well, and the worker in Christian Science makes some progress, as in faithfully helping others he comes to see the wonderful help he is getting himself. So far it has been easy to keep to the straight and narrow way. There has not been much to meet, and one is inclined to slacken his watch, when suddenly the path seems obstructed and doubts and fears seem to be turning him aside. Such an experience may cause us to wonder if the choice we made was right; or, if right, whether we have understanding enough to go forward. At this point thought turns to the children of Israel, and the beautiful description given by Mrs. Eddy on page 566 of Science and Health of their guidance through the Red Sea and the wilderness, and we see that only by pressing on, and following our Leader as she herself followed Christ, can we hope to reach the promised land.

The Israelites were tempted to complain bitterly of the hardships experienced on their way to deliverance, even to express the wish to return to Egyptian bondage; but in spite of their murmurings against him, Moses patiently and trustingly kept turning their thought away from personality and corporeal sense to reliance on God, bidding them, in the face of seemingly overwhelming danger, to "stand still, and see the salvation of the Lord." With this and many other examples of steadfast resolve to encourage us, we can but choose to go forward. Then we realize with gratitude that the seeming obstruction, with its necessary overcoming, has strengthened and encouraged us for better work, as we have gained more faith in God's guidance and a greater sense of the divine ever presence and protection.

In every experience, no matter how dark the way may appear, an earnest search in the Bible, together with Science and Health and the Church Manual, will enlighten us and point the way; and willingness to follow where Truth leads brings us sure reward. As a member of a Christian Science church one will have frequent opportunities to make a right choice, for each must be a working member, feeling responsible for the conduct of the various church activities, and as coworkers sharing alike the successes and the mistakes, the correcting of which may necessitate some retracing of steps taken, to be followed by more consecrated work.

Much clearing away of the débris of mortal belief has to be done before there can be a fit site on which to build our church. Personality and love of popularity would form an unsafe foundation, for these engender party feeling and strife, and lend themselves to personal influence, so that the fact is lost sight of that Mrs. Eddy teaches her followers to impersonalize good as well as evil. These conditions seem ever ready to use any channels available, and if one is not awake to the subtlety of the error, to exalt him in his own and others' opinion till he is blinded in his judgment, hears and sees only from a personal standpoint, ignores all rules, and fails to recognize the deception to which he is being subjected.

It may be well to consider whether we are making real progress. If so, no words are needed to make it known. In the Church Manual (Art. VIII, Sect. 6) Mrs. Eddy says of a member of The Mother Church, "By his works he shall be judged,—and justified or condemned." Let us beware of being set on a pedestal ourselves, or of setting others thereon, for from such a point one may sadly misjudge and even persecute others under the cloak of doing our cause a service. Should such a case present itself, here is another opportunity of making our choice as to the step to be taken. Can we, striving to be Christian Scientists, betray the truth? In Science and Health we read (p. 47), "The traitor's price was thirty pieces of silver and the smiles of the Pharisees." In Luke's gospel we find these words of Jesus: "Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. . . . But there shall not an hair of your head perish."

Every problem will be solved if our choice is made to follow the golden rule and our Leader's teachings. It is no mere human sense of love that can accomplish this great endeavor and gain the blessing which Mrs. Eddy so unselfishly earned for the benefit of all mankind. It is not the sacrifice of any good thing that will earn it; it is just the reflection of divine Love, and the mercy of which Jesus spoke when he said, "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." Though we may reflect as yet only a fraction of this love, God's gift to His creation, let us take the tithe we do possess of love, compassion, justice, and gratitude into the storehouse, remembering the promise in Malachi: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

## The Image of God

DUNCAN SINCLAIR

MOST people are familiar with these words from the first chapter of Genesis: "And God said, Let us make man in our image, after our likeness . . . So God created man in his own image, in the image of God created he him." It is questionable, however, if very many have realized or perhaps even endeavored to grasp their meaning. God has been so undefined to them that they have rarely stopped to consider the nature of His image; the material sense of themselves and of things has bulked so large with them as to have obscured, temporarily at least, the import of the quotation. But there it stands, one of the most inspired utterances ever made to mankind, a bright star of truth shining resplendent over the darkened world of materialism.

Mrs. Eddy writes, "Infinite Mind is the creator, and creation is the infinite image or idea emanating from this Mind" (Science and Health, p. 256). Christian Science takes for granted the existence of God as infinite Mind; or, to put it differently, spiritual sense reveals the fact of God's existence as infinite Mind or Spirit. Now, since God is infinite, He is the only cause or creator; and not only so, but creation must be the complete expression of Himself. The view generally held by mankind is that God, whom they admit to be spiritual, created a universe of a material nature, that is, a universe with unspiritual qualities, nonintelligent, and con-



Digitized by Google

trolled by so-called material or nonspiritual laws. It must be apparent that such a view separates God from His creation, because it cannot be held that infinite intelligence can cooperate with that which purports to be its opposite. This theory of creation Christian Science shows to be utterly wrong and to be based on entirely false beliefs about the nature of God. Christian Science says that in considering the question of creation, the nature of God should never be lost sight of, in order that correct conclusions may be reached.

In arriving at correct conclusions about creation much help is derived from the use of the symbol. The word image is frequently used in Christian Science to illustrate the true sense of creation. And what is an image in the ordinary use of the term? If an object is set before a plane mirror, an image is seen as if it were in the mirror. The image appears to reproduce the object exactly; and if the latter is moved, the image moves with it. In fact the image enables one to know what the object is like even when the object itself is invisible. But let the object be removed from before the mirror and the image vanishes. The image owes its presence entirely to that of the object. That is precisely how it is with God's creation. Creation is the image of God, infinite Mind. It is an exact reproduction of Mind and includes Mind's ideas. It shows forth all the qualities of Mind, the creative Principle.

The quotation given from Genesis implies that man is "the image of God;" hence man must be identical with creation. Thus the wonderful spiritual fact becomes known that the real man images, not in a limited degree but completely, the divine Mind. When this is discerned, the problem which stands to be solved by humanity becomes evident. It is to throw off the sense of limitation which material sense has imposed upon humanity, to overcome the belief that man is confined within a tabernacle of clay, the victim of material environment. Christian Science teaches how human beings must face the problem by affirming with persistency and with spiritual understanding the truth about spiritual man. They have to keep before them the truth conveyed in Mrs. Eddy's words: "Immortal man was and is God's image or idea, even the infinite expression of infinite Mind, and immortal man is coexistent and coeternal with that Mind" (Science and Health, p. 336). If men fail to understand what God is, and what man is as God's image, how can they hope to master the materialism which is the oppressor, how can they hope for the final overthrow of the false beliefs of evil and disease? Man, God's spiritual idea, is perfect, because he is the complete image of God.

Once when Jesus was speaking with the disciple band about the things of Spirit, Philip said unto him, "Lord, shew us the Father, and it sufficeth us." The Master's reply came unhesitatingly, "He that hath seen me hath seen the Father." By these words he carried his hearers away from the concept of a being like unto themselves, to the fact that human beings obtain a knowledge of God by the contemplation of God's image, spiritual man. Jesus the Christ had been with them for three years. They had watched him as he destroyed the false belief of sin and healed the erroneous belief of disease through his understanding of divine Principle. They had observed the marvelous consistency of his life, his deeds of kindness, his obedience, his love for the childlike thought, his sublime purity, his constant denunciation of evil in all its forms. They had been taught by him that Spirit is supreme and that matter is mortal illusion. What was it of which they were really conscious? The image of God. And in that image, so perfect, Christ Jesus told them they had seen the Father. So it will always be. God, the Father, who is imaged by man, will continue to be revealed to humanity through all the reflected attributes and qualities of His divine nature.

Christian Science reveals, then, that material man, so called, is not the image of God; that spiritual man alone is His perfect image. It shows that it is not God's image which suffers, sins, and dies, but the false sense of man, the material concept of man, the "inverted likeness." Nothing can be clearer than the way Mrs. Eddy puts it: "What, then, is the material personality which suffers, sins, and dies? It is not man, the image and likeness of God, but man's counterfeit, the inverted likeness, the *unlikeness* called sin, sickness, and death" (Science and Health, p. 285). The image of God, perfect spiritual man, can never be destroyed. Man is eternal because he is the perfect, spiritual creation of God.

## "The disciple whom Jesus loved"

LUCIA C. COULSON

As students of Christian Science we may well desire to gain as clear an insight as is possible into the character of the man who from among all others gained for himself that wondrous title, "The disciple whom Jesus loved." Well may we ask what was the quality of thought which won for him the right to such a title, what the human character of the one to whom Jesus intrusted his dearest earthly charge—his mother.

In reading the gospels, and especially the gospel of John, with a view to solving this question, the writer was struck by two things: the humility and the simplicity which this apostle expresses. He never names himself in his own gospel, and in studying both it and his epistles we get a mental picture of gentleness, stillness, and an all-embracing love such as no other writings give us; yet there is no hint of weakness in this portrait. If we turn to the thunders of the Apocalypse, and to the drama of Calvary, when the only male disciple who followed in that hour of desertion was John, we shall see that it is the woman nature—the feminine qualities of Mind—whose foot is upon the serpent's head.

Startling too is the simplicity of John's utterance. From the metaphysical standpoint no other of the gospels approaches that of John, and yet, compared with the brilliant dialectics of Paul it reads, as do his epistles, almost like the speech of a little child, repeating again and again the simple, beautiful truths in simple, beautiful language. Tradition relates of this beloved disciple that when he was of a great age and came seldom among the people, on the few occasions when he spoke to them he repeated only these words: "Little children, love one another." Crowds thronged around him to see him and hear him preach, and some of them were offended at "the simplicity that is in Christ." The carnal mind wanted more sensation, the intellectual thought wanted a more intricate rehearsal of metaphysics; so, according to tradition, they asked him to say more, but he replied, "It is enough, it is what the Master taught: little children, love one another." And surely as they felt the influence of that love filled consciousness they must have departed warmed and filled and satisfied.

What then are the Johannine qualities of thought which Jesus loved, the qualities which gained the vision of the Apocalypse, and which, according to tradition, overcame death? Are they not the childlike qualities for which the world is hungering and thirsting to-day, and for want of which it lies now, in its hour of travail, torn and bleeding? Are they not love and humility—the charity which "suffereth



Digitized by Google

long, and is kind," which is not quick to seek redress or to assert its rights, but will yield its opinions, though never its sense of Principle?

On page 567 of Science and Health our Leader puts it very clearly when she says, "The Gabriel of His presence has no contests." There are Michaels and there are Gabriels, and both are needed; but it is not Michael the fighter that prevails soonest. It is "the Gabriel of His presence" against whom, as our Leader continues, "the dragon warreth not long, for he is killed by the divine Principle." Mrs. Eddy also tells us, "The beast bowed before the Lamb: it was supposed to have fought the manhood of God, that Jesus represented; but it fell before the womanhood of God, that presented the highest ideal of Love" (Christian Healing, p. 10). In the light of the Scriptures we see that it was this divine womanhood which John reflected, which drew Jesus to him, even as he was drawn to Jesus in that close affection of which we gain a glimpse at the Last Supper, when we read that he leaned on Jesus' breast.

We, in this age, through our Leader's discovery of the truth of being in Christian Science, are privileged to discern and reflect the motherhood of God, and this it is which brings to our doors the fallen and the needy, the sad and the suffering, in whose presence the heavy burdens fall and the secret fears come out from under cover, and the sinner is not afraid to speak, for he knows that his nakedness will be "clothed upon." Oh, may each one who is called to the practice of Christian Science strive, and strive without ceasing, to understand this secret, that we may reflect in our ministry the qualities that Jesus loved!

## Daniel and King Darius

HORACE C. JENKINS

DANIEL'S experiences in the den of lions have held the interest of mankind for centuries; but when understood in the light which Christian Science sheds upon them, they are seen to be surcharged with possibilities for present day achievement and demonstration. For instance, a recent study of the account brought to the writer's thought the attitude of King Darius. Caught in the trap of mortal mind's demand for a consistent adherence to its own statutes and decrees, the king "was sore displeased with himself, and set his heart on Daniel to deliver him." His regret over the mistake was evidently sincere, for we read that he "laboured till the going down of the sun to deliver him."

Like all the so-called laws of mortal mind, this decree became operative only when consented to by that which is acknowledged as having authority. Strangely enough, while the king had power "to establish a royal statute, and to make a firm decree," he might not annul it. His efforts to do so were met by the argument, based on firmly intrenched belief, that the law of the Medes and Persians "altereth not." The king consequently found himself in the pitiable condition of one who has become convinced that his illness is an incurable one. But then,—just as so often happens now,—when the extremity of human ingenuity had been reached, there dawned a faint gleam of hope in God. Immediately following the statement, "Then the king commanded, and they brought Daniel, and cast him into the den of lions," we read, "Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee."

These words of Darius have the ring of sincerity and conviction, yet he was apparently so unused to placing his trust in God that he experienced little of the calmness and peace of mind which come to those who abide in spiritual consciousness. After a sleepless night of fasting he "arose very early in the morning, and went in haste unto the den of lions," to learn the news about Daniel. His wavering hope seems to have been inspired by Daniel's steadfast reliance upon God, for he asks, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" The king's joy on hearing Daniel's reply and his accompanying explanation of his deliverance was at once expressed in the complete destruction of Daniel's enemies, and in a decree written to "all people, nations, and languages, that dwell in all the earth," exhorting them to turn unreservedly to "the God of Daniel: for he is the living God."

Every Wednesday evening Christian Science churches are crowded by those who, as was King Darius, are eager to learn at first hand the results of the application of divine law to human affairs. Their questioning attitude almost frames itself in the king's words: "Is thy God, whom thou servest continually, able to deliver thee from the lions" of sickness, hatred, passion, and sin?

What if Daniel had not answered? What if we tremble before the lion of selfish depreciation of our own proofs, and do not answer? Daniel did not relate to the king the experiences of some one else, nor did he wait for another to tell of a demonstration that might be considered greater than his. It is the wonderful privilege of each one to-day to reassure his friends, as did Daniel: "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me." Surely no one boasts of complete immunity; yet the testimonies show clearly that the deliverance is in proportion to the rejection of mortal ways of thinking, though they be as old as the laws of the Medes and Persians, and the substitution therefor of scientifically Christian thinking,—the veritable demonstration of the Mind "which was also in Christ Jesus."

How beautifully simple and clear are the words of Mrs. Eddy on page 514 of Science and Health: "Understanding the control which Love held over all, Daniel felt safe in the lions' den;" and also on page 243: "The divine Love, which made harmless the poisonous viper, which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion, can heal the sick in every age and triumph over sin and death." Sometimes our experiences would seem to make us think that we are in the lions' den. But, thanks to the unselfish work and love of our Leader, we may all learn so to understand God's laws governing and guarding His perfect creation, that here and now we can open our eyes and behold his angel, who "hath shut the lions' mouths." Thus will our grateful testimony to the healing and reforming power of Christian Science reach an ever widening circle of our fellow men, and they in turn will carry the good news of "the living God" to "all people, nations, and languages, that dwell in all the earth."

## "Thy kingdom come"

MARY LEONA RUSH

A CHRISTIAN SCIENCE practitioner was once working with a patient whose life for several years had been embittered by the seeming mistake of another. After striving for some time to eradicate the sense of bitterness and resentment, the practitioner looked the patient in the face and quietly asked, "Did these terrible things to which you refer ever happen in the kingdom of God, the realm of Love?" It was a master stroke of Truth, and resulted in almost instantaneous healing of the patient who had struggled for



Digitized by Google

years over this problem. Nor was this all, for the new line of thought awakened proved to be the means of quickening her and cleansing her consciousness from mental sluggishness and apathy in many different ways.

How prone we are to hold on to a certain few of our past experiences, and how loath to acknowledge their unreality, even after this has been proven. If we think we are still suffering from their effects, then we need to go a little farther back and ask ourselves if the discords ever really existed in the kingdom of Love; and if they did not, have we any business, even for a moment, to cast a backward glance toward what in reality never existed? Emphatically no. That point being settled, we should turn our whole attention to the new future, as it is illumined for us by Christian Science.

Let us take the Father's hand and trustingly explore a little of this new-found place that looks so inviting to us. He has made us many promises about it, and as fast as we have taken Him at His word we have proven them to be true. Think what a privilege we have of living in this kingdom of Love, and we have divine authority to shut the door in the face of every would-be intruder. Through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy we learn how to detect quickly the impostors of wrong thought, and in following our Leader's counsel, "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them" (Miscellany, p. 210), we establish ourselves in our rightful place in this new kingdom. We also fall into line with St. Paul's counsel to forget "those things which are behind."

And what of those who realize that they are already dwelling there? We used to be told that we must pass through the portal called death before we could hope to enter into the glory prepared for us; but Christian Scientists know better, for large numbers of them, all over the world, have already found and entered into this dear kingdom of Love, and are dwelling there in such happiness and contentment that the world looks on amazed. It does not understand it, but it feels the warm touch of the compassionate Christ-love which is being reflected daily and hourly by loyal Christian Scientists. On page 312 of "Miscellaneous Writings" our Leader says, "Oh, may the love that is talked, be *felt*." Let us watch that we do not wrap ourselves about in self-righteousness and delude ourselves into thinking we are very scientific, when perhaps there are those all around us who are starving for love. Should we not give it to them in a way they can understand, meanwhile knowing in our own hearts that it is the pure, unselfed Christ-love which we are bringing into their lives? Thus both we and they will come to know what it means to be dwellers in this kingdom of Love.

How may we most successfully help others to gain this great blessing which means so much to us? It is all so simple and so easy, for it is God "that giveth the increase," and when this is once an established fact in our consciousness then let us proceed to practice faithfully the golden rule and do unto others as we would have them do unto us. The one great need of the world to-day is love, and that need never was so great as at the present time. In view of this fact let us as loyal Christian Scientists consecrate ourselves anew to the service of the Master, and go to work in the vineyard of our Lord with renewed zeal, and so speed the day when all shall gather from the four corners of the earth to dwell together in righteousness and peace in God's kingdom, the kingdom of Love.

# Selected Articles

[Judge Clifford P. Smith in *Pocatello* (Idaho) *Tribune*]

My comment has been requested on a letter appearing in the *Pocatello Tribune*, in which a medical doctor made a verbal assault on Mrs. Eddy, the Discoverer and Founder of Christian Science. It merely rehashed certain perversions of half truths and certain entire falsehoods which have been put forward and refuted times without number. Not truthful when first offered for public acceptance, nor truthful in any of their various forms, such falsehoods and perversions of half truths have not become truthful by repetition, but they have become more and more discreditable to the persons who continue such wanton vilification. The same stuff, in the past as in the present instance, has been pressed upon the public, not by fair or disinterested persons, but by professional opponents whose bias was and is a sufficient reason why their accusations should be examined most cautiously.

The conclusive comment on the letter in question is that evil speaking against such a person as Mary Baker Eddy is annulled by the incontestable good she has done. Christ Jesus laid down the final rule for testing all prophets or teachers of religion in the words, "Ye shall know them by their fruits." Now everybody knows, and even the most callous opponents do not deny, that Christian Science has been and is a wonderful and effective influence for good in the lives of a great multitude of people. In view of this fact Mrs. Eddy made a pertinent and sufficient reply to her accusers when she said, "He who first brings to humanity some great good, must have gained its height beforehand, to be able to lift others toward it" (Miscellaneous Writings, p. 338).

The writer of the letter in question was rash enough to make in your columns the public imputation that the adherents of Christian Science cannot produce sworn testimony that it has cured organic disease. A rasher challenge could hardly be imagined. The fact is that Christian Scientists have produced testimony of the kind described whenever an occasion for doing so has arisen. The last three of such occasions arose in 1916, and the evidence then adduced proved such healings beyond question.

In February, 1916, at Toronto, during a hearing before the Royal Medical Commission of Ontario, Christian Scientists filed some twenty-five statutory declarations made in accordance with the Canadian Evidence Act, which related the healing by Christian Science of organic diseases. The medical schools and societies of Ontario were represented by counsel at this hearing, and the testimonies were announced and filed subject to examination and investigation. The same commission held later two sessions at which the same interests were represented by counsel, but no question was raised as to the testimonies of Christian Science healing which had been introduced and were on file.

In October, 1916, before the Industrial Accident Commission of California, sworn testimony was given by several witnesses of the healing by Christian Science of a man named George Wright, who was injured by a collision of fire apparatus at Long Beach, California, on May 2, 1916. After this accident he was taken to a hospital and examined by three physicians. They found him paralyzed on one side, unconscious, and "becoming syncopic." His injuries included fracture of the skull, hemorrhage in the skull, fracture of the jaw, fracture of two or three ribs, one of which probably penetrated a lung, besides several severe wounds and contusions. The doctors also informed the commis-



Digitized by Google

sioner of public safety of the city of Long Beach that the injured man had little or no chance for recovery. When his mother was informed of these injuries and of the medical opinion regarding them, she dismissed the doctors and employed only the services of nurses and Christian Science practitioners, with the result that the injured man was up and around after twenty-four hours. He remained in the hospital one week, and at the time of the hearing before the Industrial Accident Commission, less than six months later, he was spoken of as completely recovered.

In November, 1916, at Lawton, Oklahoma, during a trial in the district court of that state, several witnesses testified under oath to their healing by Christian Science of such diseases as commonly call for the services of physicians and frequently require the services of funeral directors. For instance, a witness named R. L. Roberts testified that he was healed by Christian Science of cancer of the stomach. He was treated by several physicians, and the last one, a specialist, advised him to return to his family and quit spending his money, because nothing could be done for him. It was at this extreme point that he turned to Christian Science and was healed within three months.

The statement that Christian Science is doing all it can to bring the medical profession into disrepute is nearer true than the other parts of the letter in question; yet it is a very incomplete and shortsighted statement. The fact is that Christian Science is simply pure and unadulterated Christianity; hence its basis and tendency are purely spiritual. For this reason it necessarily works against material belief, which is the present basis of medical practice. This is not to say, however, that Christian Science aims to bring disrepute upon the medical profession. Such is not the case, and the members of this profession who vilify Mrs. Eddy are doing much more than Christian Science to bring the medical profession into disrepute. The members of that honorable profession would do well to accept her proposal (Miscellaneous Writings, p. 81): "Let each society of practitioners, the matter-physicians and the metaphysicians, agree to disagree, and then patiently wait on God to decide, as surely He will, which is the true system of medicine."

✧

[B. W. Oppenheim in *Idaho Falls* (Idaho) *Post*]

Christian Science must be accomplishing its healing mission in your community, else why should a medical doctor pay for three and a half columns in which to abuse it and vilify its Founder? It is related in Acts that one Demetrius, who manufactured silver shrines for Diana, calling his craftsmen together and pointing out that their occupation depended upon the worship of Diana, proceeded to abuse Paul and his followers. Is our medical friend, like Demetrius, fearful of his livelihood because Christian Scientists refuse to worship at the shrine of what he terms "the omnipresent germ?"

"No mystery to-day surrounds the life story of Mary Baker Eddy," writes Sibyl Wilbur, in prefacing her biography of Mrs. Eddy, a book which is accessible in any public library. The biographer continues: "Her birth, her ancestry for two hundred years, her education, her social development, and her individual service to the world have been scrutinized with the strong search-lights of both love and criticism. Every event of her long career has been established by unimpeachable records and testimony. It is no longer possible to invent fiction concerning the environment in which she was born and reared or the acts which made up her life." Every one of the doctor's calumnies on Mrs. Eddy's life and work is wholly untrue or distorted, and has long since been shown so to be.

Not for the purpose of enhancing her own fame, but solely to bring blessing to mankind, Mrs. Eddy established the Christian Science church with its many activities, and lived to see her work grow to world-wide proportions. No one can successfully deny that she and her followers have done an immense amount of good for mankind. Is it for this good work that her memory is thus subjected to abuse? Envy cannot discolor or calumny obliterate the luster of her character, nor can malice and selfishness belittle the greatness of her achievement. The church which she labored so unselfishly to establish is continuing to bring to all mankind the message of hope and peace which her spirituality reinterpreted for mankind. Such results could not flow from witchcraft and chicanery.

The doctor's injunction to his readers to beware and think twice before believing in Christian Science is unnecessary. No one is asked to believe it against his will. No one has embraced Christian Science unthinkingly. Its appeal is to those who do think. Its ranks are filled with those who have thought well and thoroughly, whose investigation has convinced them that its professional critics are not free from prejudice and self-interest, who have enlisted in its service only after becoming convinced that such criticism as the doctor levels at it is unfounded.

✧

[Peter V. Ross in *Berkeley* (Cal.) *Gazette*]

There seems to be an almost irresistible tendency in some quarters to refer to Christian Science in such a way as to intimate that it is not truly scientific, and to try to confuse it with suggestion, hypnotism, and other questionable mental practices. Intimations of this sort occasionally come even from writers and speakers who apparently are disposed to be fair and impartial. It is therefore not surprising that the lecturer whose discourse on the relation of alcoholism to crime appeared in the *Gazette*, should, in digressing from his subject, have said: "I hope I am broad-minded enough to admit good in the upbuilding influence of so-called Christian Science, for I have in mind several royal fellows who have been led into correct ways of thinking through suggestion and mental science."

The human mind has ever been disinclined to concede that Christianity is scientific. Even when Jesus was performing the cures which have been the hope of humanity as well as the wonder of the world, the Pharisees declared, "He casteth out devils through the prince of the devils." Discerning the real significance of the Master's ministry, Mrs. Eddy has stated, and her statements are fast being accepted today as the truth, "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause;" and again, "If Christianity is not scientific, and Science is not of God, then there is no invariable law, and truth becomes an accident" (Science and Health, pp. 313, 342).

Probably no one at this date would accuse Jesus of having invoked suggestion, hypnotism, legerdemain, or any other occult power. Rather it is becoming more and more apparent to thinking people that the Master, in healing the sick and setting at naught supposed material laws, was invoking and putting into practice an ever present, ever operative, and all-powerful spiritual law, which if not apparent to others of his time was fully understood and utilized by himself. More than this, it is now dawning upon human thought, through the study of Christian Science, that this law is available to all persons and at all times, in accordance with the Naza-



Digitized by Google

rene's statements, "He that believeth on me, the works that I do shall he do also;" and "Lo, I am with you alway, even unto the end of the world." It is the privilege of every one to accept and prove this, or to doubt and reject it; but neither rejection nor acceptance will alter the established fact that Christianity is scientific, and that Mrs. Eddy was perfectly accurate in the use of language when she styled her discovery Christian Science.

After all that has been said and written to show that Christian Science and suggestion are entirely unlike each other, and in the presence of the almost countless good works that have been wrought in the name of the former, it is remarkable that people can still be found ready to believe that the two are one and the same. Suggestion is closely related to hypnotism and mesmerism. It consists in bringing the power of one human mind to operate upon another. It is nothing more or less than the domination of one person's mentality by another person, who may be supposed to have a stronger mind or greater will power. No argument is necessary to convince any thoughtful person of the dangers attendant upon such practice, both to the individual who exerts this pernicious influence and to the one who submits to it.

Christian Science regards disease as a state or condition of consciousness, and it heals disease by effecting a change in consciousness, whereby the illusion of sickness, harbored by the human mind, passes away into its native nothingness. But the practitioner accomplishes the transformation, not by the power of his own mind or will, but through the action of the truth which he understands and applies to the false or mistaken belief of sickness. To use Mrs. Eddy's words (*Christian Science Sentinel,* Sept. 1, 1917): "It is the healer's understanding of the operation of the divine Principle, and his application thereof, which heals the sick, just as it is one's understanding of the principle of mathematics which enables him to demonstrate its rules."

✧

[Rose A. Lilly in *Muskegon* (Mich.) *Chronicle*]

The attitude of Christian Science on the subject of prayer seems to have given excuse for considerable comment by our critic. The sentence in full on page 6 of Science and Health from which he quoted only a part, thereby grossly misrepresenting the sense intended to be conveyed, reads as follows: "To suppose that God forgives or punishes sin according as His mercy is sought or unsought, is to misunderstand Love and to make prayer the safety-valve for wrong-doing." In other words, as Mrs. Eddy says in a preceding paragraph on the same page, "Calling on Him [God] to forgive our work badly done or left undone, implies the vain supposition that we have nothing to do but to ask pardon, and that afterwards we shall be free to repeat the offence."

There are probably no religionists whose thoughts are given over to prayer so much as the Christian Scientists. The stress laid upon prayer in the teachings of Christian Science is shown by the fact that the entire first chapter in its textbook, "Science and Health with Key to the Scriptures," is devoted to this subject. It should not be taken for granted that Christian Science prayer is any the less sincere or effectual simply because it differs from the generally accepted form of supplication. Quite to the contrary, in its point of difference probably lies its effectiveness in the scientific healing of the sick, which doubtless accounts for the attention and sometimes antagonism it attracts from other religionists whose prayers, though sincere, have failed to accomplish these results.

That Christian Science does heal the sick, our critic to the contrary notwithstanding, is testified to by hundreds and thousands of good people who have been raised from couches of pain and invalidism to lives of usefulness through its ministrations. The *Congressional Record* of January 5 and 6, 1915, contains accounts of fifty-seven cases of healing by Christian Science, supported by sworn testimony, covering thirty-six diseases, among which are tuberculosis, cancer, tumor, double curvature of the spine, locomotor ataxia, blindness, deafness, drink and drug habits, and so on. There is so much evidence on every hand of Christian Science healing that the gentleman's remarks on this subject are quite without excuse. Another point on which he should have informed himself before misinforming his hearers is the part taken by Christian Scientists in the war. It is a well-known fact that Christian Scientists have given most liberally for war relief work. It was reported in the *Christian Science Sentinel* of June 9, 1917, that up to May 31 the treasurer of The First Church of Christ, Scientist, in Boston, Massachusetts, had received $310,739.40 for war relief work, $264,474.74 of which had already been disbursed, and this work is going on unabated.

✧

[Robert S. Ross in *New York* (N. Y.) *Globe*]

For the enlightenment of one whose letter entitled "Transcendental Thinking" appeared in a recent issue, permit me to state that Christianity as Jesus taught it and as Mrs. Eddy teaches it in Science and Health, is not a religion of nonresistance. The world believes that unless resistance is physical or humanly mental, it is not resistance at all. This is the doctrine of fighting fire with fire, referred to by Jesus as a "house divided against itself." Christian Science, on the other hand, declares that if the one and only cause or Principle of the universe, including man, is good, the only possible logical conclusion is that all the power there is proceeds from good, and that consequently evil appears to have power only because mankind have been educated to believe in and rely upon what is obviously a supposition. Jesus referred to evil as "a liar, and the father of it;" in other words, an illusion, a waking dream, from which the human mind needs to be aroused by the truth of being. In Romans Paul admonishes us not to be overcome by evil, but to overcome evil through the individual understanding of the allness of good. This is Christian Science.

✧ ✧ ✧

[Written for the *Sentinel*]

## "What of the night?"

LIEUT. COL. ROBERT E. KEY

THE sleeper wakes—
And though the night be long,
It is awakening makes
The morning song
So delicate and dear,
To human ear.

New courage take;
And out of earth and ease
Awake! awake!
To love and labor
With the angel throng
Who fly their banner
From the folds of dawn,
Proclaiming peace
And happiness new-born.
A glad, sweet prelude
Of the life to be;
Striking deep chords
Toward eternity.



Digitized by Google

# Christian Science Sentinel

Founded, 1898, by Mary Baker Eddy

Published every Saturday by

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN

*Editor and Associate Editors*

Entered at Boston, Massachusetts, post office as second-class matter


# Editorial

## Philosophy of Gratitude

IF men only knew the increasing blessings which gratitude brings, they would more earnestly cultivate it. Gratitude values blessings received, and induces more. In the parable of the pounds the other servants questioned the ethics of their lord in rewarding the servant who had so used his pound as to gain ten. He gave to this successful one the unused pound thrown back by the unprofitable servant. They seemed to think he ought not to have done this. "Lord, he hath ten pounds," they said. But the lord made answer, "Unto every one which hath shall be given." The same thought is enlarged in the eighth chapter of Luke: "Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."

Here is the philosophy of gratitude. No man can receive more of real good unless he appreciates what he has; that is, he will not be receptive to increasing good without some opening of the door by gratitude. Selfishness is the shutting of the door to real good, and it closes the door so as to keep within all sorts of discontent and dissatisfaction. No friend can be friendly enough to satisfy the selfish heart of the ungrateful one whom he benefits, for though he receive the benefit he will discount every act of good will and put sour interpretation upon every genial motive until gratitude begins to operate. But when gratitude develops, little kindnesses become great blessings, and the geniality of another makes genial the accepting heart. Such a one reckons up his blessings daily, and thanks God for daily bread. When a gift is given to the thankful child, gratitude and happiness seem to combine as one, and the donor is blessed, not so much by verbal thanks as by being able to cause joy.

Appreciation, then, encourages benevolence; and as benevolence blesses the benevolent, so gratitude may be the encourager of good will among men. The Christian Scientists know more about gratitude than any people on earth, because their grateful feelings have arisen in response to God's goodness proved to them. If they are helped by a practitioner, they are grateful to him, of course, and they are deeply grateful to the Discoverer of Christian Science, whose teaching made possible the help given to them by their helper. And yet as both helper and teacher reveal God as Savior and healer, the continually arising gratitude is really an unceasing prayer of thankfulness to Principle. Then since every glad and grateful recognition of Principle constitutes a receiving, it becomes understood how "unto every one that hath shall be given, and he shall have abundance."

When a man says, "I have nothing to be grateful for," he, if he maintain that belief, condemns himself to imprisonment in the belief. Like one incarcerated within cruel walls, who cannot enjoy the broad fields or the green wood, sunrise glory or evening glow, he is shut off from such joy as Paul expressed in ability to be "as poor, yet making many rich; as having nothing, and yet possessing all things."

It is interesting to note that gratitude brings purification. If the one-talent man could have been purified from his cynicism and discontent, he might have done well with the talent intrusted to him for use. He imagined evil in his heart about his lord, and so excused his effortless inertia. Cherishing a soured disposition, he justified it, and the good he had was of course hidden,—it was buried in the earth, but not as grain to grow up and increase; it was really dead to use and service, whereas love would have put it to use and rendered service with it, and the gratitude would have been a spring of love. Every one can begin to purify thought by gratitude; he can estimate his blessings and thank God, not forgetting his benefits, and so he shall receive more and more.

WILLIAM P. MCKENZIE.

## Waiting for the Waters to Subside

WHEN the world is covered by the fierce waves of error, humanity while it struggles waits for the waters to subside. At such times thought turns constantly to measures for the draining off of the inundating waters, in order that all life may not vanish from the face of the earth. Now we are told in Scripture that "a river went out of Eden to water the garden; and from thence it was parted, and became into four heads." Then why not let the waters of this river of Eden drive away the floods of error when they invade human consciousness, and let them water the soil of that consciousness with truth?

Mrs. Eddy in the Glossary of Science and Health has defined the meaning of the names of the four heads into which the great river was parted. The first one mentioned in the Bible is Pison, defined on page 593 of our textbook as "the love of the good and beautiful, and their immortality." Here is mentioned that trait of character which instinctively reaches out for truth, a fundamental quality which can be used as a channel for replenishing the earth as the waters of error subside. The great river of glory flowing through the consciousness of the spiritual man has on its surface and in its depth the love of the good and beautiful.

Another channel through which the sweet waters of salvation may be made to drive away the bitter floods of error is represented by the river Gihon, defined in the Glossary of Science and Health (p. 587) as "the rights of woman acknowledged morally, civilly, and socially." These rights are being crudely set forth by the advancing tide of woman suffrage beating back the mesmerism of strong drink and the exploitation of the weak through legislative methods. The higher hope, however, is found in the rights of Mrs. Eddy being established and maintained as the Discoverer and Founder of Christian Science and as the Leader of the Christian Science movement. The rights of her copyright in "Science and Health with Key to the Scriptures" and her other works constitute a priceless inheritance whereby the whole world is blessed with the healing Christ, Truth. The third river channel, Hiddekel, is defined (p. 588) as "Divine Science understood and acknowledged." Only the spiritually minded who have ascended above the belief of sin or sickness, above the belief of mortal mind as having any reality or of matter as having any power, know the truth symbolized by Hiddekel. This understanding is the only gateway to heaven on earth.

The mental acknowledgment that God is an ever present living power flooding the universe with spiritual light, cleansing the blackness of night from off the waters of truth, is like the anchor of love, which holds by an unbreakable chain the rights of the righteous man. There is no dragging



Digitized by Google

of this anchor over the muddy beds of mortal mind, for the real anchorage has the rock bed of spiritual understanding. The undercurrents are purity, the flood tide is spiritual peace. The incoming and outgoing tide is the perpetual flow of harmony, advancing into the heart of man, then receding only to flow freshly in again with greater power.

The sea of confusion with its arguments of fear advancing and receding is represented in the Apocalypse as having passed away. This type of sea gives indecision full sway and carries its victim on its bosom in despair, uncertainty, and darkness. But Christian Science is the beacon light sending out its protecting and healing rays, searching for the wanderer who seeks the truth and penetrating the darkness to save those who desire to be saved.

Then comes Euphrates as the fourth channel through which the waters of life may flow to supersede the floods of death: "Divine Science encompassing the universe and man," as defined in part on page 585 of the Glossary of Science and Health. The circle is complete, the truth has reached all parts of God's creation. The false sea has disappeared and man no longer waits for the waters of error to subside; for the real sea of harmony is that into which the net is cast and found to be filled with a multitude of fish, and which contains the fish in whose mouth is the piece of money which pays the tax,—the sea of spiritual substance. Then resounds the psalmist's joyous declaration: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods."

WILLIAM D. MCCRACKAN.

## "The home of Love"

No one would deny that the love of home is deeply implanted in human consciousness and that it persists in spite of many disappointments. We are all apt to think that a home means a house, when instead it really is a spiritual shelter to which the heart's deepest desire goes out. Alas, that we should so often miss the mental way to it, misled it may be in earth's darkness by the false lights which ever lead astray. This reminds us of our Leader's words in "Miscellaneous Writings" (p. 84), "The discipline of the flesh is designed to turn one, like a weary traveller, to the home of Love."

We may remember too that the patriarchs did not realize in outward form their concept of home, for they lived in tents and moved from place to place; but we read in the epistle to the Hebrews that Abraham "looked for a city which hath foundations, whose builder and maker is God," and this is surely a hint of what we should do in looking for a home. The real home is in Mind, and while we are advancing toward its realization we cannot do better than cultivate the qualities which alone can make the quest worth while. If we happen to have places of abode and yet fail to realize in them our ideal of home, it is very evident that something unlike God must be cast out in order that what is needed to express the divine Mind may reign therein and that Love may be its light at all times. In his "Sesame and Lilies" Ruskin says: "This is the true nature of home—it is the place of Peace; the shelter, not only from all injury, but from all terror, doubt, and division. In so far as it is not this, it is not home . . . it is then only a part of that outer world which you have roofed over, and lighted fire in."

It is deeply touching to read that our Master had not where to lay his head; yet we find him, when on the cross, making provision for his mother so that she would not be a homeless wanderer, and we read that John, the beloved disciple, in obedience to Jesus' request, took Mary from that very hour to his own home. We find in this transaction a wonderful hint of true values, for there were doubtless those among the disciples who were possessed of greater riches than was this poor fisherman; but where could Mary have been cared for so tenderly as in the home of the disciple who is known throughout Christendom to-day as the one who above all others of the Master's followers understood and expressed the Love which is Life indeed.

We may well ponder our Leader's words: "Pure humanity, friendship, home, the interchange of love, bring to earth a foretaste of heaven. They unite terrestrial and celestial joys, and crown them with blessings infinite" (Miscellaneous Writings, p. 100). Only in God, the ever present Mind, can we find the true home, and bring beauty and permanence to it through our understanding of the divine law and nature. It is well to remember the oft quoted axiom, "Order is Heaven's first law," for without orderliness we can have no real home. The spiritual must be first in all things. Its demands must never be lost sight of, and when the things of the world are brought into obedience to divine Principle harmony will be the necessary and invariable result. If "justice and judgment" are the habitation of God's throne, as we read in the Bible, they should rule in our homes, for otherwise these can have no stability and the false foundations of pride, selfishness, and dishonesty must go down before the demands of Truth.

In olden times the baronial castle was meant to be at once home, stronghold, and sanctuary; yet all these words really mean the same thing. The Christian Scientist's home should have walls strong enough to shut out fear, sickness, and sin, and like the walls of the heavenly city they should rest upon the foundations which are impregnable even in the midst of the awful cataclysms of mortal experience.

We need hardly remind ourselves that the light of the true home can come from no material source, but must be forever the light of Truth and Love, else all is darkness. Our Master said, speaking for the Christ-idea, "I am the light of the world," and the ever present Christ, brought so near to us in Christian Science, is surely the light of every home where the infinite power of Truth and Love is recognized and declared.

ANNIE M. KNOTT.

## Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names and present complete mail address of all officers and enlisted men in the service of the United States and of its allies who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Room 319,
Boston, U.S.A.



# Among the Churches

## Current Notes

MT. CLEMENS, MICH.—During the year ending October 31 the Christian Science Society has placed racks for holding literature in the railroad station, ticket office, and in the jail. Twenty hotels were supplied with one month's free subscription to *The Christian Science Monitor*. The *Moni-*



Digitized by Google

*tor* is also furnished the Y. M. C. A. of Camp Selfridge Aviation Field; also one copy of Science and Health. The following periodicals were distributed: 468 *Sentinels*, 112 *Journals*, 758 *Monitors*, 12 *Herolds*, 61 *Quarterlies*, 305 pamphlets, 3 Hymnals.

SAN FRANCISCO, CAL.—When reports were received from Washington announcing the establishment of military camps, it became apparent that over thirty thousand men would be located around the bay and forty thousand more at Menlo Park. The Presidio was rapidly filling with regular troops, and arrangements were made for the housing and accommodation of sixteen thousand men there.

Fourth and Sixth Churches of Christ, Scientist, were directly responsible for the distribution of our literature in the Presidio and the military establishments around the bay. Neither church felt it could do this work alone. At as early a date as possible the presidents of the churches of San Francisco met in conference and looked over the ground. It was then decided to open a reading room for the Army and Navy. A store was chosen, a lease was signed, two temporary librarians were appointed, and although everything was not quite ready, the rooms were opened August 9. It was not expected by the workers that large numbers of men would flock in, but gradually the interested ones found the place, and up to date, October 1, more than three hundred men have come to the rooms. The very fact that the literature is sought, read, purchased, and carried away each day by growing numbers is sufficient proof of the value of the work in this district.

LOUISVILLE, KY.—First Church of Christ, Scientist, Third Street and Ormsby Avenue, last year built the foundation of their church, but due to several causes the completion of the structure, which will cost two hundred and fifty thousand dollars, was postponed. However, the basement was partly completed and a small superstructure was erected in order that the building might serve its purpose temporarily. It has been used ever since then and is still in use as a place of worship.

Recently the architect was instructed to proceed with the work in a manner which would deprive the members of the church as little as possible of the use of the temporary structure for services, and as a result a plan was evolved by which the walls are being erected around the temporary structure, which is still being used as a house of worship. The building, it is expected, will be completed by the middle of next summer.—*Louisville Courier-Journal.*

❖ ❖ ❖

# The Lectures

CHICAGO, ILL. (Fifteenth Church).—Ezra W. Palmer, lecturer; introduced by Charles H. Hale, who said in part:—

We are to-day living in the most remarkable epoch of the world's history since the advent of Jesus the Christ. Never has there been a time when all the seeming powers of evil have made such a persistent and concerted effort to gain the ascendancy over good. Surrounded on every side by the evidences of hatred, lust for power, sin, sickness, and death, the Christian Scientist is grateful that he is found worthy to participate in the struggle to obtain man's freedom—freedom not only from the slavery of sin and unjust laws but also from the unjust bondage of sickness. On page 450 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we find these words: "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good." This statement of our Leader clearly and pointedly sets forth the work of a Christian Scientist, and also the Principle which he applies to attain the goal for which he strives.

OMAHA, NEB. (First Church).—Paul Stark Seeley, lecturer; introduced by Lester B. McCoun, who said in part:—

When Jesus said, "Heaven and earth shall pass away, but my words shall not pass away," he did not mean that his preaching and works would be remembered only, but he meant that the power of Spirit introduced to human consciousness by demonstration of the divine nature would abide and eventually unfold there as Truth, God. In this eternal, unchanging activity of Spirit he recognized the absolute law of God, and this is Christian Science. If we utilize this law to overcome sin, sickness, and death as Jesus did, we know what God is, for we see God manifested here and now to the same extent that we acknowledge and obey His law.

LONDON, ENG. (First Church).—John W. Doorly, lecturer; introduced by Llewelyn Roberts, who said in part:—

The idea that Christian Science is a new religion is a misapprehension. In no sense is this correct. Christian Science is a rule of life which, if followed, brings to humanity that peace which the world cannot give. The world, caught in meshes of its own weaving, is faced with social and other problems which hitherto it has conspicuously failed to solve. It has failed partly because of its profound belief in limitation,—limitation which Christian Science shows to be wholly of human origin, never of divine. For centuries the world has endeavored and failed to heal disease by material means. It continues in its endeavors and failures because it ignores the teachings and works of Jesus of Nazareth, the practical meaning of which Mrs. Eddy has revealed to mankind.

MITCHELL, S. DAK. (First Church).—Virgil O. Strickler, lecturer; introduced by Mrs. W. R. Ronald, who said in part:—

Everybody wants to be well; everybody wants to be free; everybody wants to be happy. The writers of the Declaration of Independence recognized this when they proclaimed the right of every individual to life, liberty, and the pursuit of happiness. But it is one thing to proclaim a truth and quite another to demonstrate it; and so, even under a worthy government, men have still known weariness and failure and heartbreak, have languished upon beds of sickness, have uttered in agony of mind and body that world-old cry of despair, "Is there no balm in Gilead?"

Christian Scientists believe that they have found this balm; but they have not found it in matter. Christian Science teaches that the solution of every problem, the remedy for every disease, the solace for every sorrow, is to know God.—*The Mitchell Republican.*

LOS ANGELES, CAL. (First Church).—George Shaw Cook, lecturer; introduced by Theodore A. Chelson, who said in part:—

On page 96 of Science and Health our revered Leader, Mary Baker Eddy, has said: "This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace." The prophetic nature of this



Digitized by Google

utterance is daily becoming more and more apparent, and our hearts should overflow with gratitude to the one who has made it possible for us to have Science and peace, so that we may endure to the end.

HANFORD, CAL. (First Church).—Charles I. Ohrenstein, lecturer; introduced by C. S. Older, who said in part:—

People are prone to regard Christian Science as a new doctrine or creed, some new teaching which has been evolved from other creeds of the modern age. However, when one begins the study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, in connection with the study of the Bible, he is at once impressed with the fact that Christian Science is but a modern and practical interpretation of the teachings of Christ Jesus.—*Hanford Sentinel.*

EAST AURORA, N. Y. (First Church).—William D. Kilpatrick, lecturer; introduced by Miss Alice Charlesworth, who said in part:—

Jesus said: "He that walketh in darkness knoweth not whither he goeth." "I am come a light into the world, that whosoever believeth on me should not abide in darkness." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The heart's desire of humanity is to know Him "whom to know aright is Life eternal" (Science and Health, Pref., p. vii), and to be delivered from the darkness of materiality,—sin, sickness, weakness, weariness, want, and woe. We learn in Christian Science that the satisfying of this desire is a present possibility here and now.

CHICAGO, ILL. (Fifth Church).—John Randall Dunn, lecturer; introduced by Oscar J. Duke, who said in part:—

Christian Science is essentially a religion of demonstration. On page 86 of "Retrospection and Introspection" Mrs. Eddy says: "There is but one way of *doing* good, and that is to *do* it! There is but one way of *being* good, and that is to *be* good!" Christian Science does not operate for you or me through mystery or miracle to gain for us an unmerited reward, but it does bless the prodigal the moment he turns from the husks of materiality and is willing to serve God. It teaches us how to do good and how to be good, not through blind faith or human will, but through a better understanding of what God is and of what man is as His image and likeness.

CLEVELAND, OHIO (Fifth Church).—Dr. Walter Hubbard, lecturer; introduced by Harry E. Duer, who said in part:—

Christian Science promises much and it fulfills its promises. In place of sickness, disease, suffering, discord, sorrow, and fear, it offers health, joy, peace, comfort, courage, confidence. It takes away the unknown God who sends misery, pestilence, and death upon His disobedient and defenseless children and reveals a tender, loving Father-Mother God, who knows nothing of disaster or strife or war, who is always at hand and ever ready to protect and maintain in perfect harmony those who know Him.

NIAGARA FALLS, N. Y. (First Church).—Virgil O. Strickler, lecturer; introduced by Robert R. Pratt, who said in part:—

All through the Bible are promises,—wonderful promises of health, strength, happiness, peace. Christian Science is proving that we are able to bring these promises into our individual experience in proportion to our right understanding of God.

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church. The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Coronado: Hotel Del Coronado, 3 p.m., Dec. 16.
Los Angeles (Sixth Church): Church Edifice, East Forty-second and Wadsworth Streets, 8 p.m., Dec. 13.
San Diego (Second Church): First Church Edifice, Second and Laurel Streets, 8 p.m., Dec. 17.

CANADA—Halifax, Nova Scotia: 8 p.m., Dec. 18.
St. John, New Brunswick: Imperial Theater, King Square, 3 p.m., Dec. 16.
Truro, Nova Scotia: Academy Hall, Prince Street, 8:15 p.m., Dec. 17.

COLORADO—Denver (First Church): Church Edifice, Fourteenth Avenue and Logan Street, 8 p.m., Dec. 13 and 14.

ENGLAND—London (First Church): Queen's Hall, 7:30 p.m., Jan. 4.

IDAHO—Nampa: Orpheum Theater, 3 p.m., Dec. 16.

ILLINOIS—Centralia: Church Edifice, Second and Edwards Streets, 8:15 p.m., Dec. 21 and 22.
Chicago (Tenth Church): Rosalie Hall, 5704 Harper Avenue, 8 p.m., Dec. 15.
Chicago (Twelfth Church): Le Moyne School Auditorium, 8 p.m., Dec. 17 and 18.
Chicago (Sixteenth Church): Masonic Temple, 1716 Lunt Avenue, near Clark Street, Rogers Park, 3:30 p.m., Dec. 9, and 8 p.m., Dec. 10.
Chicago (the sixteen churches): Majestic Theater, 12 noon, Dec. 13.

INDIANA—Elkhart: Church Edifice, 117½ West Lexington Avenue, 8 p.m., Dec. 14.
Muncie: High School Auditorium, 3 p.m., Dec. 16.
Vincennes: Church Edifice, Third and Hart Streets, 8 p.m., Dec. 13.

IOWA—Mt. Vernon: Court House, 8:10 p.m., Dec. 11.

KENTUCKY—Owensboro, Queen Theater, 8 p.m., Dec. 10.

LOUISIANA—Monroe: City School Auditorium, 8 p.m., Dec. 17.
Shreveport: City Hall, 8 p.m., Dec. 16.

MICHIGAN—Ironwood: Pierce Theater, 8:30 p.m., Dec. 14.
Mt. Pleasant: Mt. Pleasant Opera House, 8 p.m., Dec. 14.
Muskegon: Woman's Club House, Webster Avenue and Second Street, 8 p.m., Dec. 13.

MISSISSIPPI—Vicksburg: Walnut Street Theater, 8 p.m., Dec. 18.

MISSOURI—Poplar Bluff: Fraternal Opera House, 8 p.m., Dec. 18.

NEVADA—Reno: Rialto Theater, 8 p.m., Dec. 13.

NEW JERSEY—Hoboken: High School Auditorium, Fourth and Garden Streets, 3:30 p.m., Dec. 16.
Ridgewood: Play House, 3 p.m., Dec. 16.

NEW YORK—Hornell: Woodbury Universalist Church, 8 p.m., Dec. 17.
New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 3:30 p.m., Dec. 16, and 8 p.m., Dec. 17.
Peekskill: Church Edifice, Washington Street and Hudson Avenue, 3 p.m., Dec. 16.

OHIO—Ashtabula: High School Auditorium, 8 p.m. (standard time), Dec. 18.

OREGON—Portland (Fifth Church): Church Edifice, 4204 Sixty-second Street, S.E., 8 p.m., Dec. 17.

PENNSYLVANIA—McKeesport: Hippodrome Theater, Walnut Street, 3 p.m., Dec. 16.
Philadelphia (Second Church): Frankford Theater, 4711 Frankford Avenue, 3:30 p.m., Dec. 16.

TEXAS—Corsicana: Carnegie Library, 8 p.m., Dec. 14.
El Campo: Opera House, 8 p.m., Dec. 11.

WASHINGTON—Tacoma (First Church): Church Edifice, Division Avenue and I Street, 8 p.m., Dec. 20.
Tacoma (Society, South Side): Masonic Hall, Fifty-sixth and Union Avenue, 8 p.m., Dec. 18.

## Notice

John Sidney Braithwaite will be free to lecture in Great Britain and Ireland during the months of January, February, and March, 1918; and in the United States and Canada from April 20 to June 30, 1918.



Digitized by Google

# Testimonies of Healing

About three years ago our son, a boy of seventeen, made application for insurance, but to our surprise was refused. The doctor said the boy would never pass the examination, and that by the time he was twenty-five years of age he would be in a very bad condition. He stated that he was puzzled because of the lad's fine physical condition in every way but one. To satisfy the man who wrote the insurance he told us he would make another examination a week from that day. My son and I went home full of faith in the power of Truth to heal. Mrs. Eddy says (Science and Health, p. 476): "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." We studied this all the week and went back at the appointed time. After the second examination the doctor was so surprised he did not know what to say, for he could find no trace of the disease. The boy had to go through two more examinations to satisfy the company, but after the third examination the doctor pronounced him in first-class condition.

I shall never forget the experience I had when we went for the second examination. My son had just gone into the office for the test, and I tried to lift my thought to God and know no fear. When the thought came to me that the boy was in the presence of the great Physician, that He alone was the judge, and that He knew only His perfect child, it all seemed so clear, so real to me, that I knew the healing was complete. I was indeed grateful for the experience, which had a wonderful effect on the boy. It seemed to change his whole nature, for he expressed so much more love and good will.

I have two daughters, and they too love Christian Science. I know the children can never get away from the influence of this teaching and the peace it gives. If they neglect to study often, they become hungry and go back to their books again. We have had convincing proofs of the healing power of Christian Science, many times instantaneous healings, and I am trying to send out only the thought that uplifts all mankind. It is with a grateful heart that I send this testimony.

JESSIE M. GILMORE, Chicago, Ill.

✧

[Translated from the French]

Here is the testimony of a few demonstrations which took place while I was at the front. When war broke out, I started on the second day of the mobilization to join up with the sixty-ninth light infantry regiment. I was full of trust, knowing that in the kingdom of God there was no war and that no evil could touch me. One day I was told off to patrol duty with three of my comrades. We were to reconnoiter a farm, and were going under cover of a corn field, when suddenly the enemy hidden in a ravine fired on us. We were a few meters from them, and my companions thought they were done for, but I remained calm, having the ninety-first psalm always present in my thought. We lay flat in the corn, and while the balls spattered all around us I declared the truth, and we came safely through this terrible experience.

During the retreat we were sent into the department of the Oise to stop the German advance on Paris. When at L——— we were ordered to hold on as long as possible; and we defended the position all day long under terrible artillery fire. When we had to retire, it was too late, for we were surrounded on all sides. We were much afraid that the whole regiment would be captured, but God was watching over us, and by what seemed a miracle we succeeded in getting out of the circle surrounding us. Then I heard several of my comrades say, "It is incredible; there must be some one or something protecting our regiment."

My best demonstration took place during the famous battle of the Marne. We were at a place on the road to M——— and were ordered to go toward another place, which was then occupied by the enemy. But we had to go a distance of four kilometers in open country, exposed to the fire of the enemy's great howitzers. We had to crawl all the way, on our stomachs. All of a sudden a shell fell and burst just where my squad was. Terrible cries were heard, and several of my comrades were wounded, while others were killed, and I was thrown to the other side of the road without a scratch, not knowing how it ever happened.

The next day we had to resist the enemy for twelve consecutive hours under the fire of artillery, for the order was that we should be killed rather than retreat; no shelter was available, and what a massacre it was! With this passage of the ninety-first psalm always before my thought: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling," I worked without ceasing. A piece of shell struck me near the heart, but when it struck it had lost all its force and had no power to hurt me.

Before closing, I will add a more recent experience which occurred at the time of the battle of the Somme. One of my comrades and I went to visit the cemetery of the little village where we were staying, to see if among the unfortunate soldiers lying there, there was not one whom we knew. After a few moments I said to my friend: "This is not very cheerful; let us go away. I do not care to stay here any longer." We left the place, and we had not been gone five minutes, when a shell fell into the cemetery just where we had been standing, demolishing all the graves and making an enormous hole. Again I recognized God's protection.

VICTOR BLONDIS, Boulogne sur Seine, France.

✧

In March, 1912, it seemed as though I had reached the end of all conscious effort to go on living. Mentally I felt exhausted. I had come to the place where I hoped some providence, divine or otherwise, would end my seemingly useless struggles, for I was utterly depressed and discouraged. Financially I was spending somewhat more than I could earn, in spite of daily efforts exerted from early morning to late evening and often into the night. At this time my wife was trying to gain enough strength to undergo an operation, and our baby was to be operated on as soon as the weather moderated.

It was at this point of utter hopelessness that I was driven to try Christian Science, not for myself, but simply because I hated to see my little girl go through what my wife had three times undergone at the hospital. I had always persecuted Christian Scientists, thinking them a menace to society, and it was in rather a patronizing manner that I informed a Christian Scientist that if Christian Science healed my child, then I would look into it. The reply that I would have to straighten out my own mental house, angered me. For a week I was resentful. Then as the time for my baby's operation drew nearer, in desperation I borrowed a copy of Science and Health and began to read it, when almost immediately I commenced to feel more hopeful. I attended a Wednesday evening meeting, and during silent prayer it seemed as though I had been washed clean of all cares and fears. I felt so happy and so grateful that it was with difficulty I resisted the impulse to get up and testify that same evening.



Digitized by Google

Within a week my material affairs had straightened out and improved immeasurably. Happiness returned, and best of all, the necessity for my child's operation disappeared. By reading and studying Science and Health my wife was delivered from the necessity of undergoing another operation. That March, five years ago, marked the turning point in the lives of the members of our family. I date all my present happiness from the moment I ceased to persecute Christian Science and turned to it for help. God has since blessed us in manifold ways, and I am grateful not only for many physical healings, but for mental peace and moral regeneration. Christian Science healed me instantaneously of the tobacco habit.

I am thankful to our revered Leader, Mary Baker Eddy, who stood so sturdily for the demonstration of the truth which makes us free. I rejoice for her spiritual consecration and steadfastness, which enabled her to stand, when she was the only Christian Scientist in the world, so that we might have this scientific Christian understanding which meets our every need.

REMINGTON SCHUYLER, New York, N. Y.

When the precious gift of Christian Science was brought to me about five years ago, I was very much opposed to it. Having been in a training school for nurses for two years I thought the doctrine very harmful. The birth of my baby had left me with an organic disorder which made it impossible for me to walk without pain, and a noted surgeon had told me that an operation was the only thing that would eradicate the trouble. Having undergone three operations I felt that I could not go through the experience again, and as a last resort I began to read Science and Health. One day I determined to give Christian Science a just trial, so I threw away all my medicine and every surgical appliance in the house, and a few days after that I realized that I was healed. I am now able to walk ten miles or more, and have become a normal woman.

We have had many healings during these years, but I am most grateful that each day I may know more of God's love for all His children. I have a great sense of love and gratitude toward Mrs. Eddy, and toward all who have aided me in obtaining a better understanding of God.

ANNA SCHUYLER.

✧

In the summer of 1916 Christian Science healed me of a painful intestinal disorder, seemingly caused by the extreme heat. As I had been able to overcome colds through my own understanding soon after coming to Christian Science, over four years ago, I thought I could work this out also; but as the trouble did not seem to yield and I lost rapidly in weight and could not sleep or eat, I asked a practitioner for help. The conditions, however, became aggravated, and the effort to hide the suffering as much as possible on account of opposition to Christian Science made it almost unbearable. Only by constantly declaring the truth could I perform my household duties. Though I knew that evil was not power, and could therefore, as a result of right thinking, vanish at any time, I could not help thinking of a friend who had the same trouble as that from which I was suffering and had to go through an operation. I can hardly believe it to-day, but when the pain became so severe, I wanted to have an operation or to pass on. I knew all this was wrong thinking, but I was physically so weak I did not care.

After three weeks of absent treatment I asked the practitioner to come to me, because I could not stand the pain any longer. This loving child of God, who I knew had worked for me most faithfully, came, though she was very busy with other patients, and stayed with me all the afternoon. Calmly she listened to the error I was talking and finally asked if I could hold on a little longer. This was not the answer I wanted to hear, but her firm trust and confidence in God began to awaken me from this awful dream. Before she left she said, "You certainly have had your forty days of wilderness." Though the conditions did not seem to change, I was again able to follow our Leader's admonition, "Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality" (Science and Health, p. 261). On the second day the healing came, and with it the peace which the world cannot give. This was another proof of the ever presence of Love. My heart was filled with joy and gratitude, and the fervent desire to do some good to others, the only way we can express our gratitude to Him "who forgiveth all thine iniquities; who healeth all thy diseases."

When I began the study of Christian Science there were symptoms of heart trouble, but I was so interested in the new study that I forgot all about this, and after a few months, when I thought of the trouble, it was gone. Sensitiveness was slower to yield. I thought this was more of a refined fault, but Science soon taught me that it was mere selfishness, and so I tried hard to get rid of it. The most stubborn false belief was homesickness; but I am also free from this bondage. I learned to love this country, and to find my real and eternal home "in the secret place of the most High."

Last spring I had the desire to take class instruction. Seeking divine guidance, I was most wonderfully guided in my choice of a teacher. The lessons proved to be very inspiring and helpful in every direction. I feel deeply thankful for our beautiful church services, our literature, and all the sources which help us to grow in grace, wisdom, and understanding. To our revered Leader, Mary Baker Eddy, I feel more indebted every day, because only through her teachings are we able to find our way from sense to Soul.

T. MARIE GRIEBEN, Chicago, Ill.

✧

I feel that I must contribute my testimony of what Christian Science has done for me. Ten years ago I was taken violently ill with appendicitis, and though every attention from the most skilled physicians was given me, they felt I must go. I was not a Christian Scientist at the time, though much interested in Mrs. Eddy's teaching through the talk of a friend, who was then a practitioner in Los Angeles, California. I felt that this truth applied could save my life, so I asked a friend to write to this practitioner and request treatment, and this was done. Even when seemingly unconscious I held to the thought that God is All-in-all, and at the very hour in which treatment was being given me in that far-away city I was healed and told those around my bed that God had healed me. I have never had the least return of the trouble, but have had many other proofs of God's wonderful care and love. I am thankful to dear Mrs. Eddy, who has through her great love and patience been enabled to lead us into God's beautiful light.

FLORENCE F. HARRIS, Memphis, Tenn.

✧

It is with great joy that I give this testimony. For some years I was what is termed a man of the world, with the result that I gradually found myself in bondage to the drink habit and its evil attendants, ill health and misery. Several times I tried through will power to give up using liquor, but



Digitized by Google

went back to it with worse effects, until finally I lost my position. I was on the point of being separated from my loving wife and children, when one day a fellow worker where I had been employed spoke to me of Christian Science and what it had done for him and for others.

At first I felt antagonistic, thinking it to be some new idea and of no use to me, as I had not much use for religions of the present day; but I was advised to consult a Christian Science practitioner, and after the first conversation with her I accepted treatment. Then I borrowed Science and Health and began to study the Lesson-Sermon. I particularly wish to emphasize the fact that with the first treatment the desire for intoxicating liquor left me absolutely, and I was aroused to a sense of happiness and given new life. I felt that I had one Father,—Love, Truth, Life,—and that I was the child of God right now instead of at some future time. I am now a Bible student, and am striving as well as I know how to follow in our Master's footsteps. I am very grateful to God, also to our revered Leader, Mary Baker Eddy, for this grand truth, as well as for all kindness shown to me by Christian Scientists.

CHARLES D. HARRICKS, Melbourne, Australia.

✧

[Translated from the German]

I herewith testify to the fact that a year and a half ago I was healed of gallstones and kidney trouble through Christian Science. I was also freed from pain in the joints. My condition was very serious, and all medical efforts had failed. When, therefore, a well-known physician whom I consulted last, and in whom I had utmost confidence, wrapped himself in silence and directed me to another physician, saying that I needed constant medical supervision, I grew desperate. In my need Christian Science appeared as the saving angel, and in three weeks' time I was completely healed. Although my husband had no faith in this teaching when I started to have treatment, he let me have my own way; but when he beheld the results he could hardly recover from his astonishment and began to take an interest in the subject.

Christian Science has become the light that illumines our path, and has proved a great help to us in every circumstance, because we are able to apply its teachings everywhere and at any time. Especially in these days it is being shown to us that with the light of Truth we may remain untouched by either discord or any seeming lack. For all these blessings we are grateful to God, and thankful to our noble Leader, as well as to our dear helpers in Science, and our endeavor is to prove our gratitude by our actions.

FRAU MARTHA HÄGI, Kempthal near Winterthur, Switzerland.

✧

For several years I suffered greatly from muscular rheumatism, which at frequent intervals was so severe I could not use my leg. I had resort to all the material remedies prescribed for such cases, but without obtaining satisfactory relief. While experiencing one of the most severe attacks, I began to read Science and Health, and became so interested and absorbed in its teachings that my thought was entirely diverted from the suffering. After reading the book about an hour I discovered that the trouble had entirely disappeared, but I feared to move my leg lest the awful suffering should return. Desiring to enter another room, I prepared myself to hop as usual on one foot, but when I arose I found it possible to place my full weight on the afflicted leg without the least inconvenience or twinge of pain. This healing occurred in 1906, and the ailment has never returned. I have not taken any medicine since.

In 1914 I was overcome by an attack of neuralgia of the kidneys, and what I suffered for about two hours could not be expressed in words. I thought my time to pass on had surely come, and that unless I got quick relief in some way I would go insane; yet I can endure as much pain without complaining as the ordinary person. A telephone message was sent to a Christian Science practitioner, and within half an hour after she received the message I fell into a sound sleep and awoke half an hour later entirely free from pain. There has never been a return of the trouble.

I thank God for revealing to us the truth through Mrs. Eddy, who was His unselfish, faithful, and obedient servant and our loving friend and teacher.

F. M. REYNOLDS, Kittanning, Pa.

✧

It is with a deep sense of gratitude that I give my testimony in the hope that it may help some one. Christian Science found me almost a wreck physically and mentally. After the loss of a dear one it seemed as if I could not become reconciled to the separation, but I have since learned that in God's kingdom there is no separation.

Of the many benefits received in Christian Science the one for which I am most grateful is the laying off of glasses, after having worn them for twenty years. Doctors had operated on my eyes five times, and had said that even with glasses I must use them very little; but since then I have learned that sight is spiritual. It is now three years since the glasses were laid aside, and I use my eyes constantly without any inconvenience.

I am grateful for the physical healings, but the spiritual uplift, peace, and harmony that Science has brought into our home mean much more. I only hope to live in such a way that I may prove my love and gratitude for this teaching.

EDYCE M. RICH, Alameda, Cal.

✧

I wish to add my testimony to the many recorded to the credit of the divine Principle underlying Christian Science and the healing work connected therewith. In the month of June, 1915, after having gradually failed in health for several years, I was obliged to give up my work as a locomotive engineer, and my condition grew steadily worse during the summer and fall of that year, despite all the doctors could do for me. They diagnosed the case as hardening of the arteries, rheumatism, kidney trouble, and enlarged prostate. Severe pain was experienced continually, and I was unable even to raise my head from the pillow without help. My feet, ankles, and legs swelled to an abnormal size, and things finally got so bad that one of the doctors informed my family that in his opinion I could not live more than ten days at the most.

At the request of my family I then consented to try Christian Science as a last resort. A practitioner was called on for help and medicines were put aside. Almost from the first I could see an improvement, and four days after treatment was started I was amazed to find that the swelling had left my feet, ankles, and legs altogether, and that I was able to get out of bed without any trouble. One of the doctors who had been on the case, when informed by a member of my family that the swelling had gone down, stated that it happened frequently in cases of this kind, but that in a day or two the swelling would return worse than ever. However, it did not return, and I advanced so rapidly under the care of divine Love that two weeks after beginning to take Christian Science treatment I walked down town and back, a distance



Digitized by Google

of over two miles, and experienced no ill effects whatever. Inside of another week I felt better than I had for several years.

One of the beneficial effects experienced during my course of treatment was the complete cure of two ruptures, enabling me to dispense with trusses that I had been obliged to wear for some time. For this healing, and for many others that have taken place in my family, as well as for the spiritual uplift Christian Science brings, I am truly grateful to Mrs. Eddy, who gave to the world this life-bringing truth.

WILLIAM BRITCHER, Ashtabula, Ohio.

✧

It is now some time since I became interested in Christian Science. I suffered from stomach, kidney, and liver troubles, also rheumatism, and often from sore throat and severe headache. Added to this I was said to be neurasthenic. I had many grave problems to meet in my own thought, and am indeed grateful that the truth came to me in that cloudy time of my life. Most of the conditions were quickly healed by treatment from a dear friend. With this friend I at once began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and though I knew but little English I could understand it by myself, knowing that if this was the truth it could not be hidden from me. I was thus able through my understanding of the divine Principle to overcome little by little those grave problems which faced me.

My last child, a boy, was born while I was under Christian Science treatment, and I was up and about in thirty-six hours with no complications whatever. At the birth of my other children my convalescence lasted three weeks, and I never really recovered my health under methods then employed.

Soon after coming into Christian Science I felt the desire to help others, and this I did with good results. Later I became a member of the branch church where I was then residing, and filled several offices, for which I was deeply grateful. I also have had the privilege of taking class instruction and am still working for the cause.

The Christian Science literature has been a great help to me. My deep appreciation of the *Monitor* cannot be sufficiently expressed. It is a need met through our dear Leader's foresight, and is certainly helping, educating, uplifting humanity by its tone, and through its international interest bringing the true brotherhood of man more to light. I am also most grateful to all my good friends who through their love and patience have helped me into a fuller comprehension of eternal good and the true individuality of man.

MADAME GERMAINE ECCARD, Paris, France.

✧

I wish to express my deep thankfulness to God for Christian Science, and my gratitude to our dear Leader, Mrs. Eddy, for showing us how to use what Love has so abundantly provided for all who are willing to follow the teachings and example of our Master. I was healed of tuberculosis nearly eight years ago, after having been told by some of the most prominent medical men in this country that unless I lived in a certain climate I would pass on. After a few treatments in Christian Science I was healed. I have had many wonderful healings since then, but am even more grateful for the mental help received each day. I am learning to love more, to be kinder and more unselfish, and am trying to let my light so shine that every one may see what Christian Science can do and is doing for me as well as for many others.—VIRGINIA MCKENZIE WILLEY, Hastings on Hudson, N. Y.

I am grateful to say I have been healed of very bad corns under both feet, which were painful all the time, whether I walked or not. At last I wrote to a Christian Science practitioner in Scotland for absent treatment, and from the day treatment was started no more pain was felt. In a few weeks the corns came out unaided, all but the biggest, which came out about a week later. I am very grateful for this wonderful healing, which has also been a great spiritual uplift for me, as it has shown me clearly that nothing is impossible to God.

Christian Science has also been a great help to me during my school life, and I realize I cannot get on without it.

MARY GERTRUDE SHAW, Bexhill-on-Sea, England.

The above testimony, written by my daughter, I can faithfully corroborate. This case of healing has been a wonderful help to us all, and we hope it may be of benefit to others. It was indeed a surgical operation performed by Truth. I also wish to testify that our boy was healed of warts which had been growing on his hands for three years and were a great disfigurement. His healing dated from the time he heard a testimony given by a lady whose boy had been healed of the same trouble through Christian Science. The warts started to fade away that evening, and in ten days had vanished, leaving smooth scars which gradually disappeared.

I cannot neglect this opportunity to express my gratitude for Christian Science and what it is doing for us all as a family, and also for the periodicals, including *The Christian Science Monitor*. They always seem to meet our needs.

FLORENCE M. A. SHAW.

✧

I want to tell all the lame people in this world of my healing. When I came in touch with Christian Science I was a hopeless paralytic, pronounced incurable by physicians, also specialists in such diseases. The malady came upon me in Montana in the Rocky Mountains, and the best advice I was able to obtain was to get to a low altitude as quickly as possible, where I might last several years. To impress the seriousness of my condition upon me one physician said, "You are liable to topple over at any time, no matter where you go."

My state of mind can readily be imagined when I was told by an old friend who had become interested in Christian Science that through Science I could be healed. I began the study of Science and Health, and within six months was healed without direct treatments for the disease. I know the healing is permanent, for it took place fifteen years ago; I also know positively that the truth as taught in Christian Science was my redeemer, as it has been ever since, for which I am certainly grateful.

E. H. SCHROEDER, Ponderay, Idaho.

✧

When I was thirty-six years old I had a nervous breakdown, followed by weakness and sleeplessness. This condition lasted twenty-six years. There never was any relief gained from the means which the doctors employed. I also underwent an operation, but was unable to do any kind of work or to be about till God's love healed me. I had one week's treatment in Christian Science and began the study of Science and Health, and I shall never cease that study. Paul says in his first epistle to the Thessalonians, "Pray without ceasing." I am especially grateful for the English-German edition of Science and Health and have no words to express my gratitude for Christian Science.

MARY SHEU RUPERSBURG, Detroit, Mich.



Digitized by Google

# From Our Exchanges

[Rev. P. Gavan Duffy as quoted in *The Living Church*]

It is quite beside the mark for anyone to fall back upon the stock cry of most Christian apologists, that the power of healing the sick was given to the church only for a time, when "signs and wonders" were needed to convince and convert the people. The average Christian of to-day has long since come to the conclusion that that form of apology is simply one invented to cover the church's faithlessness. . . . Never was there a time when "signs and wonders" were more necessary in the Christian world than to-day. That the power to heal is with the church, is manifest to all who will see; and if only we had that essential,—a corporate faith restored instead of faithlessness,—that strange, mysterious, silent influence which is now a sort of pull one experiences rather than defines (the result of corporate faithlessness) in restricting the results of the faithful few, I verily believe we should have in its place an immense, immeasurable spiritual force at work that would mean a speedy return of the day when the church met and triumphed over physical as well as moral ills.

[*American Lutheran Survey*]

It is the possession and exercise of the Christian religion which is most needed for the welfare of church and state in the world to-day. One of the most pitiable results of the present world confusion is that which is manifested in the extremes to which professing Christians have allowed themselves to be driven. Every such instance is but an evidence of a break between an individual and his Christian religion. All passion and bitterness and disposition toward wholesale condemnation of those who differ from one's own views or feelings is an evidence of the need of the Christian religion as a stabilizer. Those who have best preserved their emotional, intellectual, and moral equilibrium, in this period of stress, have been those who have been most genuinely Christian.

[Dr. K. C. Anderson in *The Christian Commonwealth*]

The true Adam is not any person who lived at the commencement of the race, in any Eden of earth; the real Adam is found within the soul itself, and the so-called history of the fall is something that happens within the soul likewise. These all denote spiritual processes that take place within the soul of every individual, and are thus endlessly repeated. They are eternal facts, not historical facts. What an immense assumption it is that it was a fact of science which the story of the fall was designed to teach!



## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## French Translation of Science and Health with Key to the Scriptures by Mary Baker Eddy

In conformity to the rules established by Mary Baker Eddy for making and publishing translations of the Christian Science textbook, "Science and Health with Key to the Scriptures" has been translated into the French language, and is now published with the English text opposite the French translation, and is ready for delivery.

This edition is printed on fine paper and bound in cloth similar to the cover used on the English editions. Price, one to five copies, $3.50 each; six or more copies to one address, $3.25 each. It is also printed on Oxford India Bible paper, and bound in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the French translation, including the two styles of bindings.

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This small volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, and which will occupy the minimum space and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

This new edition is not yet ready for delivery, but orders will be placed on file and filled in the order of their receipt.

Address orders and make remittances payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## New Pamphlet

"Christian Science: Pure Metaphysics," a lecture by Dr. Francis J. Fluno, has just been published in pamphlet form, and will be supplied at five cents a copy.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.



## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# What Is a Sentinel?

The Christian Science Sentinel was founded by Mary Baker Eddy, 1898, under the title of The Christian Science Weekly. Mrs. Eddy stated that the Sentinel was published in response to a demand for "a speedier means of communicating with the Field than our monthly Journal affords."

Plainly a sentinel is a watch or guard against surprise or attack by an enemy.

Jesus said (Mark 13:37), "What I say unto you I say unto all, Watch."

Speaking of naming the Christian Science Sentinel, whose motto is the above quoted saying of Jesus, Mrs. Eddy says, "The second I entitled *Sentinel,* intended to hold guard over Truth, Life, and Love" (Miscellany, p. 353).

A good soldier never feels greater responsibility than when the preservation of his army from surprise attack is placed in his hands as a sentinel. A good soldier respects and obeys the challenge of his sentinel, gives the countersign before attempting to pass him.

## Confident repose comes to the army which knows that it has faithful and alert sentinels

The sentinel is to his army and his cause what his own concept of duty makes of him.

Although divinely ordained and established as the result of spiritual inspiration, The Christian Science Sentinel remains a true Sentinel to each subscriber, reader, and editor only as its inspired designation is individually understood, and its alertness and fidelity are thereby perpetually maintained.

Do we promptly obey the challenge of the sentinel? Have we the countersign? Are we willing to take our turn on the sentinel's station? Then are we equally faithful in guarding against attack and helping our Sentinel do so? Do we understand the Sentinel metaphysically?

Are we doing all we can to put out more Sentinels to "hold guard over Truth, Life, and Love"?

Opportunity to send the messengers of Christian Science on their healing mission is afforded through the plan of the Postmaster-General of the United States to send to soldiers and sailors at the front, at nominal postage, periodicals offered by individuals at post offices or to postmen. The printed notice on the front of this issue signed by the Postmaster-General explains this simple plan.

Those desiring to send periodicals other than their own copies, or copies previously given for local distribution work, can doubtless make arrangements with any Christian Science reading room to send periodicals regularly as desired, either to soldiers and sailors at the front, or at the training cantonments, or for any other purpose of general distribution.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

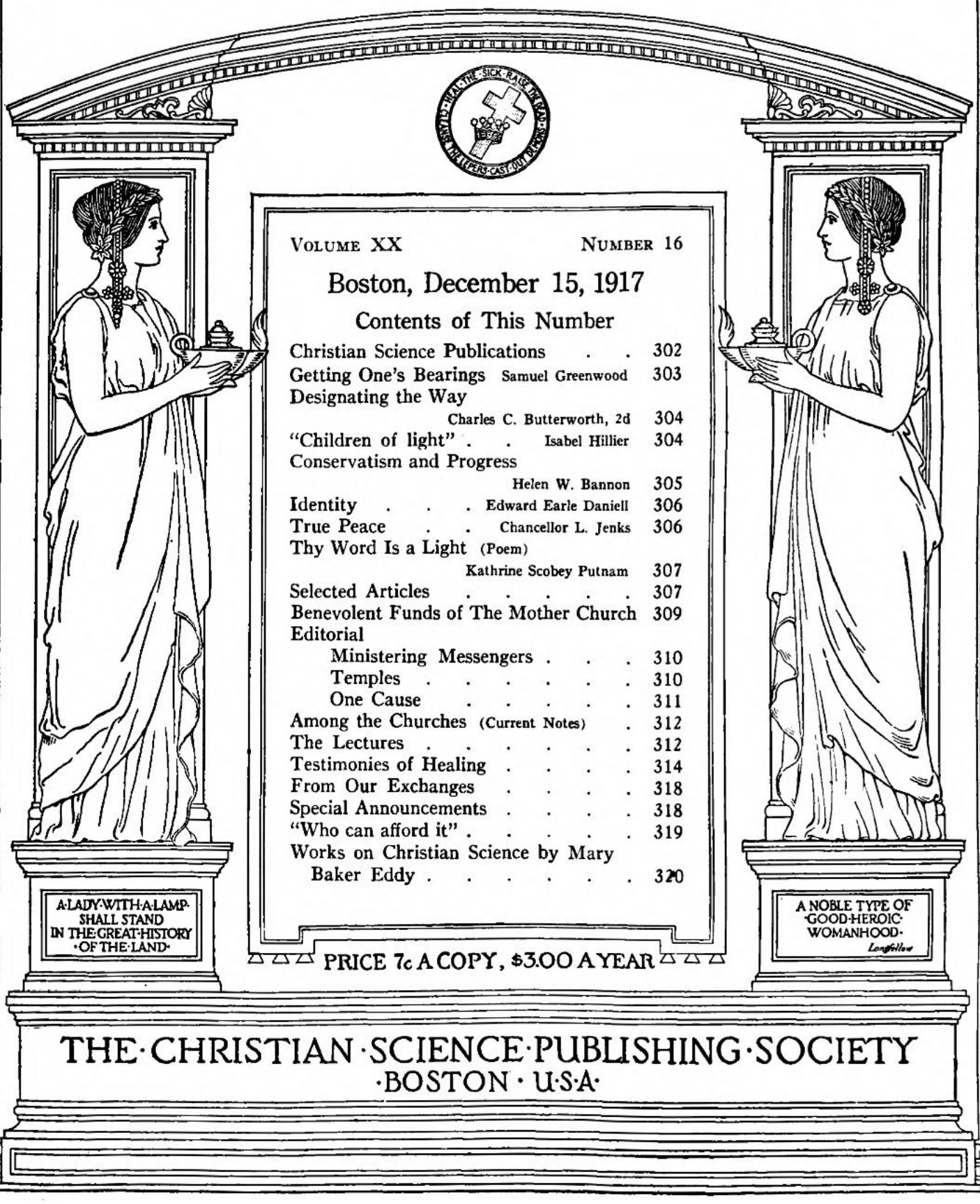
Digitized by Google

DEC 14 1917
Library of Congress

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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




VOLUME XX NUMBER 16

Boston, December 15, 1917

## Contents of This Number

Christian Science Publications . . 302
Getting One's Bearings Samuel Greenwood 303
Designating the Way Charles C. Butterworth, 2d 304
"Children of light" . . Isabel Hillier 304
Conservatism and Progress Helen W. Bannon 305
Identity . . . Edward Earle Daniell 306
True Peace . . Chancellor L. Jenks 306
Thy Word Is a Light (Poem) Kathrine Scobey Putnam 307
Selected Articles . . . . . 307
Benevolent Funds of The Mother Church 309
Editorial
Ministering Messengers . . . 310
Temples . . . . . 310
One Cause . . . . . 311
Among the Churches (Current Notes) . 312
The Lectures . . . . . 312
Testimonies of Healing . . . . 314
From Our Exchanges . . . . 318
Special Announcements . . . . 318
"Who can afford it" . . . . . 319
Works on Christian Science by Mary Baker Eddy . . . . . 320

PRICE 7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

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

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

FIRST NUMBER TO BE PUBLISHED JANUARY, 1918

A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $1.75; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01183x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

The Christian Science Publishing Society, Boston, U. S. A.

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX DECEMBER 15, 1917 NUMBER 16

## Getting One's Bearings

SAMUEL GREENWOOD

THE beginner in Christian Science sometimes encounters a sense of bewilderment when trying to adjust his new view of things to the conditions that still largely make up his environment. He feels at a loss how to steer his course scientifically between the truth that Mind is infinite, hence All, and the continued presence and demand of material conditions in daily experience. Where, he asks, does one rightly stand in respect to the fact of man's essential spirituality while he is obliged to conform in large measure to the ways of the flesh? Or how can he consistently affirm his status as a child of God while his present consciousness seems so interminably distant from its practical realization?

When the truth that in reality all things are spiritual first dawns upon one's perception, the undisciplined impulse is apt to apply that fact in all its fullness to human experience, until one discovers the immense distance yet to be traversed between his first infantile perception of Truth and his final demonstration of pure spiritual consciousness. Although in divine revelation man is seen to be the image and likeness of God, human sense does not recognize man thus, and the attempt to relate that deduction of absolute Science to frail mortals may frequently be fraught with disappointment.

The transformation of mankind from material belief through spiritual understanding is not consummated in a moment. Old things do not pass away suddenly from one's cognizance; but to the spiritually awakening man they continue in experience only as conditions whose falsity is recognized and acknowledged, but which must be outgrown through maturer understanding and demonstration. One of the first lessons for the student is the meaning of the word growth in relation to his salvation. The human perception of spiritual truth is at first feeble, and should be allowed to take root and grow and develop without being exposed to the danger of a violent and thoughtless uprooting of the tares growing alongside. As this growth goes on without hindrance from human will or desire, old things will drop away of themselves through the ripening of spiritual experience, and thought will adjust itself to Truth's higher demands in harmonious sequence.

The overzealous impetuousness that would reach for the end at the beginning, or the superconscientiousness that is perpetually disturbed because so much of earth seems to remain in consciousness, will learn through patient experience to distinguish between the absolute Truth and material belief, and so be willing to work steadily toward the realization of the spiritual ideal. It will be remembered that Jesus did not pray for his disciples to be taken out of the world, but that they might be kept from its evil; and this defines the proper position of every Christian Scientist in relation to present circumstances and environment. A student should not expect to adopt a more radical attitude toward earthly conditions than did the Master.

Christian Science does not encourage its students to think that they will be translated by some mysterious process into spiritual beings, or that they will be immediately transported into the realm of spiritual consciousness; for although perfect spiritualization of thought is the ultimate object of one's work, its accomplishment requires the putting off of all sin and materiality. The purpose of Christianity is to enable mankind to work out their salvation; that is, to correct their false sense of being by gaining a knowledge of the truth, not in the sense of accepting a theory, but of reforming the human sense of life. And this process of working out of error is naturally taking place in the very midst of error and in presence of its delusions and false appearances.

A belief in Christian Science, therefore, does not remove one from contact with and participation in the events of mortal existence, but as its teachings are understood and assimilated human thought becomes more spiritual, and this process of regeneration will go on as rapidly as mortals are prepared to give up their false concepts. Since Christian Scientists have not yet ascended above a material sense of things, it need disturb no one that their environment still appears to be material, or that they see themselves and others in a material investiture, and take part in the ordinary routine of human beings.

What if one's daily round of living seems far removed from his ideal; there is no need for discouragement if he is faithful to the truth so far as his present apprehension makes practical. Our Leader encouragingly assures us, "God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won" (Science and Health, p. 254). And while St. Paul urges us to "put off the old man,"—that is, the carnal or material sense,—he disclaims any pretension that he himself had "already attained;" neither should we allow ourselves to be worried by the tempter on the score of our imperfections, so long as we are conscientiously doing our best to correct them. The tormenting self-condemnation over unspiritual conditions that still remain, or because the affairs of this world continue to claim our attention, proceeds from the same spirit of evil that would have persuaded Jesus to cast himself from the pinnacle of the temple in order to prove his spirituality.

Christian Scientists do not profess to have entirely separated themselves from the so-called material world, but there is that taking place in their consciousness which assures them that they are not of it. They acknowledge the great truth of man's spiritual existence and divine sonship as applicable here and now in meeting their daily problems, and find that they rise higher each time they overcome evil on that basis. They affirm the absolute truth that man is God's reflection, in order to keep their mental vision clear and their expectation turned in the right direction, and are persuaded that this course is consistent with Jesus' instructions. Their position is much as the apostle's must have been when he wrote to the Corinthians, "All things are your's," although the evidence of that spiritual possession

Copyright, 1917, by The Christian Science Publishing Society.

Digitized by Google

was not fully apparent. And so the Christian Scientist keeps before him the truth of things as they really are, not as they seem to a false sense to be; and he strives to keep his thought pure while mingling in worldly affairs.

"An improved belief," writes Mrs. Eddy, "is one step out of error, and aids in taking the next step" (Science and Health, p. 296); and this improvement of human conditions, rather than a willful attempt to abandon them, would indicate the order of wisdom. As this improvement takes place and the next and successive steps are taken, human thought becomes prepared to give up the material for the spiritual, until it finally develops the capacity to apprehend being as wholly spiritual, and thus emerges from finite sense into understanding of infinite possibilities.

Christian Scientists do not claim to be perfect as human beings, but they are nevertheless learning more and more to see through the deceptions of material sense, and to find the real and eternal in "the things which are not seen." They are therefore finding their rightful position, not only in relation to unseen realities, but to the things that are temporal. They are learning, in all humbleness of mind, to draw the line of demarcation between what is real and what is only apparent, to talk of error without believing it, and to look at the phenomena of false sense without fear. If, like the apostle, they daily "press toward the mark," they also can rest undismayed in the certainty of ultimate attainment.

## Designating the Way

CHARLES C. BUTTERWORTH, 2D

OUR revered Leader, Mrs. Eddy, says, "Love inspires, illumines, designates, and leads the way" (Science and Health, p. 454). To those who stand at some beclouded turning point in their course, seeking vainly to make out the import of the signpost by the roadside, or it may be having no such visible indication at all, this statement will come with special force. They will remember that perhaps at one time during a journey along some country road they relied upon a neighboring farmer's boy to direct them to their destination, trusting to his familiarity with the road and his good will to guide them aright.

Across from our house a new railroad bridge is being built, so that the street may be cut through under the railroad and continue its way on the other side. Before this excavation was made, and while yet the railroad bank divided the two sections of the street, it was a continual source of perplexity to strangers how to get to the other side of the tracks. As a matter of fact, a detour of some two blocks was necessary; many times, therefore, we were called upon to inform people just how they could get to their journey's end. One night, I remember, a man was told that if he could feel his way through the bridge supports and the piles of material which were there incidental to the building of the bridge, he would save himself the otherwise inevitable detour. Nevertheless, the longer way was also duly explained; whereupon the man set out, and presumably, either by the short route or the long, reached his destination.

In the book of Job we read concerning God, "He knoweth the way that I take." Whether we take the shorter, and oftimes the more rugged way, or the longer and easier one, divine Principle gives us unmistakable instructions, if we ask for them in the same spirit of trust which we use toward our fellow men. If human kindness will not suffer a stranger to be turned out of his way, but will, according to its knowledge, direct him explicitly and carefully, how much surer, how much clearer, wiser, and simpler must be the designations of an altogether loving and wise Father, the divine Principle of man's being!

More than this, we are told that Love not only designates, but leads the way. There will hardly be found among men many who are kind enough to conduct personally the inquiring stranger out of his difficulty. Yet this is what God is continually doing through His envoys, His messengers or angels, which, as Mrs. Eddy explains on page 581 of Science and Health, are "God's thoughts passing to man; spiritual intuitions, pure and perfect."

It is much as if we were bound for the house of a friend, toiling along past many puzzling crossroads only to be fronted now and again with some barrier that seems to block our pathway. While we are looking about us in disconcerted impatience, we see a child coming toward us, and we ask him if he can tell us how we may get to the house of our friend. Suppose he answers, "Yes, indeed; I am his son, and he sent me out to see that you do not miss your way." Will we follow this divine idea? Will we follow him, as it were, down under the railroad bridge, in and out among the supports and buttresses, between the puddles and the obstructing timbers, even if it be night? Or will we look instead at the black shadows, at the holes where there are no holes, at the apparently clear spaces where there are really hindrances, and plead to be taken around by the longer path? Then may the divine idea well say to us, as did the Master, "Ye believe in God, believe also in me." Then may we at length conclude more wisely to undertake without misgivings the forward journey.

This Christ-idea, this divine guide, brings spiritual illumination; is always with us, "even unto the end of the world," as Jesus said. The Comforter never leaves us alone. This Wayshower, manifested to an earlier age by Jesus the Christ, is again revealing the true way through the Science of the Christ, or Christian Science. This may to us seem as a child, yet undeveloped in its might among us, who comes to show us the most direct path to the Father's house. The guidance of Truth and Love is definite and plain; it "inspires, illumines, designates, and leads the way." Concerning this designating of the way, the Discoverer of this Science, Mrs. Eddy, has written (Science and Health, p. 242), "The finger-posts of divine Science show the way our Master trod, and require of Christians the proof which he gave, instead of mere profession."

## "Children of light"

ISABEL HILLIER

THE parable of the unjust steward is one of the most imperative calls to wakefulness that our Master gave us. None knew better than he how the belief of evil, counterfeiting the eternal activity of Truth, unceasingly throws out its spurious suggestions, sweeping the unwary into a sea of difficulties which could easily have been avoided by greater watchfulness. In this parable is shown a worldling whose one aim is to insure his own safety. To this end he bends every effort, sinks every minor consideration, and throws himself into his work with an energy and a careful regard for every detail worthy of a better cause.

The point of the story evidently is not what the steward did, but the manner in which he did it; and the lesson taught was that the children of this world show more energy and wisdom in their efforts to attain a desired end than do the "children of light," whose one desire should be to make themselves friends by means of which, when all material aid fails, they may be received into the "everlasting habitations" of



Digitized by Google

Soul. To dwell in these habitations means to be eternally conscious of good, never tempted to believe in the assumed reality of evil, never discouraged when we see no apparent result of our work, never moved by appearances, but so steadfast in our certainty of Truth's power that nothing can move us.

Even the crossing of the Red Sea was not an instantaneous demonstration. When the Israelites saw that the Egyptians were following them, their need appeared to be desperate, and Moses' unwavering courage and complete confidence in God's omnipotence was tested through the long night of waiting until the light of morning showed the waters driven back by the strong east wind which had been doing the work that was necessary before the dry land could be seen. The wonderful protection of the God on whom they relied was, however, proved in the position of the guiding pillar, which was giving light to those who were patiently trusting their great deliverer, while causing the enemy to be plunged into a cloud of darkness, typifying their own mental state, which made it impossible for them to advance.

It was because Moses proved himself to be a true child of Light by his unswerving loyalty to Principle, that the passage of the Red Sea will always remain one of the most thrilling incidents in the history of the Jews. As we read it in the light of Christian Science we are uplifted with a sense of the grandeur and beauty of Moses' complete trust in God; and yet every day brings to us opportunities to prove our own devotion to Truth, and the same power is here with us today, so that the present is filled with possibilities of great victories. "Can time undo what once was true?" Then for what are we waiting? We shall never do the great things if we fail in the small details. It is the privilege of every Christian Scientist to assist in establishing the kingdom of heaven here and now, and the work of the individual is to correct and heal in his own consciousness everything that contradicts the truth regarding God and man.

To correct everything means to be alert to discern all forms of suggestion, not just energetic enough to get rid of the conditions that cause us personal discomfort. The "greater works" are waiting to be done, and the moment we set our faces in the right direction we shall, like the Israelites, feel a "strong east wind" blowing and drying up the waters of error of which we have had such deadly fear. Then, too, the "pillar of fire" will shine upon our consciousness, showing up the latent beliefs of which we have not before been conscious, but which have been producing their effects, and will continue to do so until they are destroyed. We cannot bring into our individual experience what we do not accept as true; and although we may argue that we had never heard of certain forms of error before they attacked us, the belief was surely latent in our consciousness or the appearance could not have been produced. To be alert does not mean to be in a condition of anxious watching. On the contrary, the consciousness that most surely and quickly destroys erroneous suggestion is that which is continually lifted up in thankfulness for the beauty and wholeness of life as spiritually understood. Error in trying to attack such a consciousness does not even reach the door of thought; it shrivels on the way to it.

Each individual has the right to claim that he has a place in the kingdom of heaven; this is an eternal and unalterable fact. In the proportion that we realize this truth, we shall bring it into our experience and begin to see the new heaven and the new earth in which there is no evil, no disease. No Christian Science practitioner has ever had a real disease to cope with; there never has been and never will be such a thing as disease in God's kingdom. When a patient comes for treatment and says that he is suffering from consumption, the practitioner knows that what has to be destroyed is what the patient thinks about the suggestion of disease. Mrs. Eddy says in "Miscellaneous Writings" (p. 119), "The nature of the individual, more stubborn than the circumstance, will always be found arguing for itself,—its habits, tastes, and indulgences;" and it is these habits, tastes, and indulgences that have to be reversed and changed into channels for Truth. So, then, to be truly children of light means that we must take a radical position at every point, knowing that the more spiritual we are in our thinking, the more wisdom we shall show in meeting the material conditions on the human plane.

## Conservatism and Progress

HELEN W. BANNON

PROFESSOR HINTON'S book, "The Fourth Dimension," reads more like a satire than a scientific treatise. In discussing the dimensions of space, illustrated by geometrical symbols, the author begins with the point,—a mere speck, incapable of movement. Then two hypothetical creatures are successively introduced, one able to move forward and backward on a straight line from which it can never deviate; the other capable, besides, of movements to the right hand or to the left. It can also trace an angle, a square, or a circle, always, however, keeping to the horizontal. These two resemble each other in being satisfied with existing conditions and unable to conceive of any other. " 'I am monarch of all I survey,' and outside me there is nothing!" Such is their conviction. The next being that comes on the scene is no longer confined to a dead level. He has scaled the perpendicular and risen to higher planes. He can follow the outline of a cube and move in all directions. New possibilities have opened up to him; he has reached the fourth dimension.

Now these dimensions have nothing to do with Christian Science, of which Mrs. Eddy says, "It is the infinite calculus defining the line, plane, space, and fourth dimension of Spirit" (Miscellaneous Writings, p. 22); but they serve to illustrate certain conditions of the human mind frequently met with. Through the illumination of divine Science we apprehend them as differing states of consciousness. "In my Father's house are many mansions," said Christ Jesus to his disciples; and he added, "I go to prepare a place for you." And this place will be determined for each individual in the degree of his spiritual attainment. It means watchfulness, prayer, and sacrifice; it may even be the giving up of beliefs once held sacred by tradition and from association. To some this process is as painful as the plucking out of an eye or the cutting off of hand or foot. Others, unused to thinking for themselves, resent being disturbed, and are satisfied with the stereotyped and conventional.

The great Teacher, by his preaching and mighty works, sought to rouse the Jews of his day from their blindness; but he was generally misunderstood and scoffed at, and, as we read in the epistle to the Hebrews, his followers "were made a gazingstock." "Ye will not come to me, that ye might have life," was his sad admission; and he wept because of their density.

Mrs. Eddy, as the first Christian Scientist, could speak from experience, and she wrote on page 97 of Science and Health, "Earth has no repayment for the persecutions which attend a new step in Christianity;" she also tells us on page 343 that "without this cross-bearing, one might not be able



Digitized by Google

to say with the apostle, 'None of these things move me.'" After her recovery, through the Christ-cure, from an accident pronounced fatal by her doctors, her earnest prayer was that she might also be allowed to impart to her fellow men this same truth which had healed her; and the Christian Science textbook, "Science and Health with Key to the Scriptures," was written to awaken them from the delusive dreams of sense, from the inertia of materialism. Signs are not wanting that the world is more ready now than it ever has been for this great awakening. The "stream of tendency" is ever onward and upward; mankind have progressed, and they are no longer earthbound, but, steering their aircraft,—those symbols of still greater powers to come,—they have defied the law of gravity and soared far above the clouds.

Christ Jesus saw in prophetic vision a time of great tribulation coming like a snare upon the whole earth, and compared it to the days of Noah, when all flesh was corrupt, but the ark, with all inside it, was borne upon the flood, till it rested safely on the highest mountains. Now that this time of trouble and desolation seems to have come, the world of to-day, as foretold, is asleep, immersed in material interests and pursuits; but to those keeping watch these words of our Master are encouraging: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

The signs that Christ, Truth, is coming near to humanity are everywhere. Is not the gospel of the kingdom, the glad tidings, preached the whole world over? The angel, with foot planted on sea and land, is holding in his hand "the little book," and saying, "Take it, and eat it up;" in other words, read it, assimilate it, digest it. The ark of Christian Science is afloat, and all who seek its shelter will ride triumphantly the sea of error, and be landed on celestial heights.

## Identity

EDWARD EARLE DANIELL

ONE is often sorely tempted to accept the evidence of the senses when after a clear declaration of the truth of being one's problem seems no nearer a right solution; yet it is only by sustained confidence in the certain and scientific action of Truth that the answer is perceived. An experience of the writer's several years ago which clearly illustrates this point has ever been a source of encouragement to him.

At that time I was employed in the interest of our daily newspaper, *The Christian Science Monitor*, and one day a bank note for a year's subscription to our paper, with a slip containing the name and address of the person to whom the paper was to be sent, was handed me. The note and address slip were put in a pocket with other memoranda to be attended to the following morning. The next day, however, the money and slip were missing, and after a careful search at home and in the office, the conclusion was reached that the papers must have been pulled from the pocket while I was getting out my car fare. For a moment the fear of loss became acute; there was nothing by which to identify the money, and the name slip would mean nothing to anyone finding it. Then like a flash came these words from page 477 of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy: "Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love." As an immediate proof of this the name of the subscriber came to my thought. I then asked the one who had handed me the subscription if she could recall the address. This was done, thus satisfying me that an understanding of spiritual identity was the first need.

With some of my own money the subscription was sent in, and for the next few weeks whenever the sense of loss would present itself it was met with a firm denial. The truth had been declared, and it was true. As that which was lost represented humanly a sense of substance, it was seen that its identity was in spiritual reflection, and that dishonesty could not hide or displace any idea of Truth. Then one day, in rummaging through a letter file in a lower drawer of my desk, the bill and address slip were found folded together, although I had no remembrance of having had the file open for a long time back.

Some time later I met a friend who was distracted over the loss of her hand bag. About to go on a vacation, she had left home for her place of business laden with suit case, umbrella, and bag; but on arriving at the office she discovered that the bag containing keys, rings, and money was gone. I told her of my experience and what the statement from the textbook had meant to me. She asked me to help her, and with a promise to do so, I left. The thought came at once that the truth had been declared in relating my own experience, and that since it was the truth, there was nothing further to do than to stand firm.

Later in the morning a telephone message brought the information that there had been no development in the case, but that two advertisements of the loss had been inserted in a daily newspaper in the name of the young lady's landlord. As she had a check to cover expenses she was advised to go on her vacation, for the case was met, notwithstanding material evidence to the contrary. Not until more than a month later did we meet again, and the finding of the bag was related to a grateful and humble listener,—humbled before this second proof of the omnipotence of ever present Truth.

The landlord had received a reply to the first advertisement and found the bag in the possession of a shoe cobbler just around the corner from the young lady's apartment. He gave up the bag minus five dollars, which, as he informed the remonstrating landlord, was his just reward. The second appearance of the advertisement brought another reply to the perplexed landlord. An appointment with the man who made this answer revealed the fact that he had discovered the bag on the step of the apartment and, being in a hurry, had left it at the most convenient place, the cobbler's, with the direction to give it to whoever might inquire for it. The exorbitant reward was recovered and the real finder justly rewarded.

These two incidents but serve to illustrate the simple and scientific action of Truth, bringing to light in human consciousness the perfection of divine Mind with its healing, protecting power. We need only "declare the decree," as the psalmist says, and abide in the understanding of Truth's omnipotence.

## True Peace

CHANCELLOR L. JENKS

THE cry of the whole world is for peace; and peace would be ours to-day but for the world's ignorance of the nature of peace. Jesus said to his disciples, "My peace I give unto you: not as the world giveth, give I unto you." The peace for which the world is longing is the false peace which mortal sense gives, not that which Christ Jesus gave. All war arises from a belief in separation from God, good. Peace results from the understanding that man is inseparable from the Father. It is the result, also, of the understanding of infinite supply, available equally for all.

War is the logical outcome of a belief in man as material, as war aims to destroy material men, and as many as possible. The war spirit gloats over the casualty lists. Peace is



Digitized by Google

the result of understanding that man is not material, but spiritual. On page 329 of Science and Health Mrs. Eddy says, "If men understood their real spiritual source to be all blessedness, they would struggle for recourse to the spiritual and be at peace." The peace which the world gives is often only the silence and torpor which follow exhaustion, defeat, or death, the fruit of crushing victory on the one side and disastrous surrender on the other. Then it is the people cry "Peace, peace," when there is no peace.

Peace is more than cessation of hostilities, whether enforced or voluntary. It is the understanding that good is universal, that Love does not vest all power in a special group of men and inflict upon the rest of mankind only the burden of subservience. Good which is not universal is only evil masquerading as good. It is a two-edged sword which wounds even the hands that wield it. What is destroying autocracy to-day? It is not democracy, the champion of the universality of rights and opportunities. Autocracy is being destroyed by autocracy. It holds within itself the seed of its own annihilation. It is the dying belief in the possibility of a restricted blessing, a limited good.

In giving Christian Science to the world Mrs. Eddy declared that the time for thinkers had come. (See Science and Health, Pref., p. vii.) To-day on the material plane all civilization hangs in the balance. The death struggle of matter with matter threatens the destruction of matter, even before mankind has learned what life really is. Error is impotent to help itself. Truth alone can bring surcease to the nations.

Where can Truth be found? In this holocaust of death, where may we discover the tree of life whose leaves are for the healing of the nations? In Christian Science alone. Only those who have an understanding of the real man's oneness with the Father can apply this eternal truth to the raging error which seems to engulf the world. Christian Scientists have a great mission, a great opportunity, a great responsibility. Enough of truth has already come to them through Christian Science to revolutionize the world; but to be effective the truth must be applied, and this is the task of Christian Scientists.

Every one who has taken the name of Christian Scientist has done so because he has again and again seen error vanish before Truth. The greater the error, the more of a lie it is. The greater the lie, the weaker it is before Truth. Let every Christian Scientist gird on the armor of Truth. Let there be no slackers in this warfare. If the forces of Christian Science be coordinated in a united attack upon this gigantic lie which has falsely donned the habiliments of reality, the might of Truth will eliminate war from human consciousness and give to the world its rightful heritage of enduring peace.

[Written for the *Sentinel*]

## Thy Word Is a Light

KATHRINE SCOBEY PUTNAM

THE day began all gray, with clouds about
Us everywhere. Then soft, warm showers fell
Upon the thirsting earth, till ev'ry dell
Had water stored to put to flight the drought.
Came then the April sun resplendent out,
Its cheering, vivifying word to tell
To birds and flow'rs and all on earth that dwell,
Till skies, clear blue, put dark and gray to rout.
My day began all gray with doubts and fears:
But when I turned, O Love, in prayer to Thee,
Stilled was my aching heart and dried my tears,
And in Thy Word, all I sought longingly.
My sun it is, and darkest skies it clears;
Calm hope it brings, and sweet humility.

# Selected Articles

["Age"—*The Christian Science Monitor*, Boston, U.S.A., Nov. 3, 1917]

The mistakes of the human race originate, quite commonly, in ignorance of Principle. Mrs. Eddy puts this altogether admirably in a well-known passage, on page 397 of Science and Health, when she writes, "By not perceiving vital metaphysical points, not seeing how mortal mind affects the body,—acting beneficially or injuriously on the health, as well as on the morals and the happiness of mortals,—we are misled in our conclusions and methods. We throw the mental influence on the wrong side, thereby actually injuring those whom we mean to bless." Now it is the very simplicity of a discovery that often indicates its greatness. A falling apple in his garden at Woolsthorpe gave the secret of gravity to Sir Isaac Newton. A kettle steaming on a fire supplied Watt with the idea of the steam engine. The reading of a verse in the Bible revealed to Mrs. Eddy the grandest scientific fact in the world, and enabled her to rediscover the secret of Christian healing.

Out of this first discovery of Mrs. Eddy's came many others, equally simple, equally practical, and equally scientific; and not the least simple, and yet profound, is that given on page 246 of Science and Health: "Never record ages. Chronological data are no part of the vast forever. Time-tables of birth and death are so many conspiracies against manhood and womanhood." So simple and so obviously scientific a piece of advice would, it might have been imagined, have been acted upon by every one who read it. But the name of the human mind is Naaman. It is ever ready to do some startling or dramatic thing in the name of Truth, but it draws the line at the simple or commonplace. "But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." There you have the Naaman instinct in the human mind, which expects truth to be proclaimed through a megaphone, and cannot hear the still, small voice. To it, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" And so it will dip itself in the Abana of the philosophy of the unreality of matter, and the Pharpar of the omnipotence of divine Mind, whilst it ignores contemptuously the Jordan of an omitted birthday celebration.

Now it is an axiom of Christian Science that all causation is mental, and that matter is simply a state of the human mind. Sickness then is a result of sickly-mindedness, just as health is of healthy-mindedness, at all events on a specific point. If, then, thinking perpetually of sickness, and making mental pictures of sickness, produces a sick body, and it usually does, is it not obvious that watching the passage of years and counting birthdays must produce the impressions of old age? The man who steadily adds year to year is just as steadily insisting on the reality of matter as the man who adds field to field. No man can say, I am twenty, thirty, forty, fifty, without becoming so, and these statements limit, of very necessity, his belief in eternal life in the exact ratio of his belief in them. This is the immediate and inevitable effect of the keeping of birthdays, and it explains, in one way, those words of Mrs. Eddy's, on page 247 of Science and Health: "The acute belief of physical life comes on at a remote period, and is not so disastrous as the chronic belief." It is not the sudden or acute temptation to believe a lie that produces the bad result; it is the chronic sapping of a man's belief in good, the chronic strengthening of his belief in the power of evil and the reality



Digitized by Google

of matter that weakens his power of resistance until the collapse comes. Therefore, undoubtedly, was it that the apostle James wrote: "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded."

In precisely the same way the man who wishes to overcome the paralyzing belief of age is not likely to do so in a moment. It has been hammered into him, year after year, by his parents, by his associates, and by the state, until the whole method has become one perpetual, though unconscious, conspiracy against his life, from the effects of which he can only escape by drawing nigh to God, to good. His parents begin it, out of the love of their hearts, with birthday cakes, and birthday presents, and birthday parties; so long as they live, indeed, they never leave off reminding him annually that he is getting older. Custom, especially custom in the guise of good, is a terrible conspirator. How to break this custom, how to put an end to the loving but hideously mistaken efforts of relations is a problem in itself. But it is a problem which has to be solved, unless parents wish to injure, possibly irreparably, those whom most they love. If they fail to solve the problem, and the failure comes largely because they will not subject themselves to the unpleasantness of making the stand, because they will not face the criticism of grandparents and aunts, to say nothing of the small sorrows of the children themselves, then, as Mrs. Eddy writes, in the passage already quoted, they "throw the mental influence on the wrong side, thereby actually injuring those whom" they "mean to bless."

There is not the very least doubt that the longer a habit endures the harder it seems to overcome. To tell a man of eighty that he is not eighty is absolute nonsense to him, unless you can show him what life really is. As likely as not he will tell you that the Bible says that "the days of our years are threescore years and ten." At the same time the psalmist was speaking of his own days, and not of the days of Jared and Methuselah, so that the days of the Davidic, or any other era, are not be regarded as the standard of human length of days, and never would have been had not Christendom mesmerized itself for years with the fetish of verbal inspiration. But the truth is that the business of Christendom is not to compete with Methuselah, but to walk in the footsteps of the Christ. The years of Enoch's father were "nine hundred sixty and two," those of his son "nine hundred sixty and nine." But Enoch's own years were only "three hundred sixty and five," and Enoch overcame death. Centuries later Christ Jesus, when the years of men had been reduced to threescore and ten, overcame death in thirty-three years, which is practically the same proportion as the years of Enoch to those of Jared and Methuselah.

The object of human life then, so far as it can be said to have an object, is neither length of days nor fewness of days! It is to learn more of the Christ; in other words, as Paul wrote to the church at Colosse, to put off the old man with his deeds, and to put on the new man, which is the Christ. Now this it is certain can never be done by dwelling on birthdays, which are milestones on the road from the cradle to the grave. The keeping of birthdays, in fact, impresses the materiality of life upon a man in one of the most insidious of ways. A man has to forget birthdays in remembering Principle, to which time is unknown. The exact number of years which a man scientifically requires, is the number it takes him scientifically to demonstrate the unreality of matter and the allness of Principle, by walking in the footsteps of the Christ, Truth.

[Robert S. Ross in *Buffalo* (N. Y.) *Express*]

In a recent issue, one signing himself "L. B." invites Christian Scientists to answer these questions: "What is the difference between mere mortals, if we are all sons of God, and the one and only Son of God? How can you separate Jesus from Christ?" Replying thereto, permit me to state that according to the Scriptures God is Spirit. Spirit is the opposite of matter, and admitting that God made all that was made, we cannot avoid concluding that the universe, including man, is in reality not material, but spiritual.

In view of this, materialists will have a difficult time accounting for a material universe and material man. One thing is certain, however, and that is that they cannot reasonably blame these on God. "Science and Health with Key to the Scriptures" by Mrs. Eddy is perfectly consistent in its teaching that the material universe and material man are not real, but represent a false material sense of the spiritual or real universe including man. To admit that mortals are the children of God is equivalent to admitting that material imperfection is identical with its opposite,—Spirit, or perfect Principle. Jesus did not claim that as a human being he was the Son of God. On the contrary, he spoke of himself as "a man that hath told you the truth, which I have heard of God."

It was this truth, or spiritual understanding, transcending the testimony of the so-called material senses, that enabled Jesus of Nazareth so marvelously to arouse himself and others from the belief in matter—with its sin, sickness, and death—that he became known as Jesus the Christ. That Jesus illustrated the Christ, or Truth, and believed it to be possible for others to follow his example, is evident from his own words; for he not only exhorted his followers to do the works that he did, but he went so far as to say, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Truth is demonstrable. This is the touchstone by which sincere seekers for Truth can unfailingly differentiate between true Christianity and mere belief.

✧

[John M. Tutt in *West Plains* (Mo.) *Quill*]

The *Quill* published extracts from an attack on Christian Science delivered in West Plains by a revivalist of the latter-day school of evangelism. "No faith need be kept with a heretic," said the ecclesiasts to John Huss, and burned him at the stake. "No regard for truth need be observed in dealing with Christian Science," is the attitude of the dogmatist of to-day, and to that he religiously adheres. Even as his prototype applied the torch to John Huss' funeral pyre at Prague, so the self-appointed critic of Christian Science goes up and down the land uttering aspersions against Mary Baker Eddy and the religion she founded.

Now Christian Scientists ask nothing more than to be fairly dealt with. Is that too much to expect at the hands of a minister of the gospel of Truth? The truth is, that through the understanding of Christian Science multiplying hosts are emerging from the valley of decision, rejoicing in the new-found liberty of the sons of God. These bodily saved and spiritually regenerated individuals are not mental or moral incompetents, but rather representative citizens in any community; they are your friends, neighbors, relatives, perchance. Many of them were devoted Bible students,—all are now. Many were exemplary Christians,—all are striving to be. Many have literally returned from going down into the pit, restored to health and usefulness through the healing power of Christ as revealed in Christian Science. Not one item of destructiveness, not a downward tendency, can truth-



Digitized by Google

fully be accredited to the writings of Mrs. Eddy. Contrariwise, her loyal students in their lives exemplify the constructive character of Christian Science. Healing the sick, reforming the sinner, elevating the race—such are the fruits by which this Christian denomination has the right to be known.

Why should any regard Christian Science as a heresy? Thoughtful reading of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, will convince anyone of fair mind that the essentials of the Scriptural scheme of salvation are all included therein. True, some of the ordinances are shorn of materialism, but these are none the less truly, because spiritually, observed. Said Paul, "The letter killeth." The real issue, then, between the Church of Christ, Scientist, and the other Christian denominations amounts to this: Shall the church return to the healing of the sick as taught and practiced by Jesus, and by his followers for three hundred years after his earthly ministry closed?

The Christian Science church was founded upon a basis of the spiritual healing of physical ills as well as of the overcoming of sin. The world will finally know Christianity by its ability to heal and to save, and meanwhile no amount of persecution, misrepresentation, or deliberate fabrication can stay the progress of that institution which has whole-heartedly accepted for practice all the commands of the Master.

✧

[Judge Clifford P. Smith in *The Miami* (Fla.) *Metropolis*]

Whether *The Christian Science Monitor* has lost much of its former excellence since the entrance of this country into the war, as *The Miami Metropolis* has asserted, must be a matter of individual opinion, yet the further comment that *The Christian Science Monitor* has become a British newspaper can hardly be true, unless there is a substantial disagreement between the United States and the United Kingdom with regard to the war.

From the beginning of the war until the United States entered it, the *Monitor* spoke from the common viewpoint of nations who desired to maintain neutrality in spite of the German government's continual violation of neutral rights. Since the United States entered the war, *The Christian Science Monitor* has spoken from the common viewpoint of the several nations which have felt obliged to defend universal rights by force of arms. In this situation the *Monitor* has not become British any more than it has become French, but it has, with at least a fair degree of consistency, spoken as "an international daily newspaper," whose location is in this country and whose voice is lifted in behalf of right against wrong throughout the realm of human affairs.

✧

[*The Christian Science Monitor*, Boston, U.S.A., Dec. 3, 1917]

Clarence T. McFarland of 162 Newbury Street, Boston, has been chosen as the architect for the buildings that are to be erected in Brookline by The Christian Science Benevolent Association. Frank H. Anderson of Chicago has been appointed to receive bids from contractors for the erection of the buildings and to supervise their construction. He has opened an office at 236 Huntington Avenue, Boston.

Announcement was made by The Christian Science Board of Directors in October, 1916, that a new department of the organized work of Christian Science had been instituted, to be known as The Christian Science Benevolent Association. Preparations are now under way for the first four of a group of buildings which are to be erected on the twenty-acre tract of land on Single Tree Hill, Brookline, donated for this purpose by Mrs. John M. Longyear.

## Benevolent Funds of The Mother Church

"Inclosed please find draft for thirty-one dollars and sixteen cents ($31.16), which is the collection taken in the local church on Sunday, July 29, for the War Relief fund. I am sure I can speak for each one in saying we are sending this with love and a feeling of gratitude that we can do even this little 'bit' to help those dear ones across the sea who need it so much; and especially thankful that we have this channel through which to reach them."

"I am at a loss how adequately to express to you my surprise and pleasure, much less my deep gratitude, when receiving the present of fifty francs, for never before have I received such a great gift from strangers. Will the esteemed relief committee please accept my sincerest thanks for their good will. Next to God, I thank all the donors most sincerely."

"I have to-day received the nice sum of money, and thank the esteemed committee and all the generous donors with all my heart. I cannot thank God enough for this noble gift. Your relief money has helped me out of many a strait in these difficult times. How often has want appeared at my door before I received your present! God has helped me again. He does not forsake us. Since I have turned to Christian Science I have had peace and quiet. Our Leader, Mrs. Eddy, must have been a pious and God-fearing woman, whom God had appointed to bring, through her great love, blessings and peace to so many people. What a noble and rich heritage she has left us! We cannot be too grateful to God and to this noble benefactress."

"I thank God that He has heard my prayer and my call for help. In the midst of the greatest sorrow God has let His light shine upon us. I am deeply grateful for the help received. May God bless and protect all the donors."

"I consider it my duty to convey to you my sincerest thanks for the loving gifts from The Mother Church in Boston extended to me through your relief committee. I am very grateful for the beautiful proofs of divine Love which I have received through Christian Science. In the present dearth I can, with a family of five children, hardly make both ends meet, and that in spite of my hard work as a hand weaver. My heartfelt thanks go out to all the donors."

"Inclosed please find a check for £2 2s. in payment of my per capita tax, and the balance, which you will kindly place to the general fund. Each year increases my debt of gratitude and reverence to our Leader. Had it not been for her marvelous work for the world, these days of storm and trial would have been unbearable."

"At the last meeting of the members of our Students' Association, it was the unanimous vote to send the amount of the inclosed check, two hundred dollars, to our Christian Science Benevolent Association. This is in evidence of our love and loyalty to our revered Leader, our cause, and the present Board of Directors of The Mother Church."

"Inclosed find five dollars which I am sending to the Real Estate fund. I am indeed thankful to have this privilege. Christian Science is everything to me. Words cannot express what it has meant to me, and I am indeed grateful to Mrs. Eddy for bringing to the world this truth about God which is a daily help to all."



Digitized by Google

# Christian Science Sentinel

Founded, 1898, by Mary Baker Eddy

Published every Saturday by

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN

*Editor and Associate Editors*

Entered at Boston, Massachusetts, post office as second-class matter


# Editorial

## Ministering Messengers

THE Bible records relate how Dothan was beset, and Elisha's servant, who could see the besieging army encircling his master's refuge, became fearful. Then the prophet prayed for the young man. He did not pray for a change in the conditions, but only that his eyes might be opened. There was then a demonstration of enlightenment, and when the young man saw aright, behold, the mountain was filled with a protecting host which to his understanding were the horses and chariots of God. Moreover, the invading host became blind, and so the men were helpless, though still possessing armor and weapons, horses and chariots, and all the material beliefs whereby they had sought to induce fear and submission. Elisha knew that the heavenly legions were nigh and available, even as Daniel did, who found starved and raging wild beasts harmless because of the presence of an angel of God.

It is of interest to every one to know how to receive the ministry of angels, and the method for making oneself ready is simply illustrated in the life of Jesus. When he had consecrated himself in baptism to divine work, immediately he had to meet all the arguments of the world, the flesh, and the devil which combinedly war against spiritual intuition and metaphysical demonstration. These temptations came as thoughts pretending to be true, visions pretending to be real, promises pretending that good could come from an earthly and evil source.

Never was it more clearly shown how the Bible is a chart guiding into right channels of thought than by the way Jesus became master and secured liberation both from temptations and tempter by the clear statements of truth quoted from Holy Writ. Then it followed that the devil left him, and "angels came and ministered unto him." For our encouragement Mrs. Eddy has written (Miscellaneous Writings, p. 204), "When the good fight is fought, error yields up its weapons and kisses the feet of Love, while white-winged peace sings to the heart a song of angels."

When Jesus conquered temptation, nothing unusual had to come into existence. He was enlightened by the light of Love, and the facts became known to him—that was all. The occurrence is in accord with what the textbook says (Science and Health, p. 503): "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe. Hence the eternal wonder,—that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms."

How then shall we be delivered from the fiction and enjoy the fact? Shakespeare says:—

> O hateful error, melancholy's child!
> Why dost thou show to the apt thoughts of men
> The things that are not.

How then may we really know that "the things which are seen are temporal; but the things which are not seen are eternal"? How shall we so endure temptation as to open our lives by victory to fellowship with God's divine messages, so as to find true for ourselves what they did of whom it was said, "The angel of his presence saved them"?

There is no royal way, of course. No one by using servants or slaves, money or human power, can build the "house not made with hands, eternal in the heavens." No mortal man may command the angels, howsoever great he may be. But God dwelleth with the meek, the humble and the contrite, and in such a house the angels are welcome. Let us be reassured by the words of our Leader (Miscellaneous Writings, p. 152): "May meekness, mercy, and love dwell forever in the hearts of those who worship in this tabernacle . . . Thus founded upon the rock of Christ, when storm and tempest beat against this sure foundation, you, safely sheltered in the strong tower of hope, faith, and Love, are God's nestlings; and He will hide you in His feathers till the storm has passed. Into His haven of Soul there enters no element of earth to cast out angels, to silence the right intuition which guides you safely home."

WILLIAM P. MCKENZIE.

## Temples

WE are all familiar with the thought of temples as expressed in human experience past and present, although we perhaps have not often paused to realize that a temple points to something above and beyond the material structure; that rightly understood it symbolizes a spiritual idea which is imperfectly understood if recognized at all by mankind. Too often has a splendid temple called forth little except pride and personal satisfaction, as for instance where Jesus' disciples called his attention to the temple at Jerusalem which, as they said, was "adorned with goodly stones and gifts." His only comment apparently was this: "As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down."

To the more spiritual thought of that time, or indeed of any time, a temple was a place in which to worship God, and we find St. Paul seizing upon this thought and applying it to the human embodiment. In the sixth chapter of I Corinthians he gives a severe rebuke to moral impurity and asks, "Know ye not that your bodies are the members of Christ?" and then he goes on to say, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God . . . therefore glorify God in your body, and in your spirit, which are God's." This was undoubtedly taking a long step forward on the part of those who had been accustomed to think of themselves and others largely as the votaries of sensual pleasure, and it seems that even after they began to accept Christianity, possibly after they had felt its healing influence, they were yet enticed by the evil tendencies of the flesh, which really means of mortal mind. How wonderful then it must have been for them to think even of their bodies as temples for divine service into which nothing impure could enter and from which consequently nothing impure could go forth. Alas for it, that this lofty ideal of consecration has so been lost sight of throughout the centuries until the present hour, when through the healing ministry of Christian Science its appeal is even more insistent than at any time in the past.

The faithful student of Christian Science does not allow his thought to linger long about the body, because he has learned the deep import of our Leader's words on page 261 of Science and Health: "Look away from the body into Truth and Love, the Principle of all happiness, harmony,



Digitized by Google

and immortality." In most cases the healing influence of divine Truth has been proved to him through bodily healing, although as he advances he learns that the healing and purification of thought is responsible for this. Nevertheless, to himself and others the evidence appears to be changed bodily conditions, and for this he is rightly thankful. It may be, however, that too seldom do we think of ourselves and others in the way which St. Paul points out and which he again expresses in his second epistle to the Corinthians where he says: "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." What follows is a rousing appeal against impurity of every sort, so that the followers of Christ Jesus may indeed show themselves to be sons and daughters of God, manifesting the health, holiness, and happiness which are the reward of divine service.

In the Glossary of Science and Health (p. 595) the word temple is thus defined: "Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love; a material superstructure, where mortals congregate for worship." There are besides this numerous deeply significant references to temple in Science and Health, also in our Leader's other writings, all of them lifting thought above sensuality and mortality. When the human body is spoken of, the reader's thought is directed away from its supposed sensations of pleasure or pain to spiritual reality. This enables the student to obey in ever larger measure the Master's command to take no thought for the body, obedience to which enlarges the outlook so that one may behold the universal temple of Spirit which knows no limits.

Thought thus unconfined breathes deep in the pure atmosphere of Truth and Love and in time is enabled to apprehend more clearly the meaning of John's apocalyptic vision in which we read, respecting the holy city, "I saw no temple therein." Ere this great vision can be fully realized all tears must be wiped away, and sin, disease, and death blotted out by the understanding of divine reality; each day's experience giving abundant opportunity for the divine service which consecrates existence and glorifies it with the unending consciousness of God with us, the light and Life of all being.

ANNIE M. KNOTT.

## One Cause

To rejoice in the scientifically Christian conviction that there is but one cause, and that God, good, is that cause, is to possess the scepter of spiritual dominion which destroys sorrow, sickness, and sin. The bereaved, the diseased, those bound by the ignorance which is sin, are all suffering from the belief that there is more than one cause. Death itself is but a supposition that another power besides God can dispute the life of man with Him. The oneness of all spiritual causation underlies the whole of the Hebrew theology out of which came the Christian. "The Lord our God is one Lord" is the Hebrew declaration of independence from the seeming power of evil. Jesus completed man's emancipation when he declared, "I and my Father are one," but this statement was not scientifically explained until Mrs. Eddy showed that man in God's image and likeness is one with the Father-Mother in quality, expressing the divine attributes. Mrs. Eddy writes on page 85 of Science and Health: "The great Teacher knew both cause and effect, knew that truth communicates itself but never imparts error." To-day the spiritually minded have within their mental reach, ready to be demonstrated in overcoming evil, the comforting, provable assurance that God, as the one and only cause, neither sends nor knows evil.

Of this one cause it can be definitely stated that "his mercy endureth forever." In that superb outburst of glorious assurance, known as the one hundred and thirty-sixth psalm, eyery verse ends with this powerful note of mercy. His reward is ever with Him. God is described as good, "the God of gods," "the Lord of lords," the doer of wonders, the creator of heaven and earth, of the sun, moon, and stars, the destroyer of evil, the rescuer of Israel, that is, of that state of consciousness which is receptive of spiritual teaching, who leads man through the loneliness and doubts of the wilderness, brushes aside the kings of earth, the seemingly powerful beliefs of materiality, and provides an undying heritage for His redeemed. After Nehemiah with great spiritual endurance and divine guidance had been able to rebuild the wall of Jerusalem, a solemn act of repentance was performed by the children of Israel, and the Levites rehearsed God's endless forbearance in spite of their repeated backslidings: "Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God."

When, therefore, the patient discloses his trouble to the Christian Science practitioner, he uncovers his fears, and these repose upon his ignorance of the eternal fact that God is the only cause and that He is merciful. Moreover, this one cause is Mind. Herein lies the solution of the questioning which comes to every aspiring Christian who has wondered how God could be ever powerful and yet invisible. Mind cannot be seen, nor for that matter can power of any kind be visible to material sense. But Mind can be everywhere present and operate as cause unseen. This one God who is ever merciful is, therefore, to be approached mentally or spiritually, through the avenues of divine logic and fundamental reasoning which are effective in healing sin and sickness, because they transcend personal sense. If there is no causation in matter, physical law, or mortal mind, then there can be no effects from such supposititious cause. The whole phantasmagoria of material existence is seen to be mere illusion, based upon no cause, deriving its sanction from no authority, performing its gyrations in a vicious circle having neither sanction nor force in fact.

Glorious then is the peace which comes to the troubled consciousness which recognizes that the only cause being infinitely good, all the effects of this cause are equally good; that the reality of being can never be tinctured with the least discoloration of evil; that no cause really exists which could have produced a mental or bodily hurt. No loss can be sustained in reality, no injury inflicted, no sickness implanted, no sin suggested, and no death can ensue unless there is at least the pretence of a cause. But since God has within Himself no elements out of which such disasters could arise, they cannot be real effects proceeding from a real cause and must be mistaken beliefs only, to be corrected by the spiritual understanding of the one cause.

Mrs. Eddy sums up the whole problem of causation on page 24 of "Retrospection and Introspection," when she writes of her great discovery in the following terms: "The discovery came to pass in this way. During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in the latter part of 1866 I gained the scientific certainty that all causation was Mind, and every effect a mental phenomenon." Out of this realization came the "scientific statement of being" found on page 468 of Science and Health.

WILLIAM D. MCCRACKAN.



Digitized by Google

## Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names and present complete mail address of all officers and enlisted men in the service of the United States and of its allies who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Room 319,
Boston, U.S.A.

## Notice to Subscribers in Canada

Some Canadian subscribers to the Christian Science periodicals are making the mistake of placing a one-cent stamp on the notice of the United States Postmaster-General and sending them to the Canadian post office for transmission to soldiers at the front in Europe. The Canadian postal department is not forwarding these periodicals, but sending them to the dead letter office. It would be well therefore for Canadian subscribers to note that this ruling of A. G. Burleson, Postmaster-General for the United States, is effective in the United States only.

✧ ✧ ✧

# Among the Churches

## Current Notes

ANTIOCH, CAL.—Early in the year 1910 six Christian Scientists began to read the Lesson-Sermon at the residence of one of their number. Through the work accomplished by this little company the number gradually increased, so that in the fall of 1910 it became necessary to secure larger quarters, and Union Hall was rented for midweek and Sunday meetings. In July, 1911, a society was organized with a charter membership of fifteen, and in 1912 a building lot was purchased on the corner of Fifth and D Streets. On March 12, 1915, the temporary chapel now occupied was begun on the rear of the lot, leaving room for a main church building when such is needed. This chapel was completed and the first meeting held there on April 4 following. The seating capacity is about one hundred.—*Antioch Ledger.*

NEBRASKA.—The Trustees under the Will of Mary Baker Eddy are still supplying public libraries with our Leader's writings as well as with the publications of The Christian Science Publishing Society. During the year, thirty-seven libraries in the state received books and literature from this source. Committees of churches and societies have distributed, so far as reported, Christian Science literature as follows: *Sentinels,* 20,318; *Journals,* 939; *Heralds,* 3215; *Monitors,* 49,860; miscellaneous, 7544. From the office of the committee on publication the following distributions have been made: *Sentinels,* 2278; *Journals,* 46; *Heralds,* 336; *Monitors,* 10,104, exclusive of special war service. Total copies from all sources reported, 94,746.

*Committee on Publication.*

✧ ✧ ✧

# The Lectures

LONDON, ENGLAND (Eighth Church).—John W. Doorly, lecturer; introduced by Walter Alvey, who said in part:—

There are thousands to-day whose needs are not satisfied. Wanderers in the wilderness of doubt and darkness, they are hungering and thirsting for something that so-called orthodox creeds and doctrines cannot give them. They desire to believe in a God who is all-wise, all-powerful, and all-loving, but they cannot reconcile the existence of such a Deity with the terrible evils and calamities which have overtaken mankind. The cry of their heart is the cry of Job, "O that I knew where I might find him!"

To this cry Christian Scientists would gladly and quickly respond, leading these seekers to the knowledge which in their own case has been so helpful, so uplifting, so consoling; for Christian Science declares, as does the Bible, that God is All, and that He is good, and that man is His image and likeness. It maintains these great facts, in the face of all material evidence to the contrary, not only by the unanswerable logic of its reasoning but by practical proofs in the reformation of the sinner and the healing of the sick. It accepts with full faith the promises of our Lord and Master, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free," and, "He that believeth on me, the works that I do shall he do also." This is the way that Jesus himself marked out for us—the way of knowledge and practice, of understanding and demonstration; and every student of Christian Science who is treading that way humbly and faithfully is proving for himself and others the truth of these promises, is gaining to an ever increasing extent freedom from the bondage of the material senses, from fear and inharmony of every description, from sin and sickness and sorrow.

MONTCLAIR, N. J. (First Church).—William W. Porter, lecturer; introduced by Guy Gaylor Clark, who said in part:—

Christian Science teaches and eventually proves to us that nothing can be "too good to be true" because the creator of all that is "saw every thing that he had made, and, behold, it was very good." Therefore Christian Science also declares of all evil that it is too bad to be true, for without God, good, "was not any thing made that was made." Christian Science has not, however, abandoned the struggle against the false claims of evil and is daily proving the unreality of evil, not by overlooking, but by overcoming its claims. It is eliminating sorrow, sickness, and sin from human consciousness by one and the same metaphysical process, and is thereby demonstrating that Christianity is scientific and unwaveringly true.

GUTHRIE, OKLA. (First Church).—Dr. Francis J. Fluno, lecturer; introduced by Mrs. C. C. Smith, who said in part:—

Down the centuries, mankind has ever been yearning for deliverance from the fetters of sin, sickness, and sorrow; yet Christ Jesus plainly said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free;" and as a result of this knowing he healed all manner of disease and every form of sin. Mrs. Eddy revealed the same truth to this day and age through her discovery of Christian Science, the law of God, and many thousands bear grateful testimony to the benefits received. Christian Science is proving abundantly that true science is Christian, and true Christianity is scientific.

TACOMA, WASH. (First Church).—William D. Kilpatrick, lecturer; introduced by G. Roy Eastman, who said in part:—

The purpose of a Christian Science lecture is to benefit all mankind by clear statements of the truth about God and man, and the world to-day has need of this understanding as never before. Jesus said, "Ye shall know the truth, and the truth shall make you free," but preceding this promise



Digitized by Google

of freedom was the condition, "If ye continue in my word." Christian Science is the word of God to this age.

Truth transcends the material senses, and is therefore a revelation. It is not something to be stored up in temples of flesh. Truth is infinite, therefore ever present; that which should be known and realized. Then it is not something to be suggested, or transferred, or manipulated. Truth is no respecter of persons, and does not operate for selfish or inferior motives, since what blesses one must, in absolute Science, bless all.

This healing and saving power is eternal and ever operative, and is to be utilized by humanity as it was by Jesus, according to the need. Flesh and blood, however, does not constitute the brotherhood of man—but a common understanding of God as divine Principle does this. This fact understood is the foundation of spiritual healing as Jesus taught it.—*The Tacoma Tribune.*

SARATOGA SPRINGS, N. Y. (Society).—George Shaw Cook, lecturer; introduced by A. H. Richardson, who said in part:—

Although discovered only about fifty years ago by Mary Baker Eddy, a New England woman of wonderful spiritual insight, Christian Science as a restatement of Christ's Christianity links the period and works of the Master with to-day. Of the eternality of the Christ, Truth, we have the Master's own statement as recorded in John, "Before Abraham was, I am;" in other words, the working Principle of Christian Science is as old as "the Ancient of days," for it is the power of God coming to man through the understanding of the Christ. The growth of the Christian Science movement during this brief interval of fifty years, from the discovery of one woman to a religious activity of world-wide influence, marks the practical success as applied to all human affairs of religion that not only preaches the gospel but heals the sick —that saves from sorrow, sickness, and sin.

HARROGATE, ENGLAND (First Church).—John W. Doorly, lecturer; introduced by Charles W. Swift, who said in part:—

Throughout the world's history, as we know it, the struggle for liberty has been unceasing in individuals as well as in nations, and in every heart to-day there is a yearning for freedom from evil circumstance, sin, sickness, disease, and death. This inherent desire for liberty has caused the noblest men and women of every race to seek means whereby humanity could be uplifted so as to realize that freedom lies along the path of right endeavor. Thus it is that the reformers who have most clearly recognized that obedience to Principle, as demonstrated by Jesus of Nazareth, was the only way by which real freedom could be gained, are the reformers who have been of the greatest service to mankind. Such a reformer was Mary Baker Eddy. She revealed to the world the present possibility of Christlike obedience to Principle in the affairs of nations as well as of individuals. Opportunities are constantly being presented to each one of us to show our obedience to Principle in every activity of our daily lives, and as it is realized that this is the way of salvation for all mankind, we shall all desire to do our share in bringing into human experience the liberty of the children of God.—*The Harrogate Herald.*

HELENA, ARK. (Society).—Charles I. Ohrenstein, lecturer; introduced by the Hon. Skipwith W. Adams, who said in part:—

Although my knowledge is very limited, I believe I understand somewhat the basic truths upon which Christian Science is founded. All Christians, I think, have read and have had some little faith in the command of Jesus to his disciples, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." But it has been left to our friends the Christian Scientists to seek literally to carry out this divine injunction. Likewise all of us Christians have felt in our hearts that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). But I am convinced that the Christian Scientists alone, as a church, have made this belief a living, vitalizing force in their lives.

*The Helena World.*

LOS ANGELES, CAL. (Second Church).—George Shaw Cook, lecturer; introduced by Mrs. Elizabeth Esgen, who said in part:—

What is the truth about life? Is man inevitably bound to the seemingly endless tragedy of sin and disease, destruction and death? Every man is assailed by these questions, with an intense longing for satisfying knowledge concerning them. President Wilson has recently cited the Bible to our noble army of soldiers for the answer to their deepest problems. "Search the scriptures," said Jesus the Christ, designated by Mrs. Eddy as the "most scientific man that ever trod the globe" (Science and Health, p. 313). Christian Scientists can truly aver that we have found the reasonable and provable answer to our fearful human questionings in the Bible, as it is elucidated in our textbook, "Science and Health with Key to the Scriptures," written by our revered Leader, Mary Baker Eddy.

IOLA, KAN. (First Church).—Paul Stark Seeley, lecturer; introduced by F. W. Frevert, who said in part:—

We are told in the Bible that God is Love, and Christian Science is demonstrating this truth to countless thousands in nearly all countries of the world through the healing of sin and disease. Never in the history of the world has there been greater need of a knowledge and a more perfect understanding of God than at the present time. In these days of great stress and disquiet Christian Science has indeed a message of peace, love, and good will to men.



## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Inglewood: High School Auditorium, 3 p.m., Dec. 23.
San Francisco (Second Church): Church Edifice, 655 Dolores Street, corner Cumberland, 3 p.m., Dec. 23.

COLORADO—Victor: Church Edifice, 117 South Fourth Street, 8 p.m., Dec. 28.

ILLINOIS—Centralia: Pittenger Grand Opera House, 2 p.m., Dec. 23.

LOUISIANA—New Orleans: Church Edifice, Nashville Avenue and Garfield Street, 3:30 p.m., Dec. 23.

MICHIGAN—Plymouth: Church Edifice, Main and Dodge Streets, 8 p.m., Dec. 20.

MISSISSIPPI—Jackson: Century Theater, 8 p.m., Dec. 20.
Meridian: New City Hall, 8 p.m., Dec. 21.

NEW JERSEY—Caldwell (auspices Montclair and Orange): Essex County Penitentiary, Dec. 21. (For inmates only.)

NEW YORK—New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Dec. 27 and 28.

PENNSYLVANIA—Franklin: New Orpheum Theater, 4:15 p.m., Dec. 23.

WASHINGTON—Sunnyside: I. O. O. F. Hall, 8 p.m., Dec. 21.



Digitized by Google

# Testimonies of Healing

[Translated from the French]

The lines I am penning to-day are the grateful testimony of one whose life has been transformed by Christian Science, and to whom a new concept of God has been revealed. I have received so many blessings from this teaching that I long to see it spread everywhere. My childhood and my youth were not, however, devoid of religion. I am the daughter of a Protestant minister and was brought up without any undue formalism in a deeply religious home. I was myself a believer, but later, when I reached the age when one thinks for oneself, many doubts came to me, many questions rose up to confront me and remained unanswered. I had given up reading the Bible, as I did not understand it, and I seldom prayed, being under the impression that I did not know how to pray.

At length trials came to me, long and very painful, and in my distress I asked God why He allowed those who had not done anything deserving misfortune to go on suffering. Nothing, however, touched my trust in God, which in spite of all remained intact, deep and vital; so when nearly two years ago I heard Christian Science mentioned for the first time, I at once had the impression that that which I had long been expecting had been sent to me.

I was at this time working beyond my strength at hospital work, further complicated by my own personal duties. I was depressed by the sadness of the war, and was on the way to becoming a nervous wreck. The immediate effect of the appearing of Christian Science in my life was to quiet entirely my mental distress and to remove the extreme and painful sense of physical fatigue which haunted me. This happened even before I had begun to study, since all I knew of this religion was what I had been able to glean from a few talks with some one who had been ill but was healed, and the reading of three pamphlets translated into French.

Shortly after this I went to see an earnest Christian Scientist who ever since has been my friend. She has helped me effectually over all hard places, and has also directed me kindly under difficult circumstances. Thanks to her help many errors have already disappeared to make place for truth. Thanks also to her, I have been able to know better the admirable Founder of Christian Science, of whom I was ignorant owing to my not knowing English.

As I belonged to the healthy class I was not able to furnish the spectacle of a sudden and miraculous healing, but tenacious and troublesome woes have disappeared; painful disorders from cold and damp, to which I was subject during six months of every year, have ceased to trouble me, whereas various sorts of baths had been of no avail. Finally, great physical strength, endurance, and balance have been given me, such as I had never known before. I work with joy, with eagerness, at all which seems to me good and useful, and am never hindered by fatigue, for my strength is always equal to my ever increasing tasks.

But the moral healing I owe to Christian Science is much greater and more precious than the physical healing. I was sad, troubled, anxious, and Christian Science has brought me joy, peace, and trust; I was a prey to doubt, and it has given me sure convictions; I was attacked by fear of every kind, about myself and about those I love, but this truth has reassured me and shown me that naught can touch those who with a firm hope seek their refuge in God.

All through my life I tried honestly to get rid of my faults and of my bad feelings, of my unkindness, but always without avail. That which I was not able to attain through the human will was attained through Truth, and the enemy is now fleeing and is being conquered. Christian Science is with me always, even in the smallest details of daily life, and obstacles, worries, and difficulties disappear as darkness before light, through the faith and trust it gives us.

I am only at the beginning of my luminous path; other joys, other wonders, are awaiting me farther along the road, and my firm hope cannot be disappointed. At every step forward in this new way, at every victory over evil, my thought goes to our beloved and revered Leader, Mary Baker Eddy, who has taught me to know God and His Christ. She remains ever present among her followers, and the results of her fruitful sacrifice are multiplying from day to day. My voice will not cease from proclaiming all my life long the gratitude which fills my heart.

MADELAINE PORTRON, Deux-Sèvres, France.

✧

The testimonies of benefits received through the teachings of Christian Science, as they appear in the *Sentinel* and the *Journal*, become more and more a rebuke to me, because I have so long withheld my own. Sickness and evil seemed very real to me always, and experiences strengthened belief in their power and presence, so that even when a young girl and fairly well myself, the misery of the world seemed a terrible thing, for which one could do so little. Then came marriage and motherhood and the failure of my own strength and courage, one sick spell after another, and all sorts of diseased conditions. For a few years I followed the beaten path of medical methods. One physician after another told me that I could never be well and strong, till it became a settled conviction and I tried to make the best of it. Drugs had little effect, yet there were times when something had to be done and we knew of nothing better.

I cannot remember a time when I was not interested in spiritual things; as a child I loved the Sunday school and committed to memory many verses from the Bible, which later on were very helpful in demonstrating Christian Science. As sickness and trouble grew more oppressive, I turned more to the Bible and thought much about Jesus' words and works, wondering why we could not heal as he did and contending that our religion was lacking in some way, else it would heal disease. There came a time when I emptied out my medicine bottles and threw them as far as I could, because I had been poisoned through a mistake and was without any faith in drugs.

The loss of our one child had added the last drop seemingly to a bitter cup. Then my husband's health failed and my thought was turned more from self in caring for him. After discarding all drugs for myself, I seemed for two years before hearing of Christian Science to gain a firmer tone somehow, and my physical condition improved considerably; but always there was the seeming lack of strength, fear of consequences, and carefulness. I was worn out with the long illness and later by the death of my husband, but another year passed before I heard of Christian Science, though I now know I had caught a glimpse of the truth "in the quiet sanctuary of earnest longings" (Science and Health, p. 15) and had been helped by it. After hearing of a case of healing in our neighborhood, spoken of as faith cure, I was interested. I finally heard the name Christian Science, but three months passed before it penetrated the cloak of "resignation" in which I had wrapped myself.

It was in a little country church one Sunday morning, when feeling such a sense of exhaustion as made me wish I dare lie down on the hard floor, that the decision was made to try Christian Science at once. This stimulating thought



Digitized by Google

dispelled the sense of weakness for the time being, and I never felt it again, for my whole life was changed in a moment, during my first talk with one who knew God aright. From that time on I felt perfectly free, and so fearless that I reveled in the hardest things I could find to do, and there was no fear of consequences. Diseased organs were healed and every function became normal; sleep returned, and that first night was one not yet forgotten. Whereas before I had lain awake till early morning or slept with troubled dreams, that night I slept from the moment my head was on the pillow till morning. I felt perfectly well, full of life and energy; I kept busy continually and never tired, a condition altogether new to me.

Soon after hearing of "Science and Health with Key to the Scriptures" by Mrs. Eddy I purchased a copy, and before the first reading was finished I was able to prove the truth for others. After over thirty years I can say that Christian Science has kept me so perfectly that I have never been off duty for one whole day. There have been temptations plenty, uphill struggles, fearfully hard places, but above and through the thick clouds there have been glorious glimpses of reality.—HARRIET E. WERNER, Stanton, Neb.

✧

I wish to express deep gratitude for what Christian Science has done and is doing for me. I heard of it first in 1908, when in great mental anguish, at a time when long and earnest prayer seemed unavailing and there was no possible relief anywhere. The friend who at my request told me of Christian Science, answered all my questions patiently and to my entire satisfaction. In a few minutes I found what I had longed for all my life, namely, a practical religion, with a God who was near at hand at all times, whom I could understand and learn to know, and not merely believe in.

Never shall I forget the joy of that hour and of the months that followed. My friends declared I looked ten years younger, and I felt like "a new creature;" the "old things" had indeed passed away. My whole outlook on life entirely changed, for from the first I never had a doubt that Christian Science was indeed the truth taught by Christ Jesus, the Christ-method of healing I had so often longed for but could not comprehend. In the nine years since then this sense of joy has never left me. Though the way has often seemed rugged and uphill, my experiences have been but stepping-stones to a higher understanding of the divine Principle which saves and heals.

Through the study of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have had numerous beautiful healings, both physical, mental, and moral, so that from being frequently depressed, nervous, and generally delicate, I am now cheerful, strong, and healthy. I have seen diphtheria, measles, severe colds, and many other ailments quickly overcome, the first two with one treatment, through knowing that nothing is impossible to God; but far beyond this is the better understanding of God as our Father-Mother, ever present Love. I am daily proving that good alone governs, is the only power, the only activity.

In 1914 I had the great privilege of class instruction. For the strength and confidence and innumerable blessings gained thereby, I can never be sufficiently grateful. I rejoice to know the truth which frees us from all that is unlike God, which gives us "the oil of joy for mourning, the garment of praise for the spirit of heaviness." I am grateful too for the Christian Science literature, together with Mrs. Eddy's writings, which are my daily guide and support in the journey from sense to Soul. Through the study of these the Bible has become a new book to me.

Words can never express my thankfulness to God for the rich benefits I have received, nor to that noble, unselfish woman, Mrs. Eddy, the Discoverer and Founder of Christian Science. I love God's work more than all else, and my daily prayer is that in helping others as I have been helped, I may do my part in bringing the kingdom of heaven on earth.—MARY GREENTREE, Cosham, Hants, England.

✧

Like many other people I was literally forced into Christian Science by ill health. Stomach trouble of seven years' standing refused to yield to medical treatment, and I was sentenced to a life of diet and distress, when Christian Science freed me. Naturally I wanted to learn more about that power which had accomplished in a short time what medicine had failed to do in years, and so I became a student of Mrs. Eddy's teachings.

Two years ago, and not long after my healing, I became interested in the advertising business. The firm which I serve decided to create a local advertising department to help its sales in New England, and although I had had no previous experience except that of a salesman, I was asked to take charge of this department and develop it. My first impulse was to purchase and read all the books on advertising which I could find, and thus acquaint myself with this new work, but so many of these contained conflicting statements that the effect was confusing. As I reflected upon this sense of confusion the thought came to me that here was a wonderful opportunity to put into practice the teachings of Christian Science as found in our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Since I had had no previous experience and there was nothing to unlearn, the work was fairly easy. Each activity of my work was preceded by a prayer for light, for a consciousness of the truth, for a clear reflection of the one Mind. At times mortal mind would come with its offers of deceit and hypnotism and would point out how these things could greatly advance my work, but these arguments crumbled into nothingness when tested with the acid of Truth.

It was not until last June that I had a chance to measure the understanding of Truth that had come to me against a material standard, when I went to the convention of advertising men. After listening to the reading of numerous papers and talking with many men well up in the business, I came home filled with amazement and joy, for I not only thought as they did along the lines of constructive and good advertising but was able to give out ideas which were new even to them. Only two years ago I knew nothing about the advertising business; clearly, then, what I have done has been accomplished through the reflection of the one governing intelligence.—WILLARD HALL, Brookline, Mass.

✧

When I began to think about religion and the teachings of the established churches, I drifted away from church and religion and for many years was what is known as an agnostic. Some eight years ago my wife, having heard considerable about Christian Science, requested me to attend a Wednesday evening meeting with her. I did so, but told her after the meeting that I thought Christian Science one of the biggest delusions I ever heard of. After that evening we gave the subject no further thought.

About two years subsequent to this occurrence I began to be ailing, and suffered from stomach and bowel trouble, auto-intoxication, sleeplessness, and kidney trouble (for which a truss was worn). Several doctors were consulted and I took the medicine they prescribed, but received very



Digitized by Google

little help. I was also examined by a specialist, and when he got through I had more ailments than before. About that time several cases of healing through Christian Science were brought to my notice, and I concluded that if these people had been healed by it there was no reason why I too could not be cured. I applied to a practitioner for help, attended the services at the church, and began to study Science and Health with great interest, with the result that soon all the ailments, except the kidney trouble, began to disappear. The practitioner frequently advised me that there was no necessity for my continuing to wear a truss, but every time it was left off for a day or two I imagined that I could not get along without it; so finally, in order to get away from the temptation to wear the support, I burned it. That was over three years ago, and since then I have been free from kidney trouble also.

For all these benefits I am sincerely thankful, also for having found in Christian Science, through the guidance of Mrs. Eddy, that truth for which I searched in vain during many years.—CHRISTIAN MEIER, Chicago, Ill.

✧

[Translated from the German]

My heart is full of gratitude; and I am moved by a sense of deep love to God in giving this testimony of the many blessings and benefits received through Christian Science at a time when I was experiencing untold misery. I feel utterly incapable of giving adequate expression to my innermost gratitude.

When the war broke out my worry and misery began, as I lost my position and was left alone, without means of support and without relatives who might have cared for me. To this misfortune was added another: I fell in such a way that as a result I had to spend several weeks at the hospital, and during the following few months could only move along with difficulty and pain, using a stick. This, added to the worry concerning my livelihood, led to a nervous breakdown. The trembling of my hands was such that I could not carry either cup or spoon to my mouth.

I was in such a state of despair that I began seriously to doubt the existence of God; but the all-loving Father had compassion upon me, and in my greatest need a helper was sent in the person of a Christian Scientist. Up to that time I had never heard of Christian Science and its glorious teachings. This Scientist lovingly took care of me, read to me from the Bible with elucidations from Science and Health, and then recommended me to an older practitioner. Both ladies devoted their attention to me in the most loving way, and I was not only completely restored in four months' time, but Christian Scientists readily furnished me with the means by which I have been able to subsist until this day.

I am filled with deep gratitude to God for having brought everything to pass so wonderfully, and for enabling me to see the truth, to which I shall hold fast all my life, and in which I desire to live and have my being. I also remember our Leader, Mrs. Eddy, with deep gratitude and reverence. Christian Science has made a better woman of me, and my daily prayer is that I may gain a better understanding of its teachings, that good only may be expressed through me. I have regained peace and sing praises unto the Lord.

FRAU AGNES MIX-HOLDER EGGER, Dresden, Germany.

✧

More than twenty years ago Christian Science healed me of an affection of the head and spine of such an extreme nature that one physician had told me if I did not have an operation I would probably lose my mind. The pain at times was almost unendurable, and I had tried several schools of medicine with little or no relief.

About four years previous to this I had taken Christian Science treatment for some minor ailment and had been cured, but I was not sufficiently interested to look into the subject, and soon returned to medicine, with the above result. Many times my thoughts turned toward Christian Science, and at last in my dire need I sought a practitioner and was healed in a few treatments. Two or three times since then some of the old symptoms have tried to assert themselves, but they have always been cast out by the application of the truth. I have learned that in order to attain health and happiness I must supplant thoughts of hate with those of love, and good will must take the place of criticism; while for thoughts of envy and jealousy I must substitute those of gratitude and thankfulness. Discouragement, idleness, apathy, procrastination, and disorder must give way to courage, perseverance, alertness, system, and order. Thus in a measure I have learned what our Leader meant when she said that "the human self must be evangelized" (Science and Health, p. 254). When this rule is followed I find I can demonstrate for myself and others the Principle which casts out disease and sin.

In my immediate family many diseases have been overcome by this mighty truth. A cough of about eight years' standing, which had grown to be most serious, yielded in two or three treatments. A child in the last stages of diphtheria was restored to health when seemingly she had but a short time to live. Colds, rheumatism, poisoning, tonsillitis, bowel trouble, and many other discordant conditions have faded into nothingness through the application of an understanding of this wonderful Principle. My experience has proved to me beyond a doubt that Christian Science does heal sickness, sorrow, and sin. I was a singer and had suffered untold agonies from what is commonly termed the artistic temperament, so not the least part of my healing was the finding that this particular idiosyncrasy does not belong to man.

To our beloved and revered Leader my heart daily sings pæans of praise and gratitude that she, through her great gift to humanity, has taught us to know and love God and our fellow man.—MINNIE CRUDUP VESEY, New York, N. Y.

✧

I wish to acknowledge the benefits I have received from the study of Christian Science. I was healed of the habit of profanity by attending one Wednesday evening meeting. The next morning I started to swear at something, but a "still small voice" whispered in my ear, saying that if I were going over there to church I could not do that, and from that day to this profanity has grated on my ears. I have also learned to hate less and to love more. Through my slight understanding of the truth I have been able to overcome colds, headache, and influenza. My eyesight has all my life been poor, and when a boy ten years of age I used glasses that a normal person seventy to seventy-five years of age would use. While my eyes to-day are not perfect, they are better than they have ever been.

I give this testimony trusting and hoping that it may help some poor wanderer in the wilderness. I think this world is under obligations to Mrs. Eddy, more than it can ever pay.

MANLY T. CLOSE, Denver, Col.

✧

When I think of the blessings I have received through Christian Science, I feel impelled to give my testimony as the best way to express my gratitude and by so doing help some one else. For thirty-five years I had suffered from what is known as inflammatory rheumatism, and when I



Digitized by Google

came into Christian Science I was using crutches. After traveling from one state to another under the orders of the doctors, growing worse all the time, I was told that nothing could be done for me. Shortly after this I was advised by a friend to try Christian Science, and on heeding this advice was healed instantaneously and permanently.

This healing occurred twenty-three years ago, and since then a very bad rupture has been overcome. I am well and hearty. Although past seventy-seven years of age I have been motoring all over southern California this summer, and drove the car myself. This is not all, however, for I find the moral uplift above everything. I am very grateful that I have all of Mrs. Eddy's works and am a subscriber to the regular Christian Science literature; in fact I read little else. I am truly thankful for my many blessings.

THOMAS W. WILSON, Lakeport, Cal.

✧

About five years ago I turned to Christian Science for physical healing. At that time I was suffering from what two physicians called intercostal neuralgia. The physician under whose care I had been for about eight months and who stands high in his profession said he had given me everything he knew of that was applicable to the case in the line of medicine, and could offer me no encouragement that I would ever be permanently cured. Acting on his advice I then tried other kinds of treatment, but received little benefit. Christian Science was very highly recommended to me, and so I turned to that. With the first treatment I received help and when I had been under treatment five weeks the pain all disappeared.

Since that time I have relied wholly on Christian Science and have always received help. The Bible was a book which I had never read, but in connection with the Christian Science textbook it has become the most interesting of all books to me. I know the promises there are meant for us to-day. It is my wish to be more obedient to the teachings of our Leader, Mrs. Eddy, and to be worthy to be called a Christian Scientist.

ELIZABETH M. STEPHENSON, New Bedford, Mass.

✧

For the past thirteen years Christian Science has been my only source of help in all difficulties. During that time I have experienced numerous healings. Realizing what it means in this day to live sixteen years without resort to medicine, I am filled with a deep sense of gratitude for the benefits received from this truth.

An attack of influenza last winter was so effectually overcome in twenty-four hours that I was able to attend an entertainment on a wet, snowy night immediately following this experience. Among the errors that are daily being overcome are ingratitude and dissatisfaction. Nothing ever seemed good enough for me or pleased me. Now I am learning that everything good comes from God, who is the source of all supply, and is therefore all that one could possibly desire. Hence gratitude is more constantly my condition of thought, and existence is proportionably happier. The constant overcoming of ill temper, lack of love, criticism, egotism, envy, and fear of every sort, is cause for rejoicing, as it has turned life from something to be continually disappointed in, to that for which to be grateful, since each day we acquire more of the understanding which purifies.

I am deeply appreciative of Mrs. Eddy's untiring work on behalf of humanity, resulting in the wonderful discovery which is such a continual blessing to mankind.

MARGUERITE B. KIMBALL, Pittsburgh, Pa.

With a heart full of gratitude to God and to the Founder of Christian Science, as well as with the desire to obey the golden rule, I give this testimony of the healing power of Christian Science as it has been demonstrated in our home.

In the fall of 1913 my wife was declared insane by our physician, who had certainly done all that he could for her. After an examination she was consigned to the state hospital at Hastings, Nebraska, in which state we were then living. While there she received treatment from nerve specialists, but without any apparent improvement, and at the end of a year was declared incurable. On the advice of a friend who had seen proofs of the power of Christian Science to heal, I then engaged a practitioner to treat my wife. After about a month's treatment my wife wrote to me for the first time since she was taken away; and her letters continued to come and to show gradual improvement, until the spring of 1915, when we considered her completely healed and I was permitted to bring her home. She has resumed the care of our two little children, and is as capable as anyone to care for and to help establish our home.

Words cannot express the joy that has come to us with this demonstration, and it is our earnest desire to grow in the knowledge of Christ and to be able to help others as we have been helped.—E. H. SPENCER, Wray, Col.

✧

There has long been a desire in my heart to express my gratitude for the many blessings which have come to me and mine through Christian Science. Through the reading of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, my eyes were straightened and my sight became normal. One eye was crossed, and I had worn glasses since childhood in the hope that the muscles of the eye would be strengthened thereby, but to no avail.

I have had many beautiful demonstrations of physical healing, but this experience seemed most wonderful to me. I find that when the rules of Christian Science are rightly applied in daily life, it becomes very apparent that divine Love does meet and supply our every need. How comforting to know that Love never faileth and that we can prove this! Far more to us than the physical healing is the spiritual unfoldment. Science and Health is truly a "Key to the Scriptures," for it has made us love and understand the Bible in its spiritual light.

We are so grateful for the Lesson-Sermons, for all the Christian Science literature, and to the loving workers in our Publishing House. Our thankfulness goes out to God for His loving-kindness and tender mercies, and our gratitude to Mrs. Eddy for her pure and unselfish devotion to the work of uplifting mankind.

INISE L. VANSYCKLE, Laguna Beach, Cal.

✧

This testimony is given in gratitude for the many blessings which have come to me through Christian Science. I have experienced many healings, but one for which I am particularly grateful was from ivy poisoning, since from early childhood I had each year suffered with this ailment. About fourteen years ago I was healed of a very severe attack by reading Science and Health, and the healing was so complete that the susceptibility has not returned in the slightest degree. I also was subject to bunions, and one gathered and broke regularly for three winters; but this trouble has also been entirely overcome.

I am thankful for the privilege of class instruction, which has given me more knowledge of Christian Science, so that I may help myself and others; also grateful for the Christian Science literature, and for the Lesson-Sermons, which give us daily food.—AMY EATON KEEVER, Aberdeen, S. Dak.



Digitized by Google

# From Our Exchanges

[*The Christian Intelligencer*]

If all God's people were clearly marked off from the rest of men by true Christian idealism, and if their lives approximated more and more "the measure of the stature of the fulness of Christ," how different the status of current events might have been! What a power in the world the church would have been in these latter days! Our eyes are not blind to all that the aggregate Christian life means to the world to-day. But the awful sway of the essential spirit of the world as seen in its consummate product in a world at war, and the utter carnality attending it all, must give us solemn pause as we reflect what an opportunity was lost when the command to be separate was overborne by the love of this world prevalent in the church of the living God.

[Charles Stelzle in *The Continent*]

Men have sometimes made the distinction between "secular" work and "religious" work, but Jesus never made such a distinction. To him all work was sacred. Even before he performed a miracle or had begun his career as a preacher, Jesus had this testimony from his heavenly Father: "This is my beloved Son, in whom I am well pleased." Jesus had pleased God while a carpenter. His daily tasks were sacred tasks. The swinging of a hammer or the pushing of a saw in the doing of a job for a neighbor, surely was to him as though it were done for God.

[*The Sunday School Times*]

Our Christianity must be approved by men as well as by God. There are, indeed, times when in order to please God we must incur the displeasure of men; but in many things it is a fair test of our religion to ask whether men as well as God can commend it. Some Christians have brought their religion and even their Lord into disrepute by glaring failures in matters in which their unsaved neighbors were doing better than they.

[Dr. K. C. Anderson in *The Christian Commonwealth*]

The truth is, that what the Christianity of our day is suffering from is a radical defect in its method of interpretation, the historical sense in which the doctrines are taught; and the great task before the churches is to convert the material and therefore false interpretation into a spiritual one; to lift the Christian faith from the material to the spiritual level, and thus, without discarding one single doctrine as untrue, to make all new.

✧ ✧ ✧

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## French Translation of Science and Health with Key to the Scriptures by Mary Baker Eddy

In conformity to the rules established by Mary Baker Eddy for making and publishing translations of the Christian Science textbook, "Science and Health with Key to the Scriptures" has been translated into the French language, and is now published with the English text opposite the French translation, and is ready for delivery.

This edition is printed on fine paper and bound in cloth similar to the cover used on the English editions. Price, one to five copies, $3.50 each; six or more copies to one address, $3.25 each. It is also printed on Oxford India Bible paper, and bound in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the French translation, including the two styles of bindings.

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This small volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, and which will occupy the minimum space and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

This new edition is not yet ready for delivery, but orders will be placed on file and filled in the order of their receipt.

Address orders and make remittances payable to
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## New Pamphlet

"Christian Science: Pure Metaphysics," a lecture by Dr. Francis J. Fluno, has just been published in pamphlet form, and will be supplied at five cents a copy.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

✧ ✧ ✧

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# "Who can afford it"

"It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this Church."—Article VIII, Section 14, Church Manual, by Mary Baker Eddy.

Convincing evidence that Mrs. Eddy always employed the most correct English possible is invariably obtainable through a reliable dictionary interpretation of her words.

For example, Webster's International Dictionary defines the word AFFORD as meaning "to forward towards an end; to incur, stand, or bear without serious detriment (as to financial condition, health, reputation, etc.)." And its principal synonym GIVE means "to open;" "to look;" "to give away or abandon one's self."

How simply, how easily, how trustingly one can "abandon one's self" is revealed in the following extract from a letter recently received by The Christian Science Publishing Society:

> *"In the month of December, 1915, my subscription for the periodicals had expired, and at that time my thought on supply had not been met, and my human needs seemed many, with no money apparently to meet them; but through my seeming financial problem it was my foremost desire to be obedient to The Mother Church Manual, to support the organs of the church, and with that guidance I took my stand and renewed my subscriptions, and I am so grateful to say that since that time my every need has been abundantly met."*

Like the widow of Zarephath, who furnished Elijah a cake before she made one for herself, the faith of this Christian Scientist was blessed by the proof that "the barrel of meal wasted not, neither did the cruse of oil fail" (I Kings 17:16), because she understood whence her help came.

Thousands of other Christian Scientists, in all parts of the world, have likewise proved that their appreciation of the "privilege" added so much joy to the "duty," and so enlarged their understanding of substance, that they were able not only to "afford" the Christian Science periodicals, but to rise into the demonstration of dominion over other important questions of supply as well.

Opportunity to pass the blessing along to others is afforded through the plan of the Postmaster-General of the United States to send to soldiers and sailors at the front, at nominal postage, Christian Science literature offered by individuals at post offices or to postmen. The printed notice on the front of this issue signed by the Postmaster-General explains this simple plan.

Those desiring to send periodicals other than their own copies, or copies previously given for local distribution work, can doubtless make arrangements with any Christian Science reading room to send periodicals regularly as desired, either to soldiers and sailors at the front, or at the training cantonments, or for any other purpose of general distribution.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U. S. A.

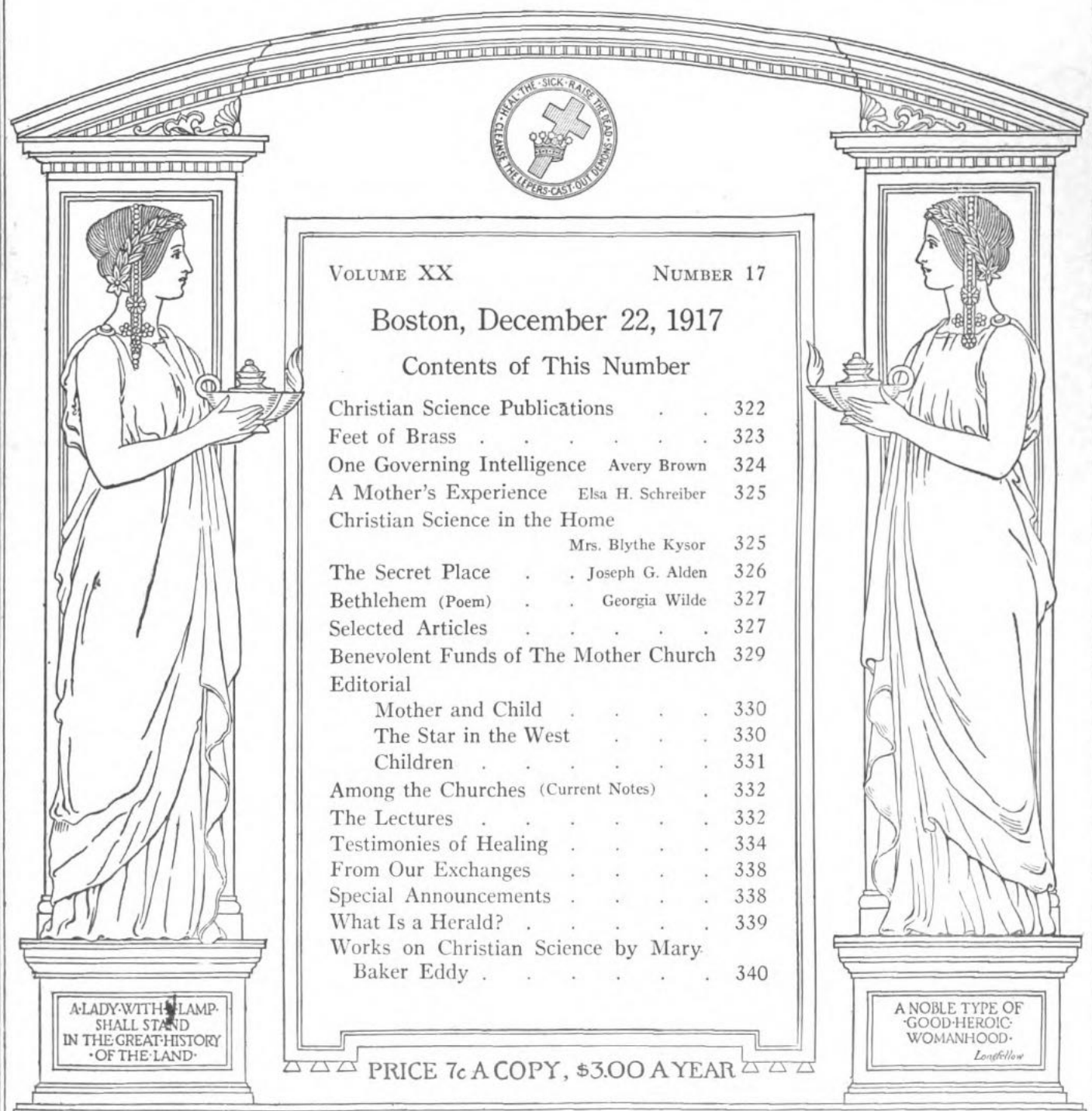
Digitized by Google

DEC 22 1917
UNIV. OF MICH. LIBRARY

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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




VOLUME XX NUMBER 17

Boston, December 22, 1917

Contents of This Number

Christian Science Publications . . 322
Feet of Brass . . . . . 323
One Governing Intelligence Avery Brown 324
A Mother's Experience Elsa H. Schreiber 325
Christian Science in the Home Mrs. Blythe Kysor 325
The Secret Place . . Joseph G. Alden 326
Bethlehem (Poem) . . Georgia Wilde 327
Selected Articles . . . . . 327
Benevolent Funds of The Mother Church 329
Editorial
Mother and Child . . . . 330
The Star in the West . . . 330
Children . . . . . 331
Among the Churches (Current Notes) . 332
The Lectures . . . . . 332
Testimonies of Healing . . . . 334
From Our Exchanges . . . . 338
Special Announcements . . . . 338
What Is a Herald? . . . . . 339
Works on Christian Science by Mary Baker Eddy . . . . . 340

PRICE 7c A COPY, $3.00 A YEAR

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
BOSTON U.S.A.

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

FIRST NUMBER TO BE PUBLISHED JANUARY, 1918

A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion,** also **What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅜, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

**The Christian Science Publishing Society, Boston, U.S.A.**

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX DECEMBER 22, 1917 NUMBER 17

## Feet of Brass

[Editorial in *The Christian Science Monitor*, Boston, U.S.A., Dec. 1, 1917]

IT is about time that the world began to take stock of its position in the great war, and to consider many things which it is only just becoming possible for it to discern, as the days pass giving rise to a clearer perception of what the whole struggle means. Fifty years ago what has happened to-day could not have occurred. The vastness of the world, that is to say, would have reduced the struggle to the dimensions of a comparatively local one, with the result that it would have ended in some sort of a stalemate, such as the peace of Ryswick; some sort of an obvious temporization, such as the peace of Amiens; or else a victorious peace, like the peace of Utrecht. In any case all that would have happened would have been that some country or countries would have gone down for the moment, probably only to recover themselves, and more furiously to renew the combat years later, as France did when she answered the treaty of Utrecht with the armies of Marshal Saxe or those of Napoleon the Great. Or possibly some great power would have sunk into the ranks of the minor powers, as Spain did after Trafalgar; whilst some minor power would have sprung into the ranks of the great powers, as Prussia did at the conclusion of the Seven Years' War.

All this has been changed by what is known as the shrinkage of the world, by the intimate interdependence which has been forced upon nations through the development of communications. Only a hundred years ago if Lord Nelson, in the Mediterranean, had wished to communicate with the Admiralty, in London, a quick frigate would have been the best means at his disposal. To-day the wireless poles on the top of the Admiralty carry their messages into the Mediterranean. In those days, too, the United States was a country apart, largely self-contained, and not particularly interested in European politics. But to-day all this is changed. A modern liner can cross from New York to Liverpool quicker than, a century ago, the ordinary frigate could count on making the passage from Boston to Charleston, whilst the enormous volume of the trade issuing from the ports of the republic has knit the relations of the republic and Europe more closely together than those of many European nations. Therefore, though, in the year 1914, the philosophers proved wrong in their prophecies that the interdependence of nations would prevent war, the very facts on which they based their calculations operated to draw all nations into the war.

Now the mistake which the philosophers made was this: they looked on all war as like so many of the wars of the past, war for trade, war for territory, or war provoked by personal antagonisms. What they never calculated on was a war between human tendencies. They never seemed, that is to say, to have dreamed that the characteristics of one body of nations could manifest themselves in a form which would so threaten the ideals of another body of nations as to make a struggle between liberty and autocracy a possibility. President Wilson put his finger on the exact cause of the struggle of to-day, when he declared that there was no room for the tendencies which were bound to develop from the acceptance and study of German "Kultur" in a world in which the tendencies of republicanism and democracy were struggling to make themselves dominant. The pistol shot at Serajevo, that is to say, was no more the cause of the war of to-day than the lighted match of a drunken marine was the cause of the blowing up of L'Orient in Aboukir Bay. If the mental tendencies of Europe had not been approaching a condition which rendered Armageddon inevitable, Serbian assassins might have fired pistol shots all day at the powder barrels in the Balkans, just as, if drunkenness had not been a prevalent condition in the navies of the Eighteenth Century, no lighted match would have been thrust into a cask of ratafia.

When, however, the mental tendencies expressing democracy and "Kultur" met, a struggle began which could only end in a gradual absorption of all countries according to the development of their national characteristics. Nations, that is to say, like Bulgaria and Turkey, which had put their necks completely under the yoke of autocratic rulership, were swept by the fears and demands of their rulers into the camp of autocracy. Nations like France, Italy, and the United Kingdom, in which the democratic idea was dominant, were bound to take sides not in the least with the autocracy of Russia, but with the comparative harmlessness of Russian autocracy when compared with the tremendous organism of German "Kultur." For a time other nations were able to keep out. For a time some people in the United States thanked Providence for having so favored their country that it was enabled to remain a spectator of the struggle. But supposing Providence kept the United States out of the early stages of the struggle, it is equally certain that the omnipotence of Providence must have involved the United States in the later stages of the struggle, and, therefore, that there ought to be the same thankfulness for the one as for the other. And this involves a deep metaphysical argument which the world does not altogether comprehend.

Had the allied nations been completely right themselves, could it have been maintained, for a moment, that there were no elements of weakness in them, the war would have been quickly over, and the Central Powers would have been defeated. But Armageddon does not come about through the passions of kings either of countries or of commerce, but through the national passions which nations develop in themselves. So long, if an example is desirable, as the children of Israel held to the pure standard of monotheism, set up for them by the prophets, they were invincible, but as they adopted the national vices of the peoples whom they conquered, they reduced themselves to the level of those conquered peoples, with the result that, in future struggles, the greater animal became the victor. Any nation to-day which really knew enough of the omnipotence of Principle could protect itself without warfare, but when a nation does not know enough to do this, there comes the appeal to the sword, and when that appeal takes place, what is really occurring is something which Mrs. Julia Ward Howe expresses so perfectly in the "Battle Hymn of the Republic." It is

Copyright, 1917, by The Christian Science Publishing Society.

Digitized by Google

the sifting out of the hearts of men before the judgment seat of Principle. In other words, Armageddon is not fought for the conquest of one nation by another nation, though the victory of the nation nearest right is inevitable. What it is fought for is the destruction, in the individual consciousness of every nation, of that which is opposed to Principle. What this means has been very wonderfully expressed by Mrs. Eddy in a paragraph on page 6 of her book, Science and Health: "To cause suffering as the result of sin, is the means of destroying sin. Every supposed pleasure in sin will furnish more than its equivalent of pain, until belief in material life and sin is destroyed. To reach heaven, the harmony of being, we must understand the divine Principle of being."

What this means, then, as it applies to Armageddon is surely this: that Armageddon is not the struggle for the victory of one nation over another, though the victory of the nation nearest right is certain to occur, but that it is the inevitable result of the influence of false appetites and of the acceptance of wrong ideals, which, in the very nature of their own inharmony, are bound to produce a condition of manifest inharmony, in order that, through their destruction, adherence to purer conceptions and spiritual ideals may be achieved. It is in the perception of this, then, that there is seen "the glory of the coming of the Lord;" it is in the proclamation of this, then, that is heard the "trumpet that shall never call retreat;" and it is in the understanding that true freedom is freedom from the fetters of materiality, which is leading men to-day to leave their homes and their countries, and to risk death in the trenches, so as to give the world this freedom.

In the book of Revelation the writer describes how he saw "in the midst of the seven candlesticks one like unto the Son of man," and this man, he declares, had "his feet like unto fine brass, as if they burned in a furnace." This image of the feet of brass has always been regarded as expressing the power of Truth, of Principle, to crush and scorch evil under its feet, for evil which is not voluntarily surrendered has to be lost through suffering. The feet of brass are surely trampling through the battlefield of Armageddon to-day, causing men to lay down through suffering those animal beliefs they clung so tenaciously to in days of sensual ease. For what is being crushed in the battle is not nations or people, but the material instincts which are hiding Principle from men.

## One Governing Intelligence

AVERY BROWN

At an annual meeting of The Mother Church one of its officers in the course of his report urged the constant recognition by Christian Scientists of the fact that there is in reality only one director of The Mother Church activities; meaning, of course, that divine Principle is the one intelligence upon which the movement is dependent for guidance. The understanding that there is one divine intelligence is very helpful in any situation in which a human being may be placed, and may assist especially in arriving at a correct conception of how the Christian Science movement is advanced. The rapid development of the cause early made it necessary for the Discoverer and Founder of Christian Science, Mrs. Eddy, to place the church affairs in the hands of a responsible governing body. Hence she instituted The Christian Science Board of Directors, doubtless having observed that this system of efficient management of large affairs had been tested out with conspicuous success in the modern business world.

The Christian Science cause, however, having as its object the bringing of true salvation, or demonstrable Christianity, to the whole world, is not to be thought of in the same category as an ordinary business corporation formed for gain. While the policy of a business firm may vary according to the changing views of its management, Christian Science is based upon a demonstrable Principle, upon God Himself, and includes within itself every rule needed for its demonstration. In other words, there is one perfect intelligence to be exemplified in Christian Science, the divine Principle, or Mind, and the followers of Principle, whatever their position or problem may be, have only to square their actions with this supreme governing intelligence to be in accord with all other correct demonstrators of Principle. On page 265 of "Miscellaneous Writings" Mrs. Eddy says: "Diverse opinions in Science are stultifying. All must have *one* Principle and the same rule; and all *who follow the Principle and rule* have but one opinion of it."

The knowing that there is one intelligence and not several, simplifies what may appear to be complicated problems. In the early days of Christian Science there was a tendency among its adherents to appeal to and rely upon persons for guidance, whereas to-day it is noted that there has been a marked change with respect to such reliance. In cases where advice is now sought from The Christian Science Board of Directors it has been observed that the inquiry comes with a more scientifically grounded assurance that the problem has its answer in Principle, the giver of "every good gift and every perfect gift;" and that it is the reflection of one intelligence, and not any sense of personal direction, which correctly solves the difficulty. Such individual understanding of spiritual intelligence, needless to say, has resulted more and more in the demonstration by the field of problems which it formerly seemed wise to refer for official consideration. Thus the field and the workers directly involved have been immeasurably benefited by their direct dependence upon the one intelligence, divine Principle. Such progress can only add to the working knowledge of Christian Science and promote the growth of spiritual understanding.

The one divine intelligence, understood and recognized, brings harmony and efficiency into all business, family, and social relations, just as surely as it does into church affairs. Who has not felt, in the press of modern business, the cross currents of the belief in many directing minds? And who that has experienced the healing power of Christian Science in a physical way, perhaps, has not also had all sense of confusion and cross-fire removed from his thought and his work by the quiet realization of one Mind, one intelligence, whispering with authority the words "Peace, be still"? Oftentimes the visit of the business man during his noon hour to one of those oases in the desert of the city business district,—the Christian Science reading rooms,—and his attention to the Christian Science literature found there, has been the means of bringing to his disturbed consciousness the spiritual understanding that is safety and peace. This is nothing else than the demonstration of the one supreme intelligence whose power is spiritual law, the rock against which the currents of mortal belief dash their supposed force in vain.

The understanding of one divine intelligence, or Mind, makes the Christian Science home the type of harmony on earth. It clears up misunderstandings, wipes out past scores which have haunted the present, and changes the entire human outlook from a material to a spiritual basis. The right knowing that follows some measure of understanding of this one intelligence simply makes impossible



Digitized by Google

the differences that humanity has been taught to regard as inevitable, because it is then comprehended that there is a higher ruler than the so-called human mind, even the divine Mind, from whom emanates all law; and obedience to this law brings harmony, and never harm to anyone.

Even so, in the wider social relations of the world, the abiding knowledge of one intelligence, one Mind, allays suspicion, prevents jealousy, and obliterates the causes of war and strife. World war itself could not eventuate if all mankind really understood the one Mind and accepted only that one. "One infinite God, good," Mrs. Eddy declares in that well-known passage on page 340 of Science and Health, "unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

## A Mother's Experience

ELSA H. SCHREIBER

SINCE I am only one of the thousands of mothers who have been called upon to part with their sons in the recent sweeping selective draft, my experience has no doubt been duplicated in many homes in the United States of America. All thought or talk of war had been studiously shut out of our home circle for many years. As long ago as the Boer War I remember patting my boy's curly head and thinking that he would never see war, for the world was surely growing better year by year. I had such a safe feeling.

The years rolled by and all education was carried on always with a peaceful future in mind. The events of the past few years have been piling up ever more formidably, until we find ourselves swept into the maelstrom of the world war. I wakened one morning to know that my boy, now a strong man, came into the first quota of the selective draft. Here was a task for a Christian Science mother that required "prayer and fasting," a complete readjustment of a lifetime of thinking and living. As I look back to those days of struggle, a great sense of thankfulness fills me, that I had learned through the teachings of Christian Science to work things out according to God's law.

First of all the sense of personal ownership had to be disposed of. The boy never did belong to me, for God is the only Father-Mother of us all. The sense of separation was the next deep water that had to be crossed. With God as his Father-Mother, where could he go but in his Father's kingdom where all is well! At this place in my mental adjustment the Lord's Prayer with the spiritual interpretation as given by Mrs. Eddy on pages 16 and 17 of Science and Health gave me untold solace and comfort, and the "grace for to-day" was forthcoming. Thoughts of self-pity and fear of the future were faced and put to rout, and by the time the hour of parting arrived the chasm of fear and separation was bridged and a feeling of safety and calm prevailed.

When I realized that all thoughts of sorrow and longing on my part would only place a burden on the one who had the larger task to perform, an unselfed mother-love made it possible to discipline all such thinking out of consciousness. Only thoughts of courage and strength must go forth as guardian angels. Suffice it to say, that the training of many years of thinking right, as we are taught in Christian Science, stood the test in this hour of need; for there were no tears shed, no sorrowful longings at the parting, and there has been no further temptation in that line.

Through this experience the familiar and comforting quotation from the Christian Science textbook (Science and Health, p. 494) that is inscribed on the walls of so many of our churches, "Divine Love always has met and always will meet every human need," has assumed a new and prophetic meaning to me, and I know that the unseen spiritual power which has sustained us hitherto is equal to any human emergency.

## Christian Science in the Home

MRS. BLYTHE KYSOR

THE value of Christian Science literature is that it spiritualizes and instructs its readers in a way no other literature could possibly do. The depth, vivacity, and charm of Mrs. Eddy's writings sets a high standard for Christian Scientists, both at home and abroad. In the Glossary of Science and Health (p. 582) Mrs. Eddy thus begins her definition of children: "The spiritual thoughts and representatives of Life, Truth, and Love." Children, then, spiritually understood, are not limited in intelligence, wisdom, obedience. Instead of worrying over the children and fearing for them, parents would be better employed in seeking to know them as God's ideas, manifesting divine qualities, cared for by divine wisdom. If the Father provides for His creation, as we are told, will He not feed and clothe the children? Most assuredly, if we eliminate from our own thought the pernicious beliefs about children and parenthood which, though ages old, are not true.

One of these beliefs is that children have inherited tendencies and qualities from their ancestors which must be overcome. If we want to help them, it would seem the better way to prove the unreality of various inherited manifestations and to know that the priority of mortal beliefs makes them neither real nor true. If they are no part of the real creation, they are not true now, and never were true; therefore they can have no real manifestation. Backwardness, forwardness, naughtiness, and laziness in children are only arguments of the serpent, or evil. They are no part of God's creation; therefore they should be denied and cast out.

Children have a right to be freed from the fears and anxieties which are so often felt and voiced for them, and parents too have a right to be freed from these anxieties, for they are not legitimate. Indeed, these fears may be a form of error which tends to paralyze proper and useful activity along broader lines. An experienced educator states that "the constant presence of a nurse after a certain age is bad for the child, and the constant direction to do this or that stultifies it." It is emphasized in the book here quoted that independence of character and personal resourcefulness are what is needed in the social world, hence the individual should be freed from despotism and tyranny, be he child or adult.

The belief of personal domination must be overcome in each individual's own consciousness and in his home, before freedom can be expressed and perfected in the aggregations of individuals called nations. Despotism is an innate tendency of mortal mind; it does not belong to the select few. When despotism is expressed dynastically we condemn it most heartily. We say that the individual units should be taught and given the opportunity for self-government. The way to do this, and the only way, is mental, spiritual. Principle, law, constitutes government. It is self-enforcing; it governs the minutiæ of the universe. Principle in reality



Digitized by Google

governs the home, and remembering Mrs. Eddy's definition of children given above, it is evident that primarily divine Principle governs children. Parents should, of course, reflect this government, as should also the home and family. Perfect peace is the result of knowing the absolute truth about children and parents, homes and nations, in which is no tyranny, despotism, autocracy. These facts, understood logically, scientifically, and spiritually by individuals, actually become visible in bettered conditions all around. On page 102 of Science and Health we read that Christian Science "pre-eminently promotes affection and virtue in families and therefore in the community."

Though a mother's life seems restricted it is not, for she can be overcoming mortal beliefs all day long in her own home. She can overcome the sense of irritation, worry, fear, loneliness, weariness, discouragement; she can rejoice, pray, love; she can be grateful, active, and obedient at all times. No Christian Scientist can do more than know the truth about God and man and overcome false beliefs, be he teacher, reader, or practitioner. Christian Science practice is prayer and the pursuit of religious convictions. It can therefore be carried on where we are and at the present moment. Order is just as much order if expressed in a home as it is when expressed in the planets; gentleness is just as acceptable in a home as it was when Jesus was healing the sick; Truth is just as true when applied to the care of a family as when applied to the sick and the sinning.

A man sometimes seems bowed down with business cares and worries so that he cannot enjoy his family with the zest of earlier days. He does not have to believe this. He can resolutely refuse to be bowed down; he can once more know the freedom and joy, the uncomplicated simplicity of his boyhood. We are bidden to cast our burden on the Lord. Remembering this, remembering that man's birthright is happiness and not care, will make of a father an interesting companion. The many verses in the Bible, especially in Psalms, and the words of Jesus about rejoicing, should be taken seriously, if the phrase may be permitted; and it is possible to do this. Men can and should rejoice. It is just as much a man's duty to be happy as it is to be good. In fact the road to happiness is goodness.

Men do not need to submit to the oppressive belief of many cares, or of worry on account of their work. Work is in reality a divine idea. Such being the case, work exists free, joyous, ordered, never partaking too much or too little of the nature of Principle. Therefore if there seems to be monotony, sordidness, or drudgery connected with work, these are improper attributes,—indeed impossible attributes of a divine idea,—and need not be either believed in or expressed. There is in reality no such thing as overwork, stoppage of work, or lack of work. In the ratio that perverted concepts of work are disbelieved and denied will they disappear, and the proper sense of work as the perpetual activity of right ideas, always harmonious, will appear.

Unfoldment is a continuously operative law of God, and applies to the universe, including the children. Why not leave the unfolding process to divine Love, drop some of the daily drudgeries and anxieties about the home and family, and enjoy the beautiful, pure, unspoiled companionship which is offered parents by their children? Why not develop a healthy companionship with the children, which is delightful beyond words, and break down the seeming differences in years and viewpoints? These differences in viewpoints are not fixed and impassable obstacles. They can be lessened and will finally disappear. All human beings in their progressive apprehension of the Science of the universe converge in regard to fundamental truths. This convergence of thought, of course, is evidenced visibly in human relationships. Let us stop and consider that age itself is a mode of mortal thought merely, based on a belief in the reality and passage of human events and of time. Eternity knows naught of time, and as men's thoughts come into tune with the eternal Mind, the consciousness of the flight of time will grow less acute.

A realization that divine Love cares for and protects all, can come to those who faithfully study and live the truths given to the world in the Bible and our Leader's writings, and this will bring freedom from much useless and harmful bondage, awaken a higher and better conception of duty in parents and children, and result in normal, happy relationships in families and in nations.

## The Secret Place

JOSEPH G. ALDEN

WHEN Herod ordered the slaughter of the Bethlehem children he was foiled in his attempt to destroy the child Jesus by a warning imparted to Joseph in a vision, which caused him to take the babe and his mother secretly into Egypt. Joseph was not the first of his race to avail himself of an asylum in Egypt. Abraham had gone there generations before to escape the famine in his own land. Another Joseph had found refuge there from the enmity of his brothers and had richly repaid the protection of an alien land in the time of great necessity. Jacob, too, had found peace and plenty in Egypt when his own country was in want. Thus when danger threatened the life of the child of prophecy, Joseph, awakened by an intuitive sense of peril, sought safety in Pharaoh's dominion until the danger was passed.

Herod's terrible edict was prompted by fear. Apprised by the wise men of the birth of one who was to be "King of the Jews," he sensed an eventual loss of his own power, and so took the customary Roman method of exterminating opposition in its incipiency. His gross materialism could conceive only of a kingdom founded on physical force and sustained by a superior soldiery; it could not possibly know a kingdom born of Truth and ruled by Love, established upon the earth by a divine representative who was to wear for the time the humble livery of a carpenter's son. Out of such a consciousness as that of Herod, calloused by sensualism and ruled by selfishness, could proceed nothing but fear and envy, and these human propensities dictated the order for the slaughter of the innocents.

Cæsar's representative did not of course know that it was an utter impossibility for him to kill this "King of the Jews," who was not a human personality, but a divine idea. Neither he nor his soldiers could even come where it was; the spiritual idea was not discernible to their material view. Herod could strike out against it in blind fury, but he accomplished merely the destruction of some of his own future tax-paying subjects. He only succeeded, as evil always does, in administering a self-injury. Herod is an outstanding expression of an animal type which, inflamed with fear and envy, seeks ever the destruction of the Christ-idea, but only succeeds in inflicting damage and loss upon itself. The Christ is always safe against such attacks, since human malice and hate can never come into that divine presence or gain ingress to "the secret place of the most High," where God's idea dwells. For that reason Herod of Judea could not accomplish the evil end he sought, and neither can the Herods of to-day bring extermination or injury to the



Digitized by Google

Christ-child, the royal idea of divine sonship, born into individual human consciousness.

The human babe Jesus, who was to reveal the Christ so completely to mankind, was safe from Herod's hate, but the faith of Joseph had not yet risen to that high perception, so it was necessary for him to guard against possible harm by removing his young charge to a place of greater safety. Just so it is necessary to-day for the consciousness into which the Christ-idea is born to guard with zealous care this idea and remove it to the secret place where Herod's emissaries cannot come, to that place of refuge where Herod has neither jurisdiction nor authority.

The time of Joseph's exile was not long, and at Herod's death he returned in safety to his native land. When his consciousness had risen to behold the true character of Mary's son, the indestructibility of the Christ, Truth, and the infallibility of divine protection, he could return to his own place to dwell in peace and security. No successor of Herod, though he were to match Cæsar himself in might and ingenuity, could again cause him to flee before human hatred, and no false sense could hide from him the true nature of the divine idea.

On page 565 of Science and Health Mrs. Eddy has well described the coincidence of Jesus and the Christ: "The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but 'of his kingdom there shall be no end,' for Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science." When human perception has been purified to perceive this divine appearing, the swaddling clothes of the Bethlehem babe are seen to be the vestments of an imperial son, and the manger of lowly birth becomes transformed into a throne of supreme authority. No Herod of mortal sense, though endued with high temporal power and possessed of diabolical cunning, can bring eclipse to that royal vision or find his way into "the secret place of the most High."

[Written for the *Sentinel*]

## Bethlehem

GEORGIA WILDE

BETHLEHEM, O Bethlehem,
We've journeyed long and far!
In our sad hearts new hopes arise,
In deep of night, our weary eyes
Search now the purple of thy skies
To find again thy Star!

The promised Star, O Bethlehem,
That hovers o'er our King!
A coronation from on high;
A pageant splendor from the sky;
A light the Wise are guided by
To where the angels sing.

They sing for us, O Bethlehem,
On this thy holy night!
They sing as little David sang
Where love and hope and peace to man,
The lilies of His presence, sprang
Along the starry light!

Bethlehem, O Bethlehem!
As princes did of yore
We cast our jewels at His feet,
Our scepters, crowns, our ointments sweet;
Renunciation make complete
To worship and adore!

# Selected Articles

[Carl E. Herring in *Omaha* (Neb.) *Bee*]

Time was, and not so very long ago, when varying opinions meant bitterness and enmity. The world generally is learning better, and Christian Science is doing much toward fostering the better way. The churches are learning to lay aside the spirit of rivalry and exist for the community rather than the community for the church. In this spirit Christian Science is offering to the sick and despondent its remedy, and offering it to those who have failed to find cure and rest in the place where Christian Science finds them.

And thus in the same spirit do Christian Scientists regard physicians, forgetting not that while they cannot work together at the same bedside, the physician has brought to the world the highest form of sincere desire for the good of humanity, and has done much, very much, for the alleviation of suffering, improvement of methods of living and sanitation. We would not if we could, put one straw in the way of any of the heroic efforts physicians are making for mankind to ward off pestilence and lighten the terrors of war. Christian Science does ask, and has the right to ask, a fair field in which to demonstrate its fitness to survive, and with this rests content to leave the issue at the bar of public opinion.

We cannot all at once gain the absolute, and inasmuch as the world each day presses its demands upon us, we must meet the issue as it comes, in a practical way and with the highest understanding that we have acquired. For this reason, while deploring the necessity for war and looking forward to the time when the brotherhood of man shall be established in fact as well as in name, Christian Scientists have bowed to the urgent need, lest a worse thing come upon us, and have contributed of their labor and money without stint in every call that has been made upon our patriotism. Their men are at the front and in the recruiting camps. Their women are working shoulder to shoulder with the patriotic women of every other religion or no religion. Their publications, which reach every corner of the civilized world, have upheld the war movement in no uncertain terms.

All this entitles Christian Scientists to no especial credit, for every good citizen is doing the same, but is said to disabuse the minds of your readers of the false notion that, because Christian Science has before it the ideal of a perfect state, its adherents are not willing to join hand and heart with every sincere soul, of whatever profession, race, or religion, in the cause of humanity and in the amelioration of suffering, poverty, oppression, and tyranny, looking forward to the better time when the world shall have learned its lesson; for on page 276 of Science and Health Mrs. Eddy says: "When the divine precepts are understood, they unfold the foundation of fellowship, in which one mind is not at war with another, but all have one Spirit, God, one intelligent source, in accordance with the Scriptural command: 'Let this Mind be in you, which was also in Christ Jesus.' "

✧

[Rose A. Lilly in *Detroit* (Mich.) *News-Tribune*]

In a recent review of a book there are some misleading references to Christian Science. This book does not set forth the teachings of Christian Science, but quite to the contrary, it misrepresents them.

For instance, Christian Science does not teach, as might be inferred from this review, that each "human being" has the power within himself to cure his ills. Christian Scientists do not claim for themselves any power apart from God, but are humble disciples of Christ Jesus, recognizing their



Digitized by Google

utter inability to do the healing works except as they have in them the Mind of Christ. This religion is the Science of Christianity taught and demonstrated by Christ Jesus over nineteen hundred years ago, and its healing is accomplished in the same manner as were the so-called miracles of the Nazarene, not only without resort to recognized material methods but without human will power or suggestion.

On the subject of mental healing Mrs. Eddy says on page x of the Preface to the Christian Science textbook, "Science and Health with Key to the Scriptures": "The first edition of Science and Health was published in 1875. Various books on mental healing have since been issued, most of them incorrect in theory and filled with plagiarisms from Science and Health. They regard the human mind as a healing agent, whereas this mind is not a factor in the Principle of Christian Science."

From the foregoing it will readily be seen that Christian Science does not teach that "everything desired may be attained;" nor does its practice assist in the indulgence of the various whims and fancies of the human mind. "The Science of mental practice," writes Mrs. Eddy on page 410 of Science and Health, "is susceptible of no misuse. Selfishness does not appear in the practice of Truth or Christian Science." In reiterating the assurance of the Master, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," Christian Science does not overlook the vital fact that to abide in the Christ includes the complete relinquishment of human, selfish desires, and its conscientious adherents rejoice in the humble sentiment expressed by this holiest of men: "Not my will, but thine, be done."

✧

[George C. Eames in *Lewiston* (Maine) *Journal*]

In a recent communication a correspondent has criticized what he believes to be Christian Science, but his conceptions of the subject are so far from the truth that some explanation is due your readers. His first mistaken concept, deduced from an unfinished quotation from page xi of the Preface of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, is that the primary object of Christian Science is to obtain health, whereas had he finished the paragraph he would have seen that "the physical healing of Christian Science" follows as a natural result from the reformation of the human consciousness. To quote the entire paragraph: "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or 'God with us,'—a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime,

> To preach deliverance to the captives [of sense],
> And recovering of sight to the blind,
> To set at liberty them that are bruised."

Our critic says that the advocates of Christian Science deny that sickness or disease ever existed. Christian Science does not deny that the beliefs of sin, disease, and death are held by the human mind, so called, but it does deny that they have any place in the infinite divine Mind, and that man in God's image can possess these errors. If this teaching seems inconsistent to our critic, it is because he does not see the distinction made by Christian Science between sinning, mortal man and man created in God's likeness. The truth of this teaching may best be proved by something practical,—the many cases of healing in our midst,—while it may be observed that the thought which opposes this teaching has never been known to heal a case. Jesus said, "By their fruits ye shall know them."

Our critic says, "Christ, the author of Christianity, died," and that "the followers of Christ died." He also says, "Every death of a Christian Scientist is a silent but unanswerable witness that Christian Science teaching is itself an error." To continue this line of reasoning, our critic must also conclude that he who said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die," was likewise in error. The teachings of Jesus on the subject of healing are too well known to require any defense by me, but it can be said that Christian Scientists, in the exercise of their religion, display a greater resemblance to the Christianity taught by Jesus than those of other sects who criticize it. Neither Mrs. Eddy nor any of her followers ever claimed that they would not pass through "the valley of the shadow of death." On page 427 of the Christian Science textbook Mrs. Eddy writes: "If man is never to overcome death, why do the Scriptures say, 'The last enemy that shall be destroyed is death'? The tenor of the Word shows that we shall obtain the victory over death in proportion as we overcome sin." Again on page 348 of the same book she says: "I have never supposed the world would immediately witness the full fruitage of Christian Science, or that sin, disease, and death would not be believed for an indefinite time; but this I do aver, that, as a result of teaching Christian Science, ethics and temperance have received an impulse, health has been restored, and longevity increased. If such are the present fruits, what will the harvest be, when this Science is more generally understood?"

✧

[Lloyd B. Coate in *Springfield* (Ohio) *Sun*]

In a recent issue Assistant Attorney-General Johnson is reported as saying to the suffragists that they had a Christian Science case,—"they only think they have one." We regret that so learned a man does not have a more intelligent concept of Christian Science. Such statements do not give a correct impression of this teaching. Christian Science classifies as real all that God made, all that expresses His nature and character, all that is eternal; it classifies as unreal all that He did not make,—sin, sickness, and death. It denies that sin, sickness, and death have any reality or any abiding place in the divine Mind, but it does not deny or claim that these conditions do not seem real to human experience. Christian Scientists heal the sick in the same way Christ Jesus taught and demonstrated,—by recognizing the supremacy of Spirit over every law of matter. Every instance of the healing of sin and disease through Christian Science is proof that these conditions have no origin in God.

✧

[From *The Christian Science Monitor*, Boston, U.S.A., Dec. 6, 1917]

Provision for the extension of the Christian Science Park, maintained by the Board of Directors of The First Church of Christ, Scientist, in Boston, in front of The Mother Church, is made in the proposed transfer of Norway Street, between Falmouth Street and Huntington Avenue, by the city of Boston to the church in exchange for a compensating amount of land to make possible the extension of Dalton Street to Huntington Avenue. Mayor Curley has directed that the Board of Street Commissioners proceed with the transaction, which was recommended by The Mother Church.



Digitized by Google

This change in the street layout will make it possible to plan an adequate administration building for the activities of the Christian Science movement now centered about the park. The executive offices of the church long ago outgrew their former quarters and for some time have been scattered, at great inconvenience to the work, through four different buildings.

According to the plans, The Mother Church will raze its buildings from 203 to 217 Huntington Avenue, and add this land with that now used as a part of Norway Street, to the Park. The buildings on the opposite side of Norway Street in this vicinity will be razed and an administration building erected in their place. By the change Dalton Street will become a continuous thoroughfare with Cumberland Street on the easterly side of Huntington Avenue, connecting indirectly with Boylston Street and Massachusetts Avenue.

By the arrangement The Christian Science Board of Directors agrees to pay one half of the cost of the street and improvement, provided that amount does not exceed $5000. It is estimated that the expense to the city will not exceed $4000.

John L. Bates, former Governor of Massachusetts, representing The Christian Science Board of Directors, explained the proposed improvements to the Board of Street Commissioners of Boston, and Frank A. Goodwin, acting chairman, sent this communication to the Mayor:—

"As a result of your request, I have examined the suggestions of former Gov. John L. Bates, representing The Christian Science Board of Directors, regarding developments in the neighborhood of the Christian Science church, and report as follows:—

"At present a part of Norway Street extends from Falmouth Street to Huntington Avenue and all the property abutting on said part of the street and for some distance in either direction is owned by the clients of Mr. Bates.

"It is suggested that this part of the street be destroyed and conveyed or be permitted to revert to the abutting owners, and in return an equal amount of land be conveyed to the city to make possible the extension of Dalton Street to Huntington Avenue.

"Dalton is the only parallel street to Massachusetts Avenue in this vicinity, and acts as an outlet for Scotia Street, Belvidere Street, St. Germain Street, and Dundee Street, connecting with Boylston Street and Massachusetts Avenue. From the standpoint of public convenience, the proposed extension of Dalton Street would give a better connection with Huntington Avenue than Norway Street, particularly as it would make a continuous thoroughfare with Cumberland Street, on the easterly side of Huntington Avenue.

"In connection with the proposed change, the large buildings, 203 to 217 Huntington Avenue, are to be torn down and the land added to the private park now maintained by The Christian Science Board of Directors, and the buildings on the opposite side of Norway Street are to be destroyed and an administration building to be erected in their place.

"The Christian Science Board of Directors agrees to pay as its share on the street and improvement one half the cost if that amount is not more than $5000. It is estimated that the street expense to the city will not be more than $4000.

"This would seem to be a very advantageous offer to the city."

In reply to the foregoing report, Mayor Curley has replied as follows:—

"Replying to your communication received, I beg to state that, in my opinion, it would be advisable to accept the recommendations made by the Hon. John L. Bates."

## Benevolent Funds of The Mother Church

"On behalf of the members of this church [Brisbane, Australia], I have much pleasure in inclosing herewith check for $59.03, being a contribution to the Real Estate and Benevolent Association funds, to be allotted as you deem advisable. We are grateful for the privilege afforded us to contribute to these funds and cooperate with you in the advancement of the great cause of Christian Science. Check for $36.45 is also inclosed, being a contribution to the War Relief fund."

"I beg to extend to you my heartfelt gratitude for the kindness and compassion which you have expressed toward me. The help has come at a propitious moment. You have been kind enough to help me in my distress, and I do not know how to express my gratitude. I and my children pray that you may be rewarded with many blessings."

"Second Church of Christ, Scientist, of Los Angeles, Cal., herewith sends its check for fifteen hundred dollars on its pledge of ten thousand dollars to the Benevolent Association and Real Estate funds."

"The inclosed check for $31.50 is a gift from a group of Scientists with whom I am associated. We have been working for about two years at Jenkins, Kentucky, a modern coal mining town, and have been greatly helped in our journey from sense to Soul. Please apply this to the three objects for which funds have been established,—Benevolent Association fund, Real Estate fund, War Relief fund,—and one subscription, six months, to *Le Héraut de Christian Science.*"

"At a recent meeting First Church of Christ, Scientist, of Oregon City, Oregon, decided upon a systematic plan, whereby one collection each month will be devoted to the funds maintained by The Mother Church,—the War Relief, Real Estate, and Benevolent Association funds. We are inclosing two drafts, one for fifty dollars from the church and another for three dollars from the Sunday school. We wish to express our gratitude for the privilege of cooperating with the Board of Directors of The Mother Church in this work. It is gratifying to know that our War Relief fund is being handled with wisdom and discretion by those who are lovingly giving their efforts in this cause."

"At the annual association meeting it was unanimously voted to take a collection as a further expression of interest in and desire to assist the Christian Science Benevolent Association and Real Estate funds, realizing more and more how important it is that these funds be made complete. Although most of the members have previously contributed through their various churches, they are sending the inclosed check of three hundred and thirty-one dollars with the full expectation of continuing their contributions from time to time, as long as there seems a need."

"At the association meeting the proposal was unanimously and lovingly indorsed that we participate in the privilege of contributing to the Christian Science Benevolent Association fund and also to the Real Estate fund. Therefore, with this action, we inclose check for two hundred dollars, and we know and are sure that this great activity, together with all others of The Mother Church and its Board of Directors, has our hearty and loving support, and cooperation with our gratitude to our beloved Leader, Mary Baker Eddy, for the many channels provided for us in Christian Science to bless humanity."



Digitized by Google

# Christian Science Sentinel

Founded, 1898, by Mary Baker Eddy

Published every Saturday by

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

WILLIAM P. MCKENZIE ANNIE M. KNOTT. WILLIAM D. MCCRACKAN

*Editor and Associate Editors*

Entered at Boston, Massachusetts, post office as second-class matter


# Editorial

## Mother and Child

SPEAKING humanly Mrs. Eddy says in "Miscellaneous Writings" (p. 253): "A mother's love touches the heart of God, and should it not appeal to human sympathy?" Then rising to metaphysical meanings she continues: "Do the children of this period dream of the spiritual Mother's sore travail, through the long night, that has opened their eyes to the light of Christian Science?"

Mary of Nazareth, when the days of purification required by the Mosaic law were accomplished, brought her child to the temple "to present him to the Lord," and thither at the right time came Simeon led by Spirit; for it was "revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ." He prophesied of the child in words at which the mother marveled as he blessed God, saying, "Mine eyes have seen thy salvation . . . a light to lighten the Gentiles, and the glory of thy people Israel."

He declared that the child would be "for a sign which shall be spoken against," and to the mother said, "Yea, a sword shall pierce through thy own soul also." Mother and child—the sword and the cross—agony and sacrifice to human sense; here is the mystery whereby heaven is being reached to-day by mothers and sons who count not their own lives dear unto themselves, but are making sacrifice for the salvation of the world. And how is heaven brought nigh? Because in metaphysics sword and cross means purification and resurrection, victory and ascension.

The Bethlehem babe had been welcomed by the shepherds who heard the heavenly host choiring celestial joy; adored by the wise men star-guided to his lowly couch; welcomed also with prophetic words by Simeon the seer and Anna the prophetess, yet he must be hurriedly carried on his mother's palpitant breast away from murderous Herod to the safety of ancient Egypt. Thence returning he grew up until once again he came to the temple to become at twelve years of age a son of the law, and there he found his work, saying to his questioning mother, "Wist ye not that I must be about my Father's business?"

Did Mary question further about his work as a man, his teaching, his healing? Did she value his courage? Surely, for she herself had courage,—she stood by the cross. Then came the triumph, the exultation of the resurrection, and the meaning of many things made known by the victory over death. But the world knew not how to keep this faith once delivered unto the saints.

So once again, in the fullness of time, the spiritual idea appeared as a star, shall we say, when Mary Baker Eddy found her healing. Thus she wrote in "Christ and Christmas":—

O'er the grim night of chaos shone
One lone, brave star.

Did this star lead her to seek and find the divine Principle whereof the healing was evidence and so become Discoverer of Christian Science, the second appearing or presence of the healing Christ? This at least she wrote concerning Christmas (Miscellany, p. 262): "I celebrate Christmas with my soul, my spiritual sense, and so commemorate the entrance into human understanding of the Christ conceived of Spirit, of God and not of a woman—as the birth of Truth, the dawn of divine Love breaking upon the gloom of matter and evil with the glory of infinite being."

This spiritual idea which when understood is to rule all the nations with absolute righteousness, had to be by the Discoverer cared for, even as a child is nurtured. There was the sword, too, and also the cross—the world's unbelief, and outpouring of hate, the venom of the dragon. No doubt her own words sung themselves in her heart like a constant prayer to Mind: "Keep thou my child on upward wing to-night." Also a day came when she changed the last line of this poem (Poems, pp. 4, 5), which had only expressed hope in speaking of "far off rest," to the peaceful certainty implied in the words, "And mother finds her home and heav'nly rest." Then had come the time when it was as if the child, the spiritual idea, was helping the one who had with mother-like devotion cared for it. One of the closing stanzas of the poem "Christ and Christmas" by Mrs. Eddy reads:—

For Christian Science brings to view
The great I Am,—
Omniscient power,—gleaming through
Mind, mother, man.

WILLIAM P. MCKENZIE.

## The Star in the West

WHEN Jesus was born, certain wise men came to search for him in Jerusalem. They had "seen his star in the east," —but they traveled west. Thus was started that Westward Ho! of spiritual progress which has carried Christianity steadily forward until the setting sun has become the rising sun, and East and West are united in one eternal day. Westward from Palestine did the advancing thought of humanity take its way, by states and stages across Europe to the Atlantic Ocean. At the water's edge the advancing host made sail and landed on the Western Hemisphere to further the gospel announced to the wise men and the shepherds, and on the American continent came the discovery of Christian Science by Mary Baker Eddy. "The star of Bethlehem is the star of Boston," Mrs. Eddy writes on page 320 of "Miscellaneous Writings," "high in the zenith of Truth's domain, that looketh down on the long night of human beliefs, to pierce the darkness and melt into dawn." To uphold the star of Bethlehem and Boston is to uphold the standard of the flag of righteousness. The star in the East has become the star in the West.

In the Western world the star and the eagle symbolize the most exalted ideals of men. As the eagle perched upon a rock looks out, penetrating the distant view with a shining, alert, and keen eye, so does the star gleam out of the dark night and brighten the highway. The tireless flight of the eagle typifies the aspiration of man for freedom, whereby his superior qualities rise above the lower elements and he soars into the upper airs of God which are free from the inharmonies of the flesh. This spiritual soaring brings the blessing contained in the psalmist's words, "Thy youth is renewed like the eagle's."

The star in the West guides the men who are upholding the starry standard of freedom with the spiritual sight of the eagle soaring overhead, guiding the higher motives of men to the goal of one country, God's country; one land, heaven on earth; one sea, the heavenly sea of harmony; one



Digitized by Google

man, God's image and likeness; one God, unchangeable Principle, governing the universe. The star in the West also records the discovery of Christian Science and the labors of love of its Founder, Mary Baker Eddy. It typifies the purity of her motive, the brilliancy of her diction, the clearness of her logic. It sets forth the jewel nature of her gift to the world, and points to a new world of regenerated lives. In "Christ and Christmas" we read:—

> Thus olden faith's pale star now blends
> In seven-hued white!
> Life, without birth and without end,
> Emitting light!

The star in the West is the twinkling star in the twilight which guides the faithful shepherd of to-day into the spiritual light where there is no night, revealing the scientific method of how to be born anew, ushering in the Christ to the consciousness which is spiritually receptive. This star also clarifies the true organization of Church, explaining what The Mother Church stands for, and marks the inspired interpretation of the Scriptures with the piercing-eyed perception of spiritual influence. It is the day-star from on high guiding the brave above the cross to the crown of rejoicing. Christian Scientists are the people who are receptive to that Christian healing of sin, sickness, and death, which has been restored to humanity by their beloved Leader. Those who have received the benefits of the healing star have the opportunity to be like twinkling stars radiating this healing power throughout all the earth, and to be the stars shining in God's firmament, eternal harmony. In the book of Daniel we read, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

This blessed star, preeminent for beauty, is also powerfully practical. It is science and demonstration in one, teaching and proof. It not only draws the wise men from the East to the West but also directs them to spread their gifts before the mother and child. It calls for active participation in lighting the world with the rays of God's mercy; for the love of light is the love of might directed by spiritual understanding. Its "Glory to God in the highest" is to-day an actual reliance within man's consciousness, for in the heights is the transfigured man who knows only God and obeys Him. The glorified man shines resplendent in the universe of Spirit, on whose brow sits the starry gem of the diadem of love in a brilliant crown of righteousness.

Thus at length the city which "lieth foursquare" opens its gates "westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony" (Science and Health, p. 575). The star in the East and the star in the West, the star of Bethlehem and the star of Boston, are welding the world in one, in the perfect unity of God's universe.

WILLIAM D. MCCRACKAN.

## Children

IN the forty-fifth psalm we have a wonderful presentation of the spiritual idea, which marks a strong contrast between mortal concepts and that which is conceived of Spirit. The psalmist tells us that he is "inditing a good matter," and he surely is. He says of the ideal man: "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever." He then goes on to point out the spiritual weapons used by this divine idea, and tells of the prosperity which abides continually with him because of "truth and meekness and righteousness," and of the gladness which is his because he loves righteousness and hates wickedness.

Christian Scientists who are parents know the vital importance of instructing their children in the Scriptures at home, in addition to all that is done for them in the Sunday school. In the Old Testament we find constant admonitions to parents to teach their children the ever presence and all-power of God, and above all else the necessity for obedience to His law. Here it is well to remember that even a thorough acquaintance with the law of God without obedience thereto would be of no avail, nay, it might even beget self-righteousness and vanity, mental conditions against which both adults and children need to guard themselves. It matters not whether we are dealing with sin or sickness, the question is not how much we know about the truth which destroys it but how much of this truth we are demonstrating, and we cannot too often remind the children of this.

We sometimes hear the argument that it is undesirable to tell children about evil, and it may be said that this need never be done if obedience to right were insisted upon by parents and teachers at every step of the way; nevertheless, if unwillingness to obey the divine law presents itself either in the home or in the Sunday school it must be fearlessly met and destroyed by the understanding of Truth. On page 235 of Miscellany Mrs. Eddy deals with this subject in a short article called "Inconsistency," and she illustrates the necessity for uncovering error by a reference to mathematics and presents this question from the standpoint of a mother. "Can I teach my child the correct numeration of numbers and never name a cipher?" This our wise Leader answers by saying, "Knowing that she cannot do this in mathematics, she should know that it cannot be done in metaphysics, and so she should definitely name the error, uncover it, and teach truth scientifically."

The experiences of the present day make it very clear that nothing less than obedience to divine law can save the world, and the perfect obedience needed is impossible without purity and spirituality. Christian Scientists discover this fact in their efforts to heal themselves and others, and they thus learn that what applies in an individual case is no less applicable in dealing with world problems. It would be considered both wicked and cruel to send children out into the cold without sufficient clothing, or to neglect their human needs in any other way, but what of the more serious question of sending them out into the midst of the mortal beliefs of impurity, dishonesty, and selfishness and never teaching them the need of spiritual protection, without which they are never safe, but with which, thank God, they are as safe as was Daniel in the den of lions.

To declare the truth for children without demanding obedience to it, might make them moral weaklings, which would be the case if they were never taught to take their part in the duties of the home and thus get ready for taking their share in the larger problems which include all mankind. It is now very generally admitted that the hard experiences of the present time will have the effect of bringing out a stronger and more self-denying type of manhood and womanhood, and the children should not be allowed to shirk their part in the needed preparation for the service of God and humanity which is even to-day offering such glorious opportunities for rising above everything that would limit and cramp the unfoldment of humanity into the divine likeness. Above all else moral purity is needed, its light shining so clear and bright in the home and community, and even on the battlefields, that those who see it will turn away with loathing from moral uncleanness, whether expressed in thought, word,



Digitized by Google

or deed. Nothing finer can be found in poetry than Tennyson's words which tell us of the knight whose

> strength was as the strength of ten
> Because his heart was pure.

In helping our children to gird on their spiritual armor we can never do better than direct their thought to the ideal man expressed through Christ Jesus. We read of his perfect obedience to divine law from his boyhood up, and because of this we need not wonder that when he stilled the storm on the Sea of Galilee the astonished fishermen remarked that even the winds and waves obeyed him. He had early learned what it meant to be master of himself, and so all Christendom to-day honors him as the one most worthy to be called Master and Teacher.

In his epistle to the Ephesians St. Paul says: "Children, obey your parents in the Lord: for this is right. . . . That it may be well with thee, and thou mayest live long on the earth." Then he points out the duties of parents and immediately follows with the demand for all to put on "the whole armour of God," that thus they may be prepared to "stand" at all times. Because of our great love for children we surely cannot fail in doing our very best for them, which means arming them with the truth which is a certain defense at all times and under all circumstances.

ANNIE M. KNOTT.



# Among the Churches

## Current Notes

HELENA, MONT.—The first unit of the Christian Science church edifice in this city is completed, and services will be held there for the first time next Sunday [Oct. 28]. It is located at the corner of Sixth Avenue and Rodney Street and has a seating capacity of one hundred and seventy-five. Owing to the expense entailed and present building conditions, it was decided to build only the Sunday school unit this year. Work was begun about July 1, and has cost close to ten thousand dollars. The funds that have been provided by voluntary subscriptions from those who have been benefited by Christian Science, according to one of the congregation, are more than sufficient to pay all indebtedness incurred, and as soon as the contracts have been completed and the building is formally accepted, it will stand free from debt. First Church of Christ, Scientist, which was organized in the spring of 1900, has held its services in the Unitarian church for several years.—*Helena Independent.*

SAN DIEGO, CAL.—Last Sunday [Nov. 11] services were held at Camp Kearny under the direction of the Christian Science churches of San Diego. At this first service held in Y. M. C. A. hut No. 3, at least two hundred soldiers were present. Arrangements have been completed to hold these services every Sunday morning at nine o'clock. Headquarters have been established at 137 Broadway, Spreckels Theater Building, by the Army and Navy committee of the Christian Science churches in San Diego, acting for the Christian Science churches and societies of southern California.—*San Diego Union.*

NEILLSVILLE, WIS.—Last Sunday [Nov. 11] the Christian Science Society dedicated its new church home. Two services were held, and the offerings, which amounted to fifty dollars, were donated to the War Relief fund. The building cost approximately seventy-five hundred dollars.

*The Neillsville Times.*

GALVESTON, TEXAS.—Without formal ceremony the services of First Church of Christ, Scientist, were held yesterday [Oct. 7] in the new church edifice at Twenty-seventh Street and Avenue O. The church was constructed at a cost of about forty-five thousand dollars. It is a two-story structure, the first floor containing the Sunday school room and reception hall, and the second floor the auditorium. The grounds will be made into a lawn beautified with flowers and shrubbery.—*The Galveston News.*

NEW ROCHELLE, N. Y.—On the site of the old structure a new edifice to meet the needs of the rapidly growing congregation of First Church of Christ, Scientist, is being erected. The Sunday school is designed to accommodate about five hundred children, and the auditorium has a seating capacity of five hundred.—*New Rochelle Star.*



# The Lectures

SANTA CRUZ, CAL. (First Church).—Charles I. Ohrenstein, lecturer; introduced by Mrs. Blanche Anderson Rittenhouse, who said in part:—

Many times in the past five years has memory brought before me a certain familiar and well-loved scene. It is the advanced research room of a great university, and around its long table, strewn with maps and documents, is gathered a group of earnest workers—teachers of history, economics, and sociology—many of them bearing distinguished names in the great world of scholarship.

Many topics were discussed around that table, but the question which arose spontaneously to the lips at the close of every debate, in every attempt to formulate a law or enunciate a principle, sounded simple enough: "Is there, can there be, a science of history?" It was very far from being either simple or academic, for in reality it means this: Is this life of man on the earth governed by any discoverable law? In all his varied activities can we discern any central Principle which explains his past or governs his future? But however far the question was pressed, however eager or impassioned the debate, in the end all leaned back, beaten and baffled, to acknowledge that of all the creatures in this world, man, who alone can conceive of law—the beneficence of law—cannot govern his own life by law and is the helpless product of chance and circumstance. It was a reluctant and very sorrowful admission; for to declare that there is no Principle governing this life of ours is to declare that there is no God—an admission that confounds the thought of man in its very utterance and shuts every door of hope and deliverance in his face.

A Judean peasant had practically demonstrated the existence of such a law two thousand years before; and at the very time of which I speak a devout New England woman was stating that law again in the very terms of the scientific method, and was invoking the final test of that method—practical demonstration; but she did not come in the line of the schools. They could not "hear" her words, and so they asked of her the same question that was asked of the great Wayshower twenty centuries before: "Can there any good thing come out of Nazareth?"

Speaking not only for myself but for a great multitude of others, I would express my joy that I have lived to hear that law stated again and to see it actually demonstrated in my own experience. It has transformed the path of life from a blind alley against which the baffled thought beat itself in vain to a clear highway, whereon it may advance to fair and fruitful and harmonious living.—*Santa Cruz Sentinel.*



Digitized by Google

VINITA, OKLA. (Society).—Clarence W. Chadwick, lecturer; introduced by F. S. E. Amos, editor of the *Leader*, who said in part:—

When I received my first diploma from a little Methodist college in Texas the seal stamped upon it bore this device: *Omnia probate; bonum tenete*—"Prove all things; hold fast that which is good." This statement from the New Testament is one which the passing years accent for me and for every other student of this institution left to ponder over it.

Christian Science is a religion which appeals with especial force to thinking people, to those of inquiring mind. It is a religion which warms the hearts of those who love truth and righteousness. We know that those who know most about it and practice it most faithfully have found the path which leads to peace.

YORK, ENGLAND (Society).—John W. Doorly, lecturer; introduced by Arthur E. Jennings, who said in part:—

The Master's loving invitation and appeal, "Take my yoke upon you, and learn of me," promises the same help and comfort to-day that it did two thousand years ago. To learn of him is to come to the knowledge of the truth, to the understanding of the power of the Christ. That this same truth is in operation to-day is evident to Christian Scientists who have proved it in the healing of the sick and reforming of the sinner. As a result of the study of the Bible in the light of this truth and of the practice of Christian Science, they have found that the same law governs them which governed the lives of Noah, Abraham, Moses, Jacob, Joseph, David, Samuel, and the prophets, and they have found that this truth is the Science which the Master and all his true followers have demonstrated. The injunction to heal the sick and reform the sinner by spiritual means was given to all mankind, and it is possible for every one to have the Mind of Christ who will learn to think after Christ.

ADRIAN, MICH. (First Church).—William D. Kilpatrick, lecturer; introduced by Jerome N. Moran, who said in part:—

I think I am safe in saying that the teaching of all Christian denominations is that God is omnipotent and omnipresent, and that we enter into the kingdom of heaven through drawing nearer day by day to the standard set by the Master for us to follow; and when this has been reached "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." This is all in harmony with the teaching of Christian Science. All that Christian Science claims to do is to lift this teaching out of theory into practice.

PARKERSBURG, W. VA. (First Church).—Virgil O. Strickler, lecturer; introduced by Capt. James T. Piggott, Past Commander of the Department of West Virginia G. A. R., who said in part:—

We learn from the Scriptures that when Jesus of Nazareth came preaching the gospel of the kingdom of heaven, the people failed to comprehend his teaching. However, he succeeded in gathering around him a few persons from the humble walks of life, who after a time were able to comprehend in a measure the truths which he taught. Among other things he taught that certain signs would follow them that believed, or understood, his doctrines, and among these signs were the restoring of sight to the blind, hearing to the deaf, feet to the lame, and life to the dead. But the masses of the people misapprehended his teachings and misconstrued his healing works, or proofs of his gospel, attributing his demonstrations to "Beelzebub the prince of the devils." The same doctrines and proofs are now being proclaimed by Christian Scientists; and many, as in Jesus' time, misapprehend the teachings and misconstrue the demonstrations, attributing the healing of the sick to other causes.

NORFOLK, VA. (First Church).—George Shaw Cook, lecturer; introduced by William Clair Johnson, who said in part:—

Most of us are searching for happiness in some form or other, but how few of us understand what it is that constitutes real happiness; how few of us are willing to admit that what we think will make us happy, perhaps is not what will satisfy us at all. We read in the gospel of Matthew, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Christian Scientists are proving that in proportion as their fervent prayer is to know more about God, and as they practice what they already know, in that proportion will their daily needs be met.

NORWICH, CONN. (Society).—Frank Bell, lecturer; introduced by Edward L. Root, who said in part:—

It is recorded in the gospel of St. John that after having given final instruction, admonition, and counsel to his followers just previous to his crucifixion, Jesus said he had yet many things to tell them, but they could not bear them at that time. He promised, however, that after his going away he would send them the Comforter, whom he designated "the Spirit of truth." This Comforter, he promised, should teach them all things, bring all things which he had told them to their remembrance, and guide them "into all truth." In the Science of Christianity revealed to this age by Mrs. Eddy, Christian Scientists recognize the fulfillment of Jesus' promise. They give as a reason for the hope that is in them their healing of sickness and sin through the understanding of this "Spirit of truth," and rejoice that they are enabled, as St. Paul has said, "to comfort them which are in any trouble," by the same comfort wherewith they themselves "are comforted of God."

MILFORD, N. H. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Homer F. Chase, who said in part:—

Christian Science comes to this age to bring to man's thought the reality of spiritual things, the presence and all-power of spiritual law, proving that in the degree the individual puts his daily life in tune with this law of Spirit, in that same degree will good come to him, to the end that the sweet harmonies of life may be experienced.

*The Milford Cabinet.*

✧

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ILLINOIS—Springfield (note correction): Church Edifice, Second and Edwards Streets, 8:15 p.m., Dec. 21 and 22.

MARYLAND—Baltimore (First and Second Churches): The Garden Theater, Lexington Street, 3:30 p.m., Dec. 30.

MINNESOTA—Minneapolis (Sixth Church): Auditorium, Nicollet Avenue and Eleventh Street, 8 p.m., Dec. 27.

NEW JERSEY—Hammonton: Eagle Theater, Vine Street, above Second Street, 3:30 p.m., Dec. 30.

Red Bank: Eisner Building, 54 Broad Street, 8:15 p.m., Dec. 29.

OKLAHOMA—Bartlesville: Odeon Theater, 3 p.m., Dec. 30.

OREGON—Corvallis: Majestic Theater, 3 p.m., Jan. 6.

TEXAS—El Paso: Texas Grand Theater, 8 p.m., Jan. 3.



Digitized by Google

# Testimonies of Healing

I had never heard much about Christian Science until June, 1916, when my sister, who had just returned from California, came to visit me. Several years before, feeling that I could not stand city life any longer, I went to the country, expecting to find health and happiness. I married into a family of God-loving and hard working people, and my husband and I lived on a farm. All seemed serene, but the health and happiness I thought would follow did not. Headaches and bowel trouble of many years' standing continued, and rheumatism set in. I took medicine every day and visited doctors from time to time. Normally my disposition was lively and pleasant, but I was becoming intolerant and faultfinding. Getting more unhappy and discordant, I besought my friends to help me overcome my faults; but they knew not how, for they were in the same mental condition as I was, believing that God sent all things, good and bad, for a wise purpose.

Then my dear sister arrived with the message of Christian Science, and a glorious spiritual uplift followed as I gained some understanding of it. I wanted to give it to every one, but to my amazement with but few exceptions all were offended. Early in July an attack of rheumatism came on, and for a few days the suffering was intense. My husband urged me to have a doctor, but I would not. Instead of leaning on God, however, I was using will power and of course getting worse. On Sunday my husband had to dress me, and though at first I felt I could not go to church I finally decided to do so, though the nearest Christian Science church is over twenty-five miles away. I will not dwell on the agony endured before arriving at the little church. It was communion Sunday, and such love and peace reigned there that during the reading of Science and Health with its wonderful messages of truth all pain left me.

Not only has my healing been permanent, but other discordant conditions have been overcome through Christian Science. The muscles of my leg became contracted and finally snapped, so that I was unable to walk, and was also in great pain, until a dear friend gave me a Christian Science treatment, after which I began to walk at once. The leg remained discolored and swollen for two weeks, but there was no more pain. A growth developed in my breast; but although my mother had passed on from such a condition and I had a latent fear that the same would happen to me, when this growth appeared I had no fear of it. At the time I was in a worried, jealous, and discordant condition, due to family and business troubles, so my prayer was for relief from that state of mind. After treating myself as taught by our beloved Leader in Science and Health, the discordant mental condition was overcome, and in a few weeks the growth also disappeared. I am very grateful for the many blessings I have received through the application of Christian Science.

Several years before coming into Christian Science I attended regularly a Bible class, but I never understood the Bible until I received the key through Christian Science. I always thought a Christian meant a Gentile who believed in Jesus, but now I know one is a Christian only to the extent that he does the works commanded by Christ Jesus. This testimony is given with the hope that it may benefit some one, and with deep gratitude to our revered Leader, Mary Baker Eddy, to whom the world owes everlasting gratitude for Science and Health with its true interpretation of the Bible, which enables us to know that God is an ever present help in trouble. I am grateful for the church services and literature, and pray daily that I may progress, and thereby express more of that Mind which was in Christ Jesus. My heart is filled with thankfulness to God for sending us Mrs. Eddy with the promised Comforter, divine Science.—CHRISTINE PLUSCH, Catskill, N. Y.

✧

Christian Science was first brought to my notice about thirteen years ago through the healing of my wife of acute lung trouble. While willing to admit that she had been healed, and that almost instantaneously, I was prone to believe the healing had come from some other source than divine Mind.

During the next few years my wife steadfastly endeavored to gain a clearer understanding of Christian Science through the study of the Bible, together with the textbook, "Science and Health with Key to the Scriptures," but I, not yet knowing the richness of the great treasures God had in store for me, simply lay idle. Then dawned that happy day in which our baby boy came to dwell with us, and as I now fully recognize, came through the tender protection of divine Love. When he was about a year and a half old, a change in my work necessitated our moving to a town some distance away, and soon after our arrival there the little fellow contracted a severe case of membranous croup. Being unaware of the fact that, as Mrs. Eddy tells us on page 494 of Science and Health, "divine Love always has met and always will meet every human need," I began to seek relief for him through material remedies.

My wife held firmly to the thought that Christian Science was the only remedy, but finally consented that I try the medicine I had purchased at the drug store. Here I learned my first important lesson in Christian Science, namely, "No man can serve two masters;" for almost immediately with the application of the medicine the little fellow became dangerously ill. At this juncture my wife declared she would have the assistance of a practitioner even if she had to go many miles for it, but she soon located one only a short distance from the hotel where we were stopping. Our hearts were filled with joy when, soon after the practitioner began to treat the boy, what seemed to be choking him was expelled from his throat and he began at once to improve. In a short time he was restored to perfect health, and to-day, although only four years old, he is able to make many of his own demonstrations.

Since this healing I have been striving to realize each day that "now are we the sons of God." I am deeply grateful for the many blessings gained through the study and application of Christian Science, and to Mrs. Eddy, whose untiring efforts gave to us this blessed truth.

A. T. MALONE, Perry, Iowa.

✧

I am very thankful for Christian Science and for the many blessings that have come to my husband and myself through its teaching. Some years ago a very dear friend who was visiting in our home told me of its healing power and what a wonderful help it had been to her. I was having, to mortal sense, a very unpleasant experience from an eruption on my hands, and shall never forget in what a sweet way she asked me why I did not see a Christian Science practitioner, since most everything else had been tried. After her departure some weeks passed before I decided to do this; then I asked for help and in a week was healed.

Time passed and again I went to a practitioner for physical healing alone; then four years ago I really wanted to find peace, and I have most truly found a religion that can be lived each day. For the many healings that have been



Digitized by Google

ours, I am grateful, but I am most thankful for the spiritual uplift and the understanding that God gives only good. I am always glad to be able to say to mankind as did Peter, "Such as I have give I thee," and I realize more fully each day that I have much to give. It is such happiness to have that peace "which passeth all understanding." For our literature, the reading rooms, and the services I am grateful, and it is a privilege to attend the lectures, but I am more thankful than I can find words to express for Mrs. Eddy's ability to make us understand the promises given us in the Bible. I hope to be worthy of being called a Christian Scientist.—WINNIE PHILLIPS STEVENS, Ypsilanti, Mich.

✧

It is with the deepest gratitude to God that I acknowledge the many blessings which have been conferred upon my wife, my children, and myself through Christian Science, as the result of the loving help of a practitioner and the study of Science and Health.

My wife and I have both been cured of lung trouble, and I have also been healed of hemorrhage of the bowels,—a disorder of years' duration. Our youngest child has been healed of infantile paralysis, and our eldest of various illnesses. Christian Science is my standby in business life, and has been the means of my overcoming many difficulties in connection with my work. Our gratitude is indeed great to Mrs. Eddy for her wonderful book "Science and Health with Key to the Scriptures."—ALBERT E. KEARNEY, Hurstville, New South Wales, Australia.

✧

I wish to set down in words, as well as I can, my unbounded gratitude for Christian Science, that gift of God which was presented to me as a healing law about nine years ago, and which has continued to bless and benefit me in increasing measure since that time. I am a professional violinist. In the early part of 1907 I was seized, in the midst of a busy season, with some kind of rheumatic trouble. Together with this a severe inflammation developed in the left hand, amounting to an infection within the joint at the base of the thumb. For over three months daily visits were made to one of the best physicians in this city. I had all sorts of electric, X-ray, and drug treatments, and also submitted to an operation, but there was little improvement. The doctor told me that even though I should recover, I would be liable to a return of the trouble and my usefulness as a musician would be impaired.

I had a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which a friend had given me about a year before, and during the long nights when the pain kept me awake I would read it. One afternoon on leaving the doctor's office I decided it was useless to continue with him and resolved to go to a Christian Science practitioner. The next day I attended Sunday service in one of the Christian Science churches of Chicago, and was so uplifted by what was read there that my entire thought was changed. It seemed almost as if a voice whispered in my ear that I was surely going to be well and happy and whole like the people who were sitting around me. I went home, stripped the bandages from my hand, washed away the applications, and from that time commenced to improve.

Within a few days a lady telephoned to me that a new Christian Science church was being formed in this city, and she wanted to engage me to play, as they had no organ. I told her of my condition, but she assured me that I could take the engagement. I held this position for four years, until the congregation secured their own edifice and an organ. In two weeks my hand was completely restored, and I have not had a return of the trouble. Technical command of my instrument was also fully restored. Six months later, through reading Science and Health, I was also freed from the bondage of the cigarette habit, after having smoked for fifteen years.

I rejoice and praise God that I know something of Christian Science. It is blessing me daily in my profession and is showing me how to go. It has opened my understanding so that I can comprehend the Scriptures, and it has given me happiness and peace. Words can but poorly express my gratitude to our beloved Leader, Mrs. Eddy, whose untiring effort brought the truth to me and to all men. I also feel that I owe profound thankfulness to the master Scientist, Jesus the Christ, and to our loving Father-Mother God.

LEON MARX, Chicago, Ill.

✧

[Translated from the German]

It is with a heart grateful to God, the omnipresent and all-loving One, and also to our noble Leader, Mrs. Eddy, through whom the understanding of God as the only power has been made possible for us, that I wish to testify to the many blessings which I have received through Christian Science. It was not through illness that I was led to a knowledge of this truth and its blessed activities; it was the "still small voice" which brought the joyous message that God is Love and good only, and that He is the only power.

I was a seeker after God, but the God of the Old Testament had remained a stranger to me, as I failed to see in Him anything but the punishing avenger; but words such as, "Love your enemies;" "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" "He that is without sin among you, let him first cast a stone," awakened in me a deep yearning to know more of this greatest of all men who ever lived on earth. I then heard of Christian Science, and a sacred peace came into my heart. I felt secure under God's protection, and in the happy thought that no evil could come nigh me if I remained "under the shadow of the Almighty." Of this I have had innumerable proofs both in a physical and in a mental way, and I would like to make special mention of one demonstration by way of acknowledgment of my indebtedness and in order to show my dear fellow beings how close at hand is the help divine, if we but remain conscious of this fact.

Before the war I used to ride on horseback almost daily, and one morning rode out despite the fact that there had been a heavy rain during the night. Having been given a new attendant, I felt somewhat uneasy, and this condition was communicated to the horse; still I went on riding cheerfully. After a while I put my horse in full gallop, regardless of the fact that I was on wet clay soil. The horse slipped and fell, and I fell to the ground head foremost. I heard the screams of two ladies who had been walking in my direction, but in falling realized that I was always God's child, that divine Love was protecting me, hence I could not come to harm; and so it proved to be. I got up at once without aid, shook the dirt off my suit, and walked toward the ladies who were covering their faces with their hands. According to their sense of things, I was being dragged from under the horse. I asked them to calm themselves and to be assured that, thanks be to God, I was unhurt. They scarcely believed this to be possible, as the fall which they had witnessed had appeared to them a fatal one. In confirmation of my words and of the fact that I was unharmed, I took my horse by the bridle and walked back with them, filled with humility and gratitude for God's omnipresent power.



Digitized by Google

I used to suffer with colds of all kinds, but this tendency has entirely disappeared, as I do not any more ascribe power to the atmosphere, but look to God, the creator of all good. Although I am still going through trials of one kind or another, and dark hours occasionally seem to hold sway over me, I value even these experiences, for they have strengthened me in my trust that God leadeth everything toward good and that His love is an inexhaustible source of supply for our needs.

My heart is full of gratitude to God for all the help and the blessings which have come to me, and which I am receiving daily and shall continue to receive. My most sincere desire is to make steady progress on the way which leadeth unto Truth, and to grow in the understanding of God's omnipotence, wisdom, and love.

JENNY GOLDSTEIN, Posen, Germany.

✧

I wish to express my gratitude for the understanding of Truth and Love that has come to this age through the study and practice of Christian Science. I did not come to it for physical healing, but for a knowledge of God, good, which the material sciences could not give. I was hungering and thirsting and found the living water. I had no understanding of Christian Science when I first attended a Sunday service, but I received so much good from hearing the Lesson-Sermon that I was healed of a chronic disease from which I had suffered since childhood. Then I began to study for myself. Words cannot express my joy at finding this truth that heals all our diseases. My prayer is that I may give and love more, and be more active in serving the cause of Christian Science.—GRACE A. DIEHL, Columbus, Ohio.

✧

Every day seems to increase my thankfulness for Christian Science, and makes me appreciate more its practical, helpful teaching, which I can apply to all my problems, big or little, domestic, social, and business. Christian Science makes religion a joyful service, not one of intimidation. It does not threaten with pains and penalties or rob one of a single legitimate pleasure. The word science used to seem to me unsuitable as applied to religion, but I now understand that no word could be more appropriate. Its meaning according to the dictionary is "exact knowledge," and it is that more exact knowledge of God, divine Principle, and of man in His image and likeness, which has brought harmony and happiness into my life in such large measure.

No words can ever adequately express my gratitude to Mrs. Eddy. Just as the word science is happy in the connection I have just mentioned, so is the title "Key to the Scriptures" applicable to Science and Health. To me it has converted the Bible, which I am ashamed to admit had become dry as dust through superficial reading and long neglect, into a book full of beautiful teaching. Now I read it daily and always gladly, and it is continually yielding fresh truths and more beautiful meanings, inspiring me with higher ideals of life and living, and helping me, in some measure at any rate, to demonstrate them in daily life.

It is five years since Christian Science came to me and my household, and we have had innumerable proofs of its power to heal physical troubles. In all this time I have been only two or three days away from business on account of sickness. During the last three years I have gone through a period of exceptional difficulty in my business affairs, and though at first I was tempted to believe that it would be impossible for me to cope with it, I was soon able to realize that divine Mind rules, governs, and supports us in all righteous effort. Since then I have had very little difficulty in carrying on my business, in spite of the fact that I am over threescore years of age and was preparing before the war, after a strenuous business life of more than forty years, to transfer some of my more active duties and enjoy more leisure. That I have been able to do so much, and that I feel perfectly "fit" and well, is beyond doubt due to Christian Science.

With a very full and grateful heart I can say, "I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations."

HENRY ERNEST HOLLIS, Glasgow, Scotland.

✧

Nine years ago I turned to Christian Science for physical healing, after spending the greater part of my life in sickness and intense suffering, all the time possessing a discordant, unhappy condition of thought. From childhood I had suffered from headaches, which became more severe and frequent as I grew older. Another ailment caused periodical attacks of such severe pain that it was usually necessary to call a physician to administer an opiate. I doctored and used nearly every material remedy of which I knew, trying to get relief from these two difficulties which were producing other physical inharmonies. Finally I resorted to an operation, hoping this might bring the desired help, but was again disappointed; however, I continued to use material remedies to get the temporary relief, for I never expected to be well.

Two years after marriage my attention was brought to Christian Science, and I decided to try it at once for physical healing. Two weeks after treatment was begun one of these severe attacks of pain came on, and having turned from material remedies I hardly knew what to do or how to endure the pain. When a friend came in and offered to telephone a Christian Science practitioner I gladly consented, and in less than five minutes after treatment was requested the pain ceased, and I have not had another attack since. In less than five minutes Christian Science had healed a difficulty from which I had suffered and for which I had sought help in material ways all my life. The minor ailments disappeared one by one, but the headaches were not overcome until I had purged from my consciousness such errors as resentment, criticism, judging, sensitiveness, and the various assertions of self. As these long-standing errors were uprooted and gradually expelled, the physical condition became proportionably better, until at last I was free. Through this cleansing of the mentality and its physical effects, I learned how completely our mental condition governs the body; also that it is necessary to keep our thoughts loving, kind, and holy if we would have healthy bodies.

While very grateful for freedom from these ills, I am even more thankful for the spiritual understanding and the great peace and uplift of mind which have come as a result of reading and studying our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I knew nothing of Christian Science as a religion when I turned to it, but for three years previously had been seeking and hungering for something which would satisfy the heart in a religious way. When it was suggested that I try Christian Science for physical healing I did so without even a thought that it had anything for me beyond this. Before I had finished reading the first page of our textbook, such a wonderful peace filled my consciousness that I realized at once I had at last found that satisfaction for which I had been longing, and ever since that day Science and Health has been my nearest and dearest companion. It has opened up a new



Digitized by Google

life to me, and through its inspiring pages I have learned about God, and man in His image and likeness. Its teachings have brought health, peace, harmony, and the desire to serve God and do what I can toward advancing His truth.

Christian Science has healed my husband of the smoking habit of over thirty years' standing, and has regenerated him mentally and spiritually. It has also healed him instantaneously of ptomaine poisoning and of many minor ills.

My heart is filled with gratitude to God, and with thankfulness to our revered Leader for the blessings and the spiritual enlightenment going out to all the world through the teachings of Christian Science.

DONNA WELSH, Minneapolis, Minn.

✧

I wish to testify to the great blessing that Christian Science has been to me and to my husband. All my life, over fifty years, I have been seeking for the truth and I have found it in Christian Science, which was first brought to my attention as worth studying in 1910. At that time I met a friend who had always been an invalid and was astonished at the change in her. She told me that Christian Science had brought this about, and very kindly gave me some copies of the *Sentinel*. I had a friend who was sick, and I thought Christian Science was just what she needed, but after studying it a little while I found it was what I myself, as well as all mankind, needed.

Since then we have had no doctor and used no medicine, although my husband has been so ill that neighbors thought he would not get better. In February, 1915, he was in such a condition that I felt only Christian Science could save him. For four days he was not right mentally, though he got up and dressed every day. On the fourth day he was clear in his thought, and we were thankful. We had no practitioner, as we are not near one. He has been away from work on account of sickness only one day this year, whereas he used to be at home every few months for a short rest. We have found such true friends through Christian Science. Words cannot express our thankfulness to God for this great blessing, and we hope to prove our gratitude by our deeds.—MRS. E. ECKERSALL, Heywood, near Manchester, England.

✧

[Translated from the German]

In the year 1913 I was severely tried in the school of life. Illnesses, accidents, and the loss of a dear child had caused a physical and mental breakdown. Besides these, I passed through a very difficult childbirth which brought me to the edge of the grave. The baby too I had to sacrifice. But "man's extremity is God's opportunity;" so on the fourth day, when my sufferings were particularly severe, and when, owing to high fever, the condition seemed dangerous, I asked a dear friend for Christian Science treatment, which was readily given. I was quickly and completely healed and felt like a new person, strong and well. The physician, as well as all my acquaintances, were greatly astonished. I should like to point out that the medicine prescribed for me at the time of the crisis was never taken, because I was looking for help in another direction. I thank God with all my heart that we have found the truth which is an ever present help in trouble.

My son also had a wonderful healing. He suffered severely from the supposed effects of contact with poison ivy. His head and body were terribly swollen. For two days he was literally blind and suffered great pain. We at once telephoned to a Christian Science practitioner, and in ten days, having received four absent treatments, the child was completely healed. Two Sundays following this experience, while at Sunday school, he discarded his glasses. This was four years ago, and ever since that time he has been in good health. Besides this, pleurisy, measles, influenza, injuries, and many other ills have been healed in our family through this truth. Hatred, envy, and melancholy have disappeared from my consciousness, and sorrow has been overcome for me through the realization that there is no separation in Spirit.

I am filled with deep gratitude and appreciation to our Leader for having made known to us a world filled with the presence of divine Love. It is my sincere desire to live so as to be worthy of the name Christian Scientist, and to help others as I have been helped.

FRAU MARY LEHNER, New York City, N. Y.

✧

There is nothing for which I am more grateful to Christian Science than the help it has been in the raising of my children—for the health, happiness, peace, and love it has brought into our home. When I first heard of Christian Science I thought I should be glad to investigate it for myself, but did not suppose I would trust my children to it. One night, however, a Christian Science practitioner happened to be in the house when my little daughter, then about four years of age, awakened with a severe attack of the croup. She had been subject to these attacks since babyhood and a physician had always been called, but the practitioner assured me the child would be all right, and she was. In about fifteen minutes she was sleeping soundly, perfectly healed, and she never had another attack. This was all the proof I needed. From that day to this Christian Science has been our only physician, and it has never failed to heal when gratitude and love have opened the way.

Several years later this same daughter had trouble with her eyes and finally became totally blind in one eye, according to the verdict of the oculist to whom she was taken in compliance with the wishes of her grandparents, who were not Scientists. Christian Science treatment was immediately begun and in a few months the eyes were healed, except for a slight scar on one of the eyeballs. This, too, afterward disappeared, and she has used her eyes constantly ever since, often until late at night with her college work, without the least inconvenience.

I am very grateful for the Sunday school and the working knowledge of Christian Science the children have gained there. It has been such a help and protection to them. Much gratitude is also felt for the literature which comes into our home daily with its healing message. Christian Science has lifted me out of the darkness into light, and my earnest desire is to radiate this light to others struggling under the burden of sorrow and sin. My thankfulness goes out to God, and my gratitude to our Leader, Mrs. Eddy, who has shown us the way, and to those dear friends who have helped me on my journey from sense to Soul.

MARY DENNY ELLIOTT, Pasadena, Cal.

✧

I wish to testify to the wonderful healing of my son's eyes through Christian Science. He had a serious defect in the lens of the eye, which three of the best oculists in Europe said could never be cured, and which would necessitate his wearing glasses all his life. After being in Science about two months, he was able to do without the glasses and has never needed to use them since. His sight is now normal, and he never suffers from either his eyes or his head, as he did so often before.

M. EBERHARD-HINSHELWOOD, Lausanne, Switzerland.



Digitized by Google

# From Our Exchanges

[Rev. John Gardner, D.D., in *Record of Christian Work*]

It is a wondrous thing that a good and sanctified personality should be as the sunrise to human hearts. It is a tragic thing that men and women in association with the Divine should treat it as common clay. Is that our failure? Are you and I also incapable of appreciating the man who lives next door? Is it possible that if Christ were back again in Northfield we might be walking with him and talking to him and yet estimate him as but a carpenter—just a somewhat eccentric man? Is that possible in this present age? Is that the secret, I wonder, of the impotence of society and the impotence of the church of God? I fear me sometimes that it is so.

[Dr. K. C. Anderson in *The Christian Commonwealth*]

The coming faith will not be a new faith. There is no such thing as a new theology in that sense. It will be the old faith reinterpreted. I have no quarrel with the old faith, except this: that it has been wrongly interpreted—in a literal and unspiritual way. What is needed is that it be interpreted in an inner and spiritual way. A great many people in these days think that they do not believe in Christianity, when the real truth is that they do not believe in the literal and historical interpretations which Christianity has received at the hands of the official churches of Christendom.

[Rev. William H. Bown in *The Living Church*]

We cannot close our eyes to the fact that what we need most in our Christian life is the spirit of unreserved consecration to God; the willingness to do according to our opportunities and capacity for service, and the deep consciousness that every act of love and obedience tells in the ultimate result.

[T. Rhondda Williams in *The Christian World*]

We need to have a great sense of the future, of the possibilities of the human race, of the divine heights which it may reach; and then we need to consecrate ourselves to its forward movement, and use all our experience of God as dynamic, and gather all the wisdom we can for practical direction.

[Shailer Mathews in *The Constructive Quarterly*]

A successful democracy must rely upon contagious spiritual idealism rather than upon force.



## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## French Translation of Science and Health with Key to the Scriptures by Mary Baker Eddy

In conformity to the rules established by Mary Baker Eddy for making and publishing translations of the Christian Science textbook, "Science and Health with Key to the Scriptures" has been translated into the French language, and is now published with the English text opposite the French translation, and is ready for delivery.

This edition is printed on fine paper and bound in cloth similar to the cover used on the English editions. Price, one to five copies, $3.50 each; six or more copies to one address, $3.25 each. It is also printed on Oxford India Bible paper, and bound in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the French translation, including the two styles of bindings.

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This small volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, and which will occupy the minimum space and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition are now being filled in rotation.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## New Pamphlets

"Christian Science: Pure Metaphysics," a lecture by Dr. Francis J. Fluno, printed in English only; also "Christian Science: Its Teachings, Methods, and Works," by Judge Septimus J. Hanna, printed in Swedish with alternate pages in English, are now on sale at five cents a copy.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.



## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

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

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# What Is a Herald?

**Der Herold der Christian Science was founded, 1903, by Mary Baker Eddy, to give German speaking people articles on Christian Science in their own language. Commencing with January, 1918, Der Herold will appear with English text opposite the pages in German. On the same date identical articles will appear as a new periodical, entitled Le Héraut de Christian Science, having alternate pages in French and English.**

In days of old, the function of a herald, according to Webster, was "to proclaim war or peace, . . . bear messages to or from rulers or commanders, . . . make solemn announcements, etc."

In the present day of Christian Science, the purpose of a herald (Der Herold der Christian Science and Le Héraut de Christian Science) is, according to Mary Baker Eddy, on page 353 of "First Church of Christ, Scientist, and Miscellany," "to proclaim the universal activity and availability of Truth."

Thousands of Christian Scientists, whether able to read German or not, have found Der Herold der Christian Science effective for individual use and through Literature Distribution Committees for distribution to German speaking friends; and the love thus manifested has been more than rewarded by some vision of what this periodical is able to do in conveying its messages of healing to mankind.

When Der Herold der Christian Science appears in January with English text opposite the German, and Le Héraut de Christian Science appears the same month with English text opposite the French, enlarged opportunities will be presented for participation in the work of circulating these periodicals for the purpose of proclaiming "the universal activity and availability of Truth" throughout the world.

Opportunity to send the messengers of Christian Science on their healing mission is afforded through the plan of the Postmaster-General of the United States to send to soldiers and sailors at the front, at nominal postage, periodicals offered by individuals at post offices or to postmen. The printed notice on the front cover of The Christian Science Journal and the Christian Science Sentinel signed by the Postmaster-General explains this simple plan.

Those desiring to send periodicals other than their own copies, or copies previously given for local distribution work, can doubtless make arrangements with any Christian Science reading room to send periodicals regularly as desired, either to soldiers and sailors at the front, or at the training cantonments, or for any other purpose of general distribution.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Digitized by Google

DEC 29 1917

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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




VOLUME XX NUMBER 18

Boston, December 29, 1917

Contents of This Number

Christian Science Publications . . 342
High Ideals . . Bertha V. Zerega 343
"Thine only son" . Delavan Ross Moore 344
Sunday School Teaching
Daisy Cynthia Wood 344
How We Spent Christmas Day
Marian E. Martin 345
Smiting the Enemy Gustavus S. Paine 346
The Receptive Thought . . Alma Lutz 346
Forgetting (Poem) Frederick S. Campbell 347
Selected Articles . . . . . 347
Benevolent Funds of The Mother Church 349
Editorial
The Second Coming . . . 350
The Christ Yoke . . . . 350
The Glad New Year . . . 351
Among the Churches (Current Notes) . 352
The Lectures . . . . . 352
Testimonies of Healing . . . . 354
From Our Exchanges . . . . 358
Special Announcements . . . . 358
"What Is a Monitor?" . . . . 359
Works on Christian Science by
Mary Baker Eddy . . . . 360

PRICE 7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·BOSTON · U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

FIRST NUMBER TO BE PUBLISHED JANUARY, 1918

A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion,** also **What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 0148Sx. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

The Christian Science Publishing Society, Boston, U.S.A.

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX DECEMBER 29, 1917 NUMBER 18

## High Ideals

BERTHA V. ZEREGA

"OUR ideals form our characters," Mrs. Eddy says on page 3 of "The People's Idea of God." The quality of our work is invariably gauged by the character of our idealism; whatever ideals we are entertaining in the seclusion of our inmost thoughts are embodied with unfailing exactness in the scope, quality, and efficiency with which we handle every appointed task. Some one has very aptly said that "character is simply habit long continued," and unquestionably the character of our work is expressive of and wholly dependent upon the habit of our thinking, of our self-culture, self-discipline, and above all of the ideals which we are making our own.

This is illustrated by contrasting the work in any line of the amateur with that of the professional. The amateur, however sincere he may be in his desire to produce good results, seldom attains the perfection and freedom of execution which is arrived at by the professional, because the amateur does not as a rule devote the time and labor which perfection of detail and thorough mastery of a subject demand. The professional, on the other hand, willingly makes great personal sacrifices of both time and effort toward the accomplishment of his ideal, and as a result of much self-instruction so happily conceals the mechanics of his vocation that he loses himself in his message and therefore is able to endow his work with a nobility of purpose and breadth of vision which is quite out of the range of the novice whose ideals are less universal and impartial.

Many people have a limited and an erroneous sense of the term professional, supposing that it implies artificiality, and that it is consequently an undesirable asset in the work of the layman. Artificiality, however, is due either to insincerity or to technical ignorance of the medium in which one is working, and this latter cause is responsible for much of the artificiality of the inexperienced amateur worker, who on account of his lack of training is deprived of the stimulating advantages of self-criticism. The professional is generally his own sternest critic; he knows the intrinsic value of perfect work, and judges his achievements according to this fixed standard of excellence. The work of the true professional is devoid of artificiality, since it is the finished product of the combined qualities of sincerity, unselfish devotion to a high ideal, application, experience, skill, and simplicity.

Nothing is more inexcusably unscientific—in the sense of departing from the practical idealism set forth in Christian Science—than mediocre work, for mediocrity wears the stamp of the tyro, of unideal and superficial standards; and nothing short of faultless work should be the aim of the Christian Scientist who is striving to prove the possibility of attaining perfection along every line of endeavor, both for himself and for others. In the fourth chapter of Hebrews Paul says, "Let us hold fast our profession,"—and what is our profession as Christian Scientists but the intelligent utilization of our understanding of divine Principle, Life, Truth, and Love, in every least detail of our daily living?

Only through entire consecration of thought and ambition to a high ideal may we acceptably follow in the footsteps of the Master and develop the spiritual capacity to accomplish the instantaneous healing work which he did. As we are controlled by this illuminating ideal, we find that the smallest task becomes one of great possibilities, and, if well done, proves itself to be a spiritual link in an unbroken chain of progressive experiences for individual growth. So instead of belittling the work of the moment or chafing under some enforced labor, let us love and cultivate it for its hidden treasures of divine unfoldment, remembering that our reward is with us, since work well done—that is, perfect work—scatters blessings collectively as well as individually, and that greater work is before us, because faithful, competent service inevitably leads to greater responsibilities and more advanced problems.

In assuming the duties of a church office, either as reader, trustee, or member of a committee, how important it is to realize that we are intrusted with the sacred obligation of demonstrating perfection as attainable and practical in our specific work for the cause of Christian Science. This high ideal can be accomplished only as we resolutely reject the suggestion that mediocre, amateur, and hence personal work is "good enough," and acknowledge as our standard only the work which is adequate in requirement, increasingly measuring up to perfection in construction, technique, and spiritual interpretation,—as we exchange the human concept of our particular work for the divine idea which already exists complete and perfect in Mind.

That this spiritual conception can be brought into manifestation only through prayerful, intelligent preparation and serious application of all rules involved in the legitimate requirements of our work, is obvious. Teachableness, that rare quality which only "the meek in heart" (Science and Health, p. 33) possess, since the childlike thought alone willingly admits its deficiencies and eagerly seeks the true way, is perhaps the most valuable characteristic in the realization of high ideals; for unless we are aware of our defects in relation to the requirements of a given piece of work, we have no incentive for progressive, consecrated study and practice of the appropriate methods demanded by our perfect ideal.

When we make it our sacred business to excel our best efforts, striving to achieve perfection through a scientific, spiritual grasp of the universal aspect of our work in its relation to the cause of Christian Science, seeking to enrich our labor with a purer, truer, and simpler love for God and for our neighbor, then does our work become healing work, inspiring and transforming in its mission, whatever its specific routine. As thought is purged of self, pride, mental apathy, and worldly affections, and we devote our lives to this art of proving in our practical experience the priceless value of high ideals, all service becomes holy work and every distinctive task some new phase of "our profession." On

Copyright, 1917, by The Christian Science Publishing Society.

Digitized by Google

page 2 of the Message to The Mother Church for 1902 our Leader says, "To live and let live, without clamor for distinction or recognition; to wait on divine Love; to write truth first on the tablet of one's own heart,—this is the sanity and perfection of living, and my human ideal."

## "Thine only son"

DELAVAN ROSS MOORE

IN the twenty-second chapter of Genesis it is recorded that God tempted Abraham and commanded him to take Isaac, his only son, and offer him for a burnt offering. At the crucial moment an angel of the Lord stayed the hand of the patriarch and forbade the consummation of the act on the ground that his fidelity could no longer be questioned, in that he had not withheld even this supreme sacrifice.

To the Christian Scientist this incident constitutes an interesting and instructive lesson. A superficial and literal reading is, of course, unsatisfactory, and such reading would miss the great lesson; indeed, any interpretation which varies from the scientific understanding of God and the divine idea must needs be rejected by the student of Christian Science. Abraham had been commanded, it will be remembered, to get out from his country and from among his kindred unto a land that God was to show him. Considered historically, this country was Chaldea, the land of superstition, stargazing, necromancy, and idolatry; metaphysically, it was the consciousness of so-called mortal mind, the false belief of life in matter,—polytheistic confusion. The land which the patriarch sought is plainly the realm of Soul, of reality, "a city which hath foundations, whose builder and maker is God."

It is evident from the many incidents of Abraham's career, as recorded in the book of Genesis, that this true and enlightened understanding was not reached in a moment, but was necessarily a product of spiritual growth. Its analogy is found in the lives of truth seekers throughout all ages, as witness Moses, who abode forty years in the desert of Midian, slowly unfolding into the consciousness of eternal realities as he recognized the utter emptiness of the "wisdom of the Egyptians;" and then for forty other years this same Moses, by virtue of his enlightened understanding of the truth of being, leading a nation out of mental bondage into spiritual freedom. In Abraham's case this pilgrimage from material beliefs to spiritual understanding may be said to be summed up in the narrative of the sacrificial offering up of Isaac.

When God called to Abraham he answered, "Behold, here I am." Here I am in the consciousness of material selfhood,—albeit manifesting a willingness to follow the voice of Truth and to walk by faith as a first requisite to progress. Then came the command, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Now modern research reveals the fact that this mountain to which Abraham was directed was, according to tradition, the very spot upon which in later centuries the great temple was built.

On page 595 of Science and Health Mrs. Eddy defines temple as "the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love." On page 594 of the same book we find the definition of son to be: "The Son of God, the Messiah or Christ. The son of man, the offspring of the flesh." Is it not plain, then, that Abraham was to enter into the temple, the consciousness and understanding of Life, Truth, and Love, and there sacrifice his false, material concept of man, the offspring of the flesh? That which the human mind held as substance must be offered as a "burnt offering;" that is, the belief of life in matter must be purged and purified in the fires of divine Truth, thus revealing the eternal fact of the allness of Life.

This, then, was the divine command in obedience to which Abraham began that journey to mount Moriah. It is recorded that "on the third day Abraham lifted up his eyes, and saw the place afar off." By reference again to the chapter entitled Glossary in Science and Health, it will be seen that on page 586 Mrs. Eddy defines eyes as "spiritual discernment,—not material but mental." This dim perception of Truth that dawned upon Abraham's consciousness "on the third day," typifies the pilgrimage from sense to Soul. In other words, Abraham is here shown as a type of the race, unfolding into spiritual understanding.

Abraham having now attained this unfoldment, which may be said to prefigure the atonement, the angel of the Lord called to him "out of heaven," the consciousness of absolute Truth. Then answered Abraham, "Here am I," but with a clearer understanding of the eternal, infinite I AM, who is God, omnipotent Life; and with this attainment, or atonement, Abraham knew the very truth of his being, the perfect spiritual idea, expression, reflection, of Life divine. He knew too that the son of man, the offspring of the flesh, was a human misconception of the divine idea. In the infinite light of spiritual understanding he beheld man as the son of the Most High, the reflection of Life, one with the Father. He knew, furthermore, that none could lay his hand upon God's idea, and that the destruction of the belief in matter was not the destruction of immortal, indestructible Life.

Now, in the fullness of spiritual enlightenment, the angel of the Lord, the messenger of Truth, called again to Abraham and revealed unto him that man, as the idea of God, is eternally blessed and infinitely multiplied, and is found possessing "the gate of his enemies" in the recognition of his dominion over all error. And surely God's promise is true. The divine idea is revealed throughout eternity. It has shone as a pillar of fire to benighted humanity in every age, and its light, revealed anew in Christian Science, is surely blessing all the nations of the earth through the understanding that Life is God, Spirit, infinite and eternal.

## Sunday School Teaching

DAISY CYNTHIA WOOD

To exemplify in thought, word, and deed the highest sense of perfection attainable to the human understanding, and to strive to bring to fulfillment such promise in the pupils, is the mission of the Christian Science Sunday school teacher. "Be ye therefore perfect" should be the illumined motto ever before the teacher's thought. No insincerity, no careless exposition of Principle, no slovenly statements of truth are permissible. No personal control, partiality, or self-aggrandizement can obtain, else the teaching would be "as sounding brass, or a tinkling cymbal."

The child-thought expects practice and example to follow precept. Its pure faith has not acquired the more mature and needful tempering of charity and forgiveness for human shortcomings. The receptive thought of the child receives mental impressions more readily than it does word pictures. If, then, the thought of a teacher is impure, unloving, selfish, or self-willed, the child-thought will feel that something is wrong, and the result will be apparently unexplainable restlessness, lack of interest, willful perversity. No practitioner can heal a disease which he holds as real in his own



Digitized by Google

thought; neither can a pure, happy expression of goodness and spirituality be brought out in the pupils if the teacher's own thought is not pure. Only as thought is lifted above materiality, freed from all sensuality and hate, can the teacher hope or expect to lead the pupils' thought to the joy of obedience to divine Love.

Could anyone conceive of a child being contrary, stubborn, or self-willed in the presence of Jesus? No! Why? Because Jesus' whole thought was that of tender mother-love, so perfect in its infinite compassion that not only could it still the stormy sea, but it could imbue, transfuse, and transform every receptive thought, stilling the tempests of mortal mind with the calm consciousness of peace, telling of the ever present Christ.

The mission of the Sunday school teacher is then to approach the work with as much of that Christly love as one is able to discern and demonstrate. The need is to express the spirit of the truth taught, with devout meekness, humility, and obedience. This exalted mental sense establishes between the teacher and the pupils a wholesome, friendly basis of work. It constitutes oneness of thought and unity of purpose. All have come together as those who are walking in the light, to give and to receive of each one's highest understanding of God and man. The recognition and maintenance of this mental attitude banishes all fear, reticence, and self-consciousness. It bases the work on confidence and trust, and opens wide the gates of faith and receptivity. Discipline then becomes a question of Spirit's supremacy, and obedience the spontaneous result.

Speaking of the great Teacher, Mrs. Eddy says (Science and Health, p. 31): "First in the list of Christian duties, he taught his followers the healing power of Truth and Love." This essential point of distinction between Christian Science and other forms of religion needs careful explanation in the Sunday school. Many children enter the Christian Science Sunday school who alone carry the seed of truth into homes where it might not otherwise enter for an indefinite period; therefore this seed borne in thought should carry with it a realization of its fruit bearing. In every step the child needs to become aware of the healing results of the instruction given, through its practical application in daily experiences.

To teach the fundamentals of Christian Science merely as abstract truths without giving to the child simple illustrations of the spiritual import as well as the demonstrable value of those truths is to leave the thought in confusion. The teacher's requirement is to have so practical a working knowledge of Christian Science that the profound simplicity of the truth may be ever clearly expressed. The more experienced and devoutly consecrated to divine Science is the teacher, the more easily will be brought to the pupil the simple God-knowledge with its own inherent power, rather than the complicated, intricate speculations of the human mind. The mission of the teacher is so to inspire the child's thought at each lesson with the spirit of loving service to God and man, that the happiness so obtained, and the victories won over wrong thinking and doing, will establish a sense of harmony, the reign of righteousness, the kingdom of heaven, as ever present. Thus will the children be led to feel the greater blessing to them of attendance at a Christian Science Sunday school rather than the sense of regret that they do not have picnics, festivals, and the like, such as they hear of from children in other Sunday schools. So will be eclipsed the desire for mere idle pleasure-seeking, which brings no such happy results as healing.

Our Leader's exalted hope of fulfillment from the Sunday school children can, perhaps, best be expressed in her tender words from "Pulpit and Press" (p. 9): "Ah, children, you are the bulwarks of freedom, the cement of society, the hope of our race!" Sacred indeed is the mission of the Christian Science Sunday school teacher. Noble endeavor, consecrated love, sanctified living, alone can fit one for this high calling. Putting on "the bond of perfectness," may each one called to this joyous service in the vineyard of our Lord, obey our Leader's admonition (Miscellaneous Writings, p. 93), "Beloved students, *so* teach that posterity shall call you blessed, and the heart of history shall be made glad!"

## How We Spent Christmas Day

MARIAN E. MARTIN

In the prophecy of Isaiah we read: "Before they call, I will answer;" and again, "For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rereward." Christmas day is our Thanksgiving day in the Christian Science churches of Australia, and to get a clearer understanding for the Thanksgiving service the writer had spent a good deal of time in the study of Mrs. Eddy's writings, especially the articles regarding Christmas in "The First Church of Christ, Scientist, and Miscellany."

Arrangements had been made to go to the mountains with some friends after the meeting for a quiet study of Christian Science; but when everything was packed an urgent message came from a son asking for treatment for his mother, whose family had also arranged to spend Christmas in the country. The question which then had to be considered was whether to carry out the first intention, for which the special study had been made, or to go to the sufferer, who was several miles out of town. A Thanksgiving meeting had not been missed for eight years; yet, remembering that the call came from one who knew very little of Christian Science, it was decided to forgo the service and to visit the family.

Meanwhile the son had thought he ought to make sure of what his mother really wanted, and had therefore called in a doctor, who diagnosed the complaint as peritonitis and appendicitis. The doctor would not handle the case and ordered the patient sent to the hospital for an operation, adding, "If it is not too late." The son then started off to the telephone to report what the doctor had said, and was met on the road by the Christian Scientist whom he was seeking. This surely was the fulfillment of the promise, "Before they call, I will answer."

Our Leader tells us on page 260 of Miscellany: "Science is divine; it hath no partnership with human means and ends, no half-way stations. Nothing conditional or material belongs to it." The mother was asked to decide for herself whether she would have an operation or Christian Science treatment. She then asked those present if they would be afraid to stand by her with Christian Science. It was explained to her that Christian Science revealed the ever present Christ, the second coming for which all Christians were looking, and this satisfied her. In turning again to our dear Leader's words we read (Miscellany, p. 257): "To-day the watchful shepherd shouts his welcome over the new cradle of an old truth. This truth has traversed night, through gloom to glory, from cradle to crown. . . . To-day the Christ is, more than ever before, 'the way, the truth, and the life,'—'which lighteth every man that cometh into the world,' healing all sorrow, sickness, and sin."

This truth was demonstrated, for when the song of thanksgiving went up in the church, there was a decided improvement in the condition of the one who had called for treat-



Digitized by Google

ment. At two o'clock in the afternoon she sat up in a chair while her bed was made more comfortable, and in a few days she was about as usual. On page 351 of Science and Health Mrs. Eddy says, "It was the living, palpitating presence of Christ, Truth, which healed the sick."

No one felt that in giving up the trip anything had been missed, for all concerned had been taken up on the mountain, and this experience would undoubtedly help to work out their salvation. The study which had been undertaken for Christmas day, although not carried out according to the plan first thought of, meant much in the way of guidance for the needed treatment, and was a preparation for an emergency in which there was no time for study. Again were recalled the words from Isaiah: "For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rereward."

## Smiting the Enemy

GUSTAVUS S. PAINE

IT is recorded in the book of Joshua that as the children of Israel journeyed toward the promised land, even long after they had passed through the Red Sea and later through the waters of the Jordan, after they had been fed by manna and after they had taken Jericho, even then one enemy after another appeared to block their progress. To many this particular portion of the Scriptures has seemed dry and unimportant; but to the Christian Scientist, considering the spiritual idea of which the material history is only a counterfeit, the account is a revelation of encouragement. For what did the children of Israel, under the leadership of Joshua, do in each case as the enemy presented itself? The record says laconically that they smote it "with the edge of the sword."

Barbarous material warfare such as this is of course the very reverse of true spiritual warfare. The ruthless killing of people and the razing of towns rests upon the mistaken supposition that one group of human beings is the enemy of another group. As a matter of fact the enemy is never a person or a group of persons, but always a wrong condition of thought. It is therefore to be defeated with vigorous right thinking, followed by right doing, which is true spiritual smiting and the only final solution for any seeming difficulty. Through much tribulation the children of Israel of to-day must ultimately see this in order to attain a satisfactory peace. In the meantime the Christian Scientist keeps his balance mentally in the midst of human warfare, and does his part in bringing that warfare to a close by substituting for it the true method, which will bring a sure victory for Principle.

As Mrs. Eddy says in the beautiful article "Love Your Enemies" (Miscellaneous Writings, p. 8), "Simply count your enemy to be that which defiles, defaces, and dethrones the Christ-image that you should reflect." Wrong thinking, originating in the supposition that there can be a power apart from good, is the one enemy which in our experience claims to defile, deface, and dethrone the Christ-image with the suggestion of disease, sin, limitation, hatred, greed, and evil of every sort. Fortunately, however, this enemy is supposititious, and a supposition of the opposite of the one infinite God, who is all there really is, must be an impossibility.

What if awakened humanity, in striving earnestly to be guided and governed by Principle, seems to encounter at every forward step suggestions of an opposite to the allness of good? These suggestions are but the Makkedahs, Eglons, and Debirs to be smitten instantly and joyously with the only effective weapon there is, the incisive understanding of Truth with which Jesus unerringly separated the false from the true, the "sword of the Spirit, which is the word of God," as Paul declares. On page 30 of "Retrospection and Introspection" Mrs. Eddy says, "As the pioneer of Christian Science I stood alone in this conflict, endeavoring to smite error with the falchion of Truth." Here the homely old verb "smite" connotes the vigor and thoroughness necessary to our work, which she further indicates when she continues: "The rare bequests of Christian Science are costly, and they have won fields of battle from which the dainty borrower would have fled. Ceaseless toil, self-renunciation, and love, have cleared its pathway."

The swordlike "word of God" we know expresses the activity of the divine Mind. The divine consciousness must always be active. It therefore rests with us to choose what we are to accept as real. If we accept that which says, "I am conscious of pain, of lack, of human hatred, or even of limited understanding," we have surrendered to the enemy. If on the other hand we recognize that such a suggestion is not of God, divine Mind, who being the infinite All includes all true consciousness, all true supply, all true and vigorous activity, all true understanding, we smite the enemy with the "word of God." The acceptance of this ever present activity is the reflection of Truth, which smites once and for all the suggestion that any form of inaction can be real.

Of course in the last analysis there really has never been any enemy to smite. The edge of the world, from which navigators a thousand years ago were afraid they would fall into space if they ventured too far out over the ocean, never existed. Nobody ever did fall off. Yet for hundreds of years this supposition, this nothingness claiming to be something, seemed a very real enemy to mankind, limiting the whole world's thought and action. When, however, it was smitten through fearless reliance upon intelligence, it was proved to have been a phantom.

It is this knowledge of the utter illusiveness of the enemy, because of the allness of God and His activity, that enables the Christian Scientist to continue his daily warfare with enthusiasm. Whether his work be the healing of the sick metaphysically, harvesting in the fields, training in a military camp, or day by day repelling and overcoming the defects that suggest themselves as his own, he knows that really the divine consciousness and its infinitely varied and vigorous manifestation is present in spite of the seeming, just as the sun shines on untouched by transitory earth clouds. The daily work of smiting the enemy thus resolves itself finally into a recognition that divine Love is manifesting itself now and forever in joy, strength, harmony, peace, and every other right mental quality, and is the remedy for every conceivable phase of error.

## The Receptive Thought

ALMA LUTZ

WHILE the writer was reading the gospel narrative of the birth of Jesus these questions presented themselves: Why were the shepherds, diligently guarding their flocks under the silent stars, the only ones who heard the joyous song of the angels? Why did the wise men of the East see the star and search for the child Jesus? Why did not the revelation come to the representatives of the church, to the rabbis or the scribes, to some nobleman, or to any other man or woman of the country? To the consciousness most free from material thought, Truth is most readily revealed. The rabbis and the scribes were steeped in the dogma and ritual of the Jewish faith. The noblemen were lost in the material-



Digitized by Google

ism of Herod's court. The influence of the corrupt government and court life reached the people and burdened their consciousness with erroneous thoughts.

Far from the life of the cities, in the hills of Judea, under the starry skies, were the shepherds. Perhaps with them still lingered the spirit of the Ten Commandments and an understanding of the teachings of the prophets. Their life in the open, fraught with innumerable dangers, led them to look beyond themselves to the supreme power for strength. Their care for the sheep filled them with a tenderness and love which made them reach out toward God, who is Love. To minds such as these the angels came and told of the birth of Jesus, "the human herald of Christ, Truth" (Science and Health, Pref., p. vii). There remained another step to be taken, and the shepherds were ready for that step. They had heard the message of the angelic host, and they had faith enough to leave their work to investigate. They even made haste to find the babe whose coming meant so much to mankind. Are we always ready to leave our habitual round of duty and pleasure to seek out the Christ, although we too have faintly heard the message of the angels?

In the East there were wise men who, we may believe, were well versed in the scholastic learning of their day. They had studied the heavens, and in the movements of the stars had sought supernatural wisdom; but with all their learning they were dissatisfied—it could not solve for them the problems of life or the riddle of the universe. They looked beyond and above for something better, and perhaps in the long night watches, as they gazed at the stars, they felt with David that "the heavens declare the glory of God; and the firmament sheweth his handywork." Looking beyond and above material learning, reaching out toward the one Mind, they saw the star, and guided by it they left their work and journeyed to Jerusalem. There for a time seeking guidance from a material source, they lost sight of the star, but on leaving the city and looking higher for guidance, they saw it again, and rejoicing "with exceeding great joy" were led to the manger.

May we not learn a lesson from the wise men? We too, leaving behind us all purely material learning, may bring our gifts to the altar. We all have gifts to bring, gifts of service, gifts of our very best. After we have found the Christ, we too may depart into our own country "another way," and there in our own corner of the world, in our own environment, demonstrate the truth, the Christ-idea.

[Written for the *Sentinel*]

## Forgetting

FREDERICK S. CAMPBELL

O TROUBLED heart, regretful of past years
And stain of sin, so long to goodness blind,
A message here for thee, to dry thy tears.
'Tis this: Forget those things which are behind.

O restless heart, resentful of past wrongs,
Pained by injustice and the deed unkind,
To thee this word of Love divine belongs;
Thou too forget those things which are behind.

Dost say, Forget I cannot? Then hear this:
My Father knows no wrong. In that pure Mind
No thought of evil comes, in realm of bliss
No past. Forget those things which are behind.

Can aught be true that He, free from all taint,
Ever omniscient, never knew? Then find
Thyself, awake, His image, yea, His saint.
Press on! Forget those things which are behind.

# Selected Articles

["Government"—*The Christian Science Monitor*, Boston, U.S.A., Nov. 9, 1917]

Individuals unite in their efforts to protect their civic and religious rights, and these efforts result in governments of state and church. According to the ideals entertained will the quality of the governments be, for the latter can rise no higher than the understanding of the individuals who form them. True government expresses Principle, but if a concept of God is entertained which is incompatible with Principle, the quality of government will straightway be lowered. Mrs. Eddy has pointed this out unmistakably on page 94 of Science and Health: "The eastern empires and nations owe their false government to the misconceptions of Deity there prevalent. Tyranny, intolerance, and bloodshed, wherever found, arise from the belief that the infinite is formed after the pattern of mortal personality, passion, and impulse."

How can the consecrated Christian Scientist best support his government? Is it not true that he must do this by upholding constantly the right idea of government in thought and deed? To protect the weak, to correct public mistakes, to instruct the citizen in ways of helpfulness, to safeguard religious liberty and the right of all men to choose the method of healing in which they have confidence, to insure justice, and to beautify existence,—these are some of the duties and privileges of good government. As humanity grows more honest and learns the lesson of unselfish cooperation, government is enabled to develop further activities, but it must ever repose upon the one cause, upon God, as its sure foundation. Therefore, the study of the nature of God elucidates the basis of true government and makes obedience scientific and gratitude natural. In proportion as men gain a clearer understanding of God, they can pray for their own countries under arms without wishing evil to enemy countries, and their prayers can produce repentance where it is needed and alertness where mesmerism has induced sleep.

Mortal fears, mysticism, spiritism and spying, hypnotism and electricity used for transmitting evil messages, hasten a human government to its own destruction. The same destruction will attend the methods of persons who use their official authority to play a game of "hold up" for financial rewards, mentally blindfolding the unwary private citizen and sandbagging him with threats, to hold him at their mercy. Such criminal "hold ups," whether exercised through so-called business investments, food supplies, or public works, imperil the rights of rich and poor alike. Ignorant people are sometimes tied to individuals who bleed them of their well-earned savings by the lure of "get-rich-quick" schemes.

Christian Science opens the eyes of the blind and gives spiritual perception, so that the reward of honest labor cannot be caught in a dishonest trap, set by pernicious greed. Christian Science reveals a hunger and thirst after righteousness so intense on the part of the heavenly minded that it may almost be called a spiritual greed, whereby a man lays hold on divine realities and adds them to his kingdom of God within. This is the true desire, the counterfeit of which, known as human will power, beats the timid to their knees and robs the innocent investor.

There can be no compromise with error. Human governments are called upon to protect their citizens against fraudulent organizations in the same manner as Christian Science saves men from the deceptive beliefs of sin, sickness, and death. As we read on page 225 of Science and Health: "What is it that binds man with iron shackles to sin, sick-



Digitized by Google

ness, and death? Whatever enslaves man is opposed to the divine government. Truth makes man free." When governed by Christian Science a man is a better citizen and in better health, more genuinely successful in the business world, and more alert to the machinations of the agents of evil sent to sow discontent with good government and to implant satisfaction with corrupt government. Christian Science quickly exposes the disseminator of false news, and teaches its followers to be wide-eyed, not to take the bait offered by the enemy, nor to mistake for solid ground the surface of the bog which is designed to bury the innocent in the mire of mystery.

At this time, especially, Christian Science warns the spiritually awakened against maneuvers for a false peace, based on careful calculations of human weakness and plans prearranged according to national idiosyncrasies. This mental strategy of a premature peace has a double purpose, to preserve the vanishing vestiges of autocracy and to create a back fire which would destroy the good efforts of those who uphold liberty. Such intrigues find support from the régime of the greedy, who use as their ammunition against true government the familiar "pull" of personal control, and sell themselves promptly for a mess of pottage. Thus the worst elements of a community may hold the keys of a healthy, righteous city in their hands, exacting tribute from the defenseless and instituting a reign of terror.

Here the Christian Scientist can intervene in behalf of honest government, both local, state, and national, by bringing the Christian ideal before the world as a purifier in all things. Well-meant pacificist sentiment is used by a clever enemy to halt the advance of soldiers marching to victory, and pacificism acts the part of treason. Mere human goodness in ages past has ever played into the hands of occultism, and to-day would sacrifice brave comrades through the shocking assistance of would-be idealists. The pretended peace is rejected in order that the real peace of righteous government may prevail, where God dwells and man is free to talk and walk with Him. The army of the Lord loses not one single member of the heavenly host. It counts them over correctly and finds no one missing, no one gone astray, but rather one always added at every counting, namely the one whose form is "like unto the Son of God." This divine victory makes it clear that the enemy has blundered and fallen into its own trap. Therefore let the call of Mrs. Eddy go forth among men and nations, as found on page 393 of Science and Health: "Be firm in your understanding that the divine Mind governs, and that in Science man reflects God's government."

✧

[Lloyd B. Coate in *Canton* (Ohio) *News*]

A recent issue reports a clergyman as condemning Christian Science as heresy. There was a time when heresy was considered a crime in most European countries and was punishable by law. Punishment for heresy was common in mediæval times and was practiced by the first colonists in America. To the Roman Catholic any teaching contrary to the teaching of his church would be heresy; to the Protestant any opinion contrary to the accepted interpretation of the Scripture is a heresy. Does not this show the need of exercising charity rather than condemning others? Even the apostle Paul was called a heretic. He says, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."

This critic condemns Christian Science as heresy because its followers believe God to be divine Principle. When Christian Scientists use the term divine Principle for God, they mean identically the same as Jesus taught when he prayed to "our Father which art in heaven." If this critic believes God to be a big, corporeal man, then Christian Science differs from such a concept of God. Christian Scientists adopt Jesus' definition of God as "Spirit," and believe that He can only be worshiped "in spirit and in truth," as the Master taught. They also accept John's definition of God as Love.

Hundreds of thousands of men and women throughout our land, and in other lands, have been healed of disease through Christian Science. Among the number may be included ministers, physicians, judges, attorneys, business men, and many in the common walks of life. While the physical healing or relief from suffering is not a thing to be despised, yet the spiritual awakening that Christian Science brings is that which is most highly valued. Christian Science is reclaiming the infidel and reforming the drunkard; it increases one's faith in God; it arouses an interest in and love for the Bible; it awakens a greater desire to follow in the footsteps of Christ Jesus. The great Master taught that judgment should be rendered according to the fruit the tree yields. A teaching that is leading mankind to Christianity cannot be opposed thereto.

✧

[Virgil H. Clymer in *Syracuse* (N. Y.) *Journal*]

On several occasions recently the public has noticed in "The Voice of the People" the linking of two teachings with Christian Science in a way likely to give the reader the erroneous impression that all three are alike. Now comes another writer repeating that mistake and making an effort to persuade some one that Christian Science differs from the teachings of Jesus. It cannot be stated too emphatically that Christian Science is based absolutely on the truths of the Bible as interpreted and demonstrated by Jesus; hence it necessarily differs from all the religions, teachings, or philosophies unlike the truth he taught.

Honest, sincere people may entertain their own theories, and theologians may advance man-made arguments, but what Jesus really taught must be proved, not by theories or theological dogma, but by the method he established, *i.e.*, the healing of both sin and disease. He entered into no theological argument with the messengers from John the Baptist, but pointed to his healing works as proof of the Messiahship. Christian Science also points to its healing works as proof that it is identical with Jesus' teaching. "By their fruits ye shall know them." That Jesus' indivisible command to preach and heal was not meant for a limited time or territory is evidenced by the historical fact that for three hundred years after the crucifixion Christians healed the sick by spiritual means. There was an "undivided garment" (Science and Health, p. 142) until a material interpretation of the Bible crept into the early church.

Christian Science interprets the Bible spiritually, and its world-wide, everyday healing of all manner of sin, sickness, sorrow, and discord, as Jesus and his followers healed them, proves that its interpretation of the Christ-teaching is the correct one, and that it is the restoration of primitive Christianity. On page 25 of "Retrospection and Introspection" Mrs. Eddy, in referring to her great discovery, says: "The Bible was my textbook. It answered my questions as to how I was healed; but the Scriptures had to me a new meaning, a new tongue. Their spiritual signification appeared; and I apprehended for the first time, in their spiritual meaning, Jesus' teaching and demonstration, and the Principle and rule of spiritual Science and metaphysical healing,—in a word, Christian Science."



Digitized by Google

[*The Christian Science Monitor*, Boston, U.S.A., Dec. 10, 1917]

Speedy action was taken by the Christian Science organization in Boston to provide relief for Halifax people who are in distress on account of the explosion of the munitions ship and the resulting fire. Efforts to send aid on Saturday were at first hampered by reason of the fact that there was no through train available at the time when a party could be made ready to start. Agents of The Christian Science Board of Directors were able, however, to make arrangements with the Boston & Maine Railroad for a special train, which left this city Saturday evening, saving many hours in getting the needed aid to its destination.

Meanwhile, in Boston, special arrangements were made for special collections in The Mother Church, and also in many of the branch churches in other cities, and the Comforts Forwarding Committee took charge of the gathering of clothing and supplies, and the forwarding of them to Halifax.

Besides $10,000 in cash and letters of credit, the representatives of the Directors took first aid in the form of warm clothing, food, and other necessary articles to be distributed among the sufferers at Halifax.

On board the special train, as representatives of the Board of Directors were: Ralph E. Parker, Mrs. Edith W. Parker, Charles H. Welch, William Bradford Turner, R. Howard Cooley, and Dr. Frank C. Colby.

When it became known that a train had been arranged for by the Directors, City Hall officials telephoned saying that certain others wished to send along some of the city's doctors and supplies, and this was quickly arranged. The Red Cross officials also asked for opportunity to send along some of their material, so that the special train of the Christian Scientists actually carried thirty or forty others interested in giving aid or in reaching Halifax at the earliest possible moment.

The special collection taken at the services in The Mother Church on Sunday, which is but a preliminary one, as no proper notice had been given, amounted to $4,693.04. Also, if further relief is necessary, the Directors are prepared to send nurses, etc. Collections taken in Christian Science branch churches are yet to be reported and made available.

A message was received in The Mother Church from Jennie B. Stevens, representing Christian Scientists in Halifax, reading as follows: "Gratefully report all our people safe and well."

✧

[*The Christian Science Monitor*, Boston, U.S.A., Dec. 11, 1917]

Additional contributions have swelled the amount of the Halifax relief collection, taken at the Sunday services of The First Church of Christ, Scientist, in Boston, so that the total amount now reported by the treasurer, Bliss Knapp, is $8320.80. Mr. Knapp says that it is not yet possible to make a complete statement as to the total.

✧

[*The Morning Chronicle*, Halifax, N. S., Dec. 11, 1917]

Boston, the Mecca of so many Nova Scotians for two generations past, was in the field as soon as if it had been a city in its nearest sister state, and from the time when the first relief train was started down to the present hour has added gift to gift. The last train to arrive [up to 4 a.m. Monday] was sent by The First Church of Christ, Scientist, of Boston, bringing supplies of every sort. A committee of five, appointed by the church, was in charge of the train, and has established headquarters in the Masonic Hall. Mr. R. E. Parker is in charge, and the committee is already at work cooperating with the other relief committees.

## Benevolent Funds of The Mother Church

"I inclose a check for fifty dollars as a contribution for the Halifax Relief fund. I see by the *Monitor* that the need is still great, and am grateful to have the chance to share a small amount with those in need."

"Having learned that the Board of Directors of The Mother Church has sent funds to the Halifax sufferers, this Church of Christ, Scientist, in its desire to cooperate with the Board of Directors in this work, took a special collection to-day for this purpose. We take pleasure in inclosing herewith our check for $963.60 to be used as the Board of Directors may deem best in ameliorating the conditions in Halifax."

"I inclose one dollar for the Halifax Relief fund. It is very small, but I wanted to add this to the collection taken Sunday, for which I was not prepared. I am so grateful to the Directors of The Mother Church for their beautiful and generous response to the cry for help for Halifax. It is an inspiration to me to work better."

"I herein inclose a money order to the amount of five dollars as a contribution to the War Relief fund from a soldier who received treatment from a Christian Science practitioner who chose not to collect any money for the healing, which was quickly brought about. I have gained much from this treatment."

"Inclosed please find a draft on Boston in your favor for twenty-five dollars, which sum I should be glad if you would place to the Real Estate fund as a small token of gratitude from my brother, who is an officer, and myself. He was shot in the knee within a few miles of Bagdad, and very shortly afterward had a wonderful experience in escaping unscathed from a high explosive shell which burst within a few feet of him. He was taken to India under medical treatment and hopes to return to his company very shortly. I have been in constant correspondence with him, and this explains the reason of the joint expression of gratitude for his preservation."

"I am inclosing herewith five dollars in currency as a small contribution to the Christian Science Benevolent Association fund. I believe God will use this bit of 'love currency' (Miscellany, p. 14) to further His own reign of 'peace and joy and power' (Poems, p. 4),—the reign which will ultimately annihilate the pretended dominion of error."

"I have received the money which you have, with such great kindness, sent me through the esteemed committee, and consider it my duty to express to you my sincere gratitude and to tell you how much I have been benefited from this gift, coming as it did in times so critical that the low wages of a woman are not sufficient to supply all the wants of a family of five persons, among whom are my old parents. May God reward you for all the good you are doing in needy families like mine, who are deprived of all means of support."

"I have received your very kind letter, with check inclosed, and return herewith the formal receipt for same. Your prompt and very generous remittance is indeed of real assistance to us, and just when needed most. My wife and I are truly grateful to you, and to The Mother Church, for providing such help."

"Herewith I inclose the receipt for the check received this morning. I cannot explain to you my gratitude or what the money means to me. It is indeed a silver lining to a very dark cloud."



Digitized by Google

# Christian Science Sentinel

Founded, 1898, by Mary Baker Eddy

Published every Saturday by

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN

*Editor and Associate Editors*

Entered as second-class matter at the post office at Boston, Massachusetts


# Editorial

## The Second Coming

THIS season and the thoughts mankind have been cherishing make it a suitable time to recall Mrs. Eddy's words (Miscellany, p. 122): "Beloved brethren, another Christmas has come and gone. Has it enabled us to know more of the healing Christ that saves from sickness and sin? Are we still searching diligently to find where the young child lies, and are we satisfied to know that our sense of Truth is not demoralized, finitized, cribbed, or cradled, but has risen to grasp the spiritual idea unenvironed by materiality?"

The disciples of Jesus made slow gains in understanding, but at last it seemed to dawn upon them that the kingdom of God would mean the presence and rule of the Christ, and the ending of earthly injustice and human animalism; so they asked of their Master, "What shall be the sign of thy coming, and of the end of the world?" Warning them of the crowding deceptions of the eras to come, of misleading prophets, even of "false Christs" aiming to "deceive the very elect," he bade them no longer look for a Christ who could be "here" or "there." "If they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." He who fulfilled the expectation of the prophet Isaiah, and, coming as the messenger of God, was "despised and rejected of men; a man of sorrows," because he "carried our sorrows," looked forth and forward to the era when the spiritual idea would come as light; when the kingdom of God would be present with no outward show, except that men would cease to say "Lo here! or, lo there!" because they would find within consciousness divine enlightenment, and recognize Sonship with God.

Paul when he speaks to the Corinthians of their "waiting for the coming of our Lord Jesus Christ" uses in this one instance the same word that John uses when he speaks of "the Revelation of Jesus Christ;" but elsewhere when he speaks of Christ's coming the word means presence, as when he foretells the ending of the mystery of iniquity, saying, "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Here again is the victory of light proclaimed, and from this figure we are able to understand what Mrs. Eddy says in "A Christmas Sermon" (Miscellaneous Writings, p. 165): "The last appearing of Truth will be a wholly spiritual idea of God and of man, without the fetters of the flesh, or corporeality. This infinite idea of infinity will be, is, as eternal as its divine Principle. The daystar of this appearing is the light of Christian Science—the Science which rends the veil of the flesh from top to bottom. The light of this revelation leaves nothing that is material; neither darkness, doubt, disease, nor death."

This appearing, presence, power, or revelation of Truth is felt throughout the whole world because the spiritual idea whenever manifested must act as leaven, reaching even minds which recognize it not and cannot name the influence which blesses them. It is an era of overturning, and in it all things change. Common men are ennobled by the spirit that is within them, while those reckoned great in times past now reveal inadequacy for present tasks. The actual poor are "making many rich" by spiritual graces, and the formerly rich are seeking, out of newly discovered poverty, for true riches which will endure. Death, war and disaster, cruelty and hate, come menacingly before men, but they, having a new courage derived from a source unseen, look upon these things now without fear, so that evil finds its scepter only a bauble after all, and foresees the decay of its power and rule in the earth. Hence its great malice because its time is short. But why is it that men fear its threatenings less and less, and are unimpressed by the legions claiming to be able to kill the body? Is it not because love of honor and truth, devotion to the visible right and to the unseen ideal, genuine sacrifice and a holy consecration, have lifted men to a mount of vision where amid clouds they gain glimpses of the glory of God? This glory Christian Science is revealing as "open vision" to those who are demonstrating the Christ-spirit. In the Christmas Sermon already quoted it is said: "Like the leaven that a certain woman hid in three measures of meal, the Science of God and the spiritual idea, named in this century Christian Science, is leavening the lump of human thought, until the whole shall be leavened and all materialism disappear."

WILLIAM P. MCKENZIE.

## The Christ Yoke

IN the closing verses of the eleventh chapter of Matthew we find a wonderful sermon which has appealed to Christian people in all the centuries since the words were uttered by the master Christian. Here we have presented to us the thought of burdens and heavy labor, also that which all desire, namely, rest. We have besides the thought of a yoke, which has always been closely associated with burden bearing, but the Master's words were undoubtedly intended to dispel all gloom with the truth which he made practical in the overcoming of sickness, sin, and sorrow at every step of the way. Service is demanded of all men, whether high or low, and it is surely of the utmost importance that we discover how we can most effectively serve, how we can accomplish the utmost good and thus reap a harvest of gladness and real gain.

There is no denying that all mortals are held down by a sense of the heavy burdens which are inseparable from the material beliefs of existence. These do not press so heavily in youth, but as the years go on the false sense of pleasure becomes a burden, as it so often leads to pain and always to disappointment. Then there is the belief that man is separated from God and is dependent upon himself rather than upon his heavenly Father for all that he needs, and this is perhaps the heaviest burden of all. We need hardly wonder that Longfellow says in his "Goblet of Life":—

> Let our unceasing, earnest prayer
> Be, too, for light,—for strength to bear
> Our portion of the weight of care,
> That crushes into dumb despair
> One half the human race.

Now there is nothing uncertain or equivocal about the statements of Christ Jesus to which reference has been made. He was doing the will of the Father, and although he was opposed at every turn by the religionists of his time he did not hesitate to bid all those who were heavy laden to come unto him and assume his yoke, and he promised that thus they would find rest. Professor Drummond says that



Digitized by Google

unfortunately many have been "driven forever away from the kingdom of God" by a mistaken sense of what the Master here uttered, and he adds, "Men speak of the yoke of Christ as if it were a slavery, and look upon those who wear it as objects of compassion." Students of Christian Science know of course that the burdens of which we would fain be rid were never imposed by divine Love nor through the Christ-teaching. We certainly cannot think of getting rid of any burdens by imposing them upon others, for the Scripture says, "Cast thy burden upon the Lord, and he shall sustain thee."

Jesus did not say that he would take away our legitimate obligations, but he did say that we could find rest even while carrying them by taking his yoke upon us. It is perfectly clear that this points to a mental process, because he immediately says, "and learn of me;" for thus, he adds, we shall find rest. That our Leader understood and deeply appreciated the value of his teaching is made clear in these words on page 374 of "Miscellaneous Writings": "To him who brought a great light to all ages, and named his burdens light, homage is indeed due,—but is bankrupt." When Christian Science came to most of us it lifted a great burden in the form of sickness and which was heavily weighted with fears of all sorts. For a time there was a marvelous sense of freedom; but with added experience there came a fresh demand to take our part in the bettering of human conditions by doing our utmost toward the establishment of God's kingdom on earth, and strange as it may seem there are some who have not far passed the parting of the ways who object to taking upon themselves the Christ yoke and the burden of service. The Master does not say that we shall have nothing to do when we are enlisted as his faithful followers, but he gives us this assurance: "My yoke is easy, and my burden is light."

What if we are called upon to rouse ourselves at an early hour each morning and through study of the Bible and Science and Health to have the yoke adjusted so that all the labor of the day may be easy and even restful to us. Without this yoke, many complain of the irksomeness and hardness of daily duty, but when it is gladly put on, each hour brings added strength, and, what is more, added joy in the doing of whatever is necessary and right. Sometimes we may be carrying false burdens of pride, quite forgetful that the Christ yoke can never be used to carry anything of this sort, for the Master says, "I am meek and lowly in heart," and we must be the same if we are to wear his yoke and find rest in all we do.

One of the most important statements in this beautiful passage is the command, "Learn of me." Men have spent years and have even gone to distant lands in order that they might dive more deeply into the study of disease and disease tendencies, and this for the purpose of attempting to cure the ills of humanity; but not so did our Master teach those who were willing to learn of him. We find that the humble fishermen who received their tuition from him went out at his bidding to heal all manner of sickness and all manner of disease, and even to raise the dead. It matters not that for long centuries men had forgotten that they could learn of Christ and could heal the sick in the way our Master and his disciples did, for again the light has dawned, and through Mrs. Eddy's inspired teachings we discover how we may assume the Christ yoke and do our part. On page 262 of "Miscellaneous Writings" our dear Leader says, "With all the homage beneath the skies, yet were our burdens heavy but for the Christ-love that makes them light and renders the yoke easy."

ANNIE M. KNOTT.

## The Glad New Year

ON New Year's morning of 1910 Mrs. Eddy wrote the following verses extemporaneously, as they are now to be found on page 354 of "The First Church of Christ, Scientist, and Miscellany":—

I

O blessings infinite!
O glad New Year!
Sweet sign and substance
Of God's presence here.

II

Give us not only angels' songs
But Science vast, to which belongs
The tongue of angels
And the song of songs.

At the opening of a new year many resolutions are made to turn over a new leaf in life's history and begin anew, sometimes breaking bad habits or consecrating oneself to be better. If these determinations are not accompanied by spiritual understanding, disappointments occur, discouragement creeps in, and hope is seen fading away. Perhaps before the year is half over the would-be resolution is forgotten. Now, a correct analysis of right desires can well bring about the reward of right doing. Good desires have spiritual power if allowed to bask in the sunshine of Principle. Christian Science shows the way in which the understanding of God's perfect child—and in reality there is no bad child, since God created His ideas out of good and made them good—can overcome the beliefs of material creation.

To perpetually peer into darkness never gives one the benefit of light, nor understanding of it. So thinking material thoughts and watching material manifestations never throws any light upon the subject of Spirit, for the spiritual light is thus practically hindered from carrying on its health-giving process of cleaning up the dusty, dingy mentality filled with ignorance. Being ignorant of God is darkness or the lack of light. The real self-analysis searches within to find the hidden goal, the kingdom of heaven. This brings out the man of right desires, a determined, spiritual character, firm and bold in divine conviction that God is more to him than a material soul, because the real soul is spiritual sense and substance and only abides in God.

All can have spiritual answers to their resolutions of right desires. The solution is worked out by Principle. The unchangeable love of God opens the sweet petals of the rose, and so does this same love open the thoughts of the heart into life-giving glories. The eternal wonders are just the natural thoughts of God. These come to man as man draws nearer to God in his constant relationship to that which should be his closest companion, divine Love. The settled purpose of the spiritually minded to see God and live in Him and His holy creation brings the glad New Year to human consciousness as the millennium, the eternity of living glory, where no human taint enters nor dims the grand effulgence of God's resplendent bliss.

In rising to spiritual heights and letting the fetters of material thinking fall off, the seeming reality of error is dissolved, leaving only the reality of spiritual thinking, and thus mankind is eventually freed from sin, sickness, and death. To separate thought from material outlining is the struggle over self. The material elements scream to be heard, but the right-minded has no ear tuned for matter, and learns to obey God and His spiritual laws. The explanation of God, man, and the universe, as given in Science and Health, brings to man the power of right resolutions. It shows the footsteps leading to God, and causes the clarion call to resound around the world, to health, freedom, and



Digitized by Google

glorious victory over the flesh. Then becomes verified Mrs. Eddy's explanation of immortality as found on page 598 of the Glossary of Science and Health under the definition of the word Year: "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown. Time is a mortal thought, the divisor of which is the solar year. Eternity is God's measurement of Soul-filled years."

The fixed purpose of God is to give His Word, which heals and saves and gathers all unto His bosom of loving care. The many experiences of mortals repeating sickness, sin, and death until tired and worn of using human will leads them at last to accept the divine will, and thus man enters into his eternal glory, into the glad New Year of endless joy. This gives the glorious song the angels sing, the scientific reign of Christian Science.

WILLIAM D. MCCRACKAN.

❖ ❖ ❖

# Among the Churches

## Current Notes

COLORADO.—That the attitude of the press of Colorado is generally favorable is evidenced by the fact that during the six months previous to November 1, 1917, seven full reports of Christian Science lectures have been printed, together with a number of synopses of various lengths. *The Christian Science Monitor* has been quoted frequently by many of the Colorado papers, and due credit given. The favorable attitude of the press is without doubt largely due to the leavening influence of the *Monitor,* and an appreciation of this fact on the part of Christian Scientists will result in according the larger and truer support which this channel for good deserves. During the past half year eleven letters for publication were written by the committee on publication, all of which were accepted and published, one by a medical journal.—*Committee on Publication.*

LITTLE ROCK, ARK.—An addition of distinction to Little Rock's already large number of magnificent church buildings will be the new edifice of First Church of Christ, Scientist, which will be erected at an early date on the site of the present chapel, Twentieth and Louisiana Streets. It will cost approximately twenty-five thousand dollars and will occupy the site of the present frame chapel. As soon as arrangements are made for the holding of services at another place, the work of tearing down the old building will be started. It is expected that the new edifice will be completed in about ten months, or possibly a year. The present chapel has become too small to accommodate the members of the church, as it has a seating capacity of only two hundred persons. The new structure will have a seating capacity of six hundred. It will be 44 feet in width and 110 feet in length.—*Arkansas Democrat.*

CALIFORNIA.—During the past year newspapers in southern California published eighty full reports of Christian Science lectures. About 150,000 copies of these were distributed, in addition to regular circulation. From November 1, 1916, to October 6, 1917, the committee on publication distributed 6900 *Sentinels,* 1600 *Journals,* 300 *Heralds,* 49,500 *Monitors,* 1200 pamphlets, 47,000 copies of newspapers containing lectures, corrections, and favorable articles. There were many hundreds of reprints from the *Monitor,* and the influence for good of our daily paper cannot be overestimated. Public libraries were supplied through the Trustees under the Will of Mary Baker Eddy with 341 copies of our Leader's writings and 304 subscriptions to our periodicals.—*Committee on Publication.*

CHICAGO, ILL.—First Church of Christ, Scientist, is celebrating the twentieth anniversary of its dedication. In November, 1897, this church, at 4017 Drexel Boulevard, was dedicated, having been built and paid for within a year. The opening exercises were attended by fifteen hundred persons. In twenty years the church has seen fifteen other Christian Science churches spring up in the city.

*Chicago Journal.*

RHODE ISLAND.—Five articles have been written during the year in reply to adverse criticisms of Christian Science, four of which were accepted and published by the press. Acting under the offer of the Trustees under the Will of Mary Baker Eddy and in cooperation with the active and earnest library committees of First Churches of Christ, Scientist, of Providence and Newport, the committee on publication has supplied practically every lending library of the state with some of the works of Mary Baker Eddy, as well as some of our periodicals. It is of much interest to note in this connection that our periodicals have been placed in the Y. M. C. A. Army and Navy camps at Newport, and a complete set of Mrs. Eddy's works has been placed in the recently completed Y. M. C. A. camp of the U. S. Naval Reserve Force.—*Committee on Publication.*

SANTA BARBARA, CAL.—A beautiful church, costing thirty thousand dollars, is to be built by the members of First Church of Christ, Scientist, on their property at Micheltorena and Anacapa Streets. The present building will be moved to the rear of the lot and used as a Sunday school. The growth of the Sunday school has resulted in plans for the larger building, which will have a seating capacity of about nine hundred.—*Santa Barbara News.*

❖ ❖ ❖

# The Lectures

BOSTON, MASS. (The Mother Church).—John Sidney Braithwaite, lecturer; introduced by Bicknell Young, who said in part:—

The whole burden of admonition in the gospels and writings of the apostles is to the effect that spiritual truth is real and permanent. Our perception of that truth must come by way of instruction and study, which require us to differentiate between mere theories of Christianity and the Science of it. There need not, however, be any perturbation of thought on this account, for nothing that is truly righteous in Christian doctrine will be lightly spoken of here, nor will any Christian belief that deserves to be cherished as an ideal of life or that can offer hope or encouragement to men and women in the toil and struggle of existence, be slightingly set aside as unworthy of their attention. On the contrary, you will find that Christian hope is here exalted to its rightful throne, where Truth, demonstrated step by step, exchanges hope for faith and in turn faith for understanding, giving to mankind a religious foundation that cannot be shaken.



Digitized by Google

EXETER, N. H. (First Church).—George Shaw Cook, lecturer; introduced by Ralph E. Meros, who said in part:—

For many years I ridiculed Christian Science, because of the absurd things Christian Scientists were said to believe. I did not question whether my informants had any real understanding of the subject, but went forth immediately repeating the things I had heard, just as if they were true. However, as I came in contact with those who were studying and trying to practice the teachings of Christian Science, I found they had a conception of life that made them happier and healthier, more hopeful and more helpful, than any other people I met. As the fruit was good, I decided that the seed must have been good. I am not a member of the Christian Science church, but respect it and heartily commend its teachings to your earnest consideration.

COLORADO SPRINGS, COL.—William D. Kilpatrick delivered two lectures for First Church of Christ, Scientist. On the first evening he was introduced by Arthur A. Hubbard, who said in part:—

For those with an open mind Christian Science is seen to be the fulfillment of the promises of the Bible and the repetition of the works of Jesus. Through the study of the Bible in connection with the Christian Science textbook one gains a clearer conception of God and of man's relation to Him. As this conception grows clearer, discords and inharmonies disappear, and thus is revealed the present possibility of achieving that peace which passeth understanding.

On the second evening the lecturer was introduced by O. K. Johnson, who said in part:—

The seeming turmoil and confusion in the world to-day is but the amplification of a mortal's thought unillumined by the Science of being which the Master taught and practiced and which he knew so well would give true harmony and peace. In proportion as you and I as individuals turn away from the "earth, earthy," and experience a practical awareness of the Love which is God; in proportion as you and I are able to rise above the clouds of mortal sense and reflect the effulgence of divine Being in the calm of the new birth, even as the crystal purity of a raindrop clinging to the chalice of the refreshened flower draws within itself the borrowed light of the beneficent sun after the thunderstorm has passed, just in this proportion will we behold ourselves channels for good within the unity of the grand brotherhood of overcoming, and experience right here and now the kingdom of heaven all about and within us.

MONTREAL, CANADA (First Church).—Paul Stark Seeley, lecturer; introduced by Edgar J. Cleaver, who said in part:—

That eminent thirteenth century scholar, known in ecclesiastical history as St. Thomas Aquinas, declared that the only science was theology. A somewhat similar declaration was made a few days ago by a twentieth century scholar of this city, Professor MacNaughton, who referred to "the Bible's wholesome truths and doctrines" as "the only knowledge worth while." These two statements coincide with that memorable declaration of the master Christian: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." It is therefore being more and more generally conceded that the essential requirement of this age is a fuller understanding of the Science of Christianity.

Christian Science has so well stood the test of inquiry and investigation in the past fifty years, that its adherents to-day number many hundreds of thousands, and it is recognized as a great religious movement in regard to which no thinking individual can afford to remain entirely ignorant.

NEW YORK, N. Y. (Second Church).—George Shaw Cook, lecturer; introduced by Warren C. Klein, who said in part:—

Many people are inquiring into the secret of the success of Mrs. Eddy's beneficent labor. It is to be found in the simple fact that she possessed a pure, generous, steadfast, and loving heart. This sentiment resolves itself into a quality of thought known as spiritual love, a mighty asset to anyone who possesses it. David sang of it; Paul preached of it; Christ Jesus proved its power better than any other individual, and said in substance that no one can fulfill the law without it. Mrs. Eddy rediscovered its real nature and potency, its ever presence, its coincidence with Deity, and in a truly scientific way stated its Principle and rule of demonstration. Mankind is fast recognizing and understanding this scientific religion of spiritual love, and at this time is coming into agreement with Mrs. Eddy's statement on page 258 of Miscellany, "Nothing is worthy the name of religion save one lowly offering—love."



## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ALABAMA—Montgomery: Sidney Lanier High School Auditorium, 400 South McDonough Street, 8 p.m., Jan. 7.

CALIFORNIA—Fresno: Auditorium, Kern and L Streets, 3 p.m., Jan. 6.
Maricopa: Majestic Theater, 8 p.m., Jan. 7.
Pasadena: Church Edifice, Oakland Avenue, near Colorado Street, 8 p.m., Jan. 7.
Riverside: Loring Opera House, 8 p.m., Jan. 8.
San Francisco (Seventh Church): Dreamland Rink, 1701 Steiner Street, 3 p.m., Jan. 13.
Santa Barbara: Recreation Center, 8 p.m., Jan. 11.

CANADA—Vancouver, British Columbia (Society): Orpheum Theater, 3 p.m., Jan. 6.

ENGLAND—Manchester (First Church): Church Edifice, Daisy Bank Road, Victoria Park, 3 p.m., and Town Hall, Stockport Road, Levenshulme, 7:30 p.m., Jan. 5.

FLORIDA—Jacksonville: Duval Theater, 3 p.m., Jan. 6.

GEORGIA—Covington: Church Edifice, 8 p.m., Jan. 7.
Rome: Alhambra Theater, 8 p.m., Jan. 8.
Washington: Court House, 7:30 p.m., Jan. 8.

LOUISIANA—Lake Charles: Arcade Theater, 8 p.m., Jan. 3.
New Orleans: Athenæum, St. Charles Avenue and Clio Street, 7:30 p.m., Jan. 4.

MAINE—Portland: Church Edifice, 61 Neal Street, 3 p.m., Jan. 6.

NEW JERSEY—Bayonne: Odd Fellows Hall, Broadway near 30th Street, 8:15 p.m., Jan. 1.
Maplewood: Public School Auditorium, 8:30 p.m., Jan. 8.
Montclair: Church Edifice, South Fullerton Avenue, near Bloomfield Avenue, 8:15 p.m., Jan. 3 and 4.
Orange: Church Edifice, Cleveland Street, 3:30 p.m., Jan. 6, and 8:15 p.m., Jan. 7.

NEW YORK—New York (Fifth Church): Aeolian Concert Hall, 34 West Forty-third Street, 8 p.m., Jan. 10.

NORWAY—Christiania: Brodrene Hals' Concerthall, Stortingsgt., 24-26, 8 p.m., March 5.

OREGON—McMinnville: Church Edifice, North D and Pine Streets, 8 p.m., Jan. 7.
Oregon City: Moose Hall, 8 p.m., Jan. 8.

PENNSYLVANIA—Philadelphia (First Church): Church Edifice, Walnut Street, west of Fortieth, 3:30 p.m., Jan. 6, and 8 p.m., Jan. 7.

TENNESSEE—Johnson City: Majestic Theater, 2 p.m., Jan. 6.

WASHINGTON—Seattle (First Church): Coliseum Theater, 12:10 noon, and Masonic Temple Hall, 8 p.m., Jan. 10.



Digitized by Google

# Testimonies of Healing

In January, 1906, I turned to Christian Science for healing. For five years I had been suffering acutely from a serious kidney trouble, as well as from a great number of other physical ills. The lungs were declared to be the only organs of the body which were in a normal condition. The doctors said there was no hope of a cure; that so long as I lived I must suffer. I do not remember ever being free from heart trouble, and in 1893 the doctors said I was suffering from organic heart disease. My life had become a great misery to me. The only recreation left was reading, so when my eyes became very weak and painful, I did indeed feel that God had "forgotten to be gracious." Every material means was tried, but only a little temporary help was received and my condition grew steadily worse. Christian Science had been proposed to me on different occasions during four years, but it was the one thing I was unwilling to try, and when I finally turned to it, giving up all material remedies and methods, I seemed to make very little progress. I used to search the *Sentinels* for testimonies of slow healing.

I see now that self-righteousness was the cloud which hindered my recognition and realization of man's oneness with Truth and Love. I had never been what the world calls wicked, and I did not see that sarcasm, scorn, contempt, harsh criticism and condemnation of my neighbors, were breaking the commands "Thou shalt not kill" and "Thou shalt not bear false witness against thy neighbour;" or that these errors effectually shut out harmony and the privilege of loving God supremely and my neighbor as myself. I was slow to learn that physical conditions are only effects of the human mind, the manifestation of belief; as we read in Matthew, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."

I was, however, earnestly searching for a right understanding, and the teachings of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, awakened in me a sincere desire for rightness, for purity and honesty of thought. The recognition of God as the only source of life gradually dawned. Thus I was freed from disease and have remained so these many years. My eyes were most beautifully and quickly healed. As my desire to express love in the only true way becomes more earnest, strength, activity, and happiness are proportionately manifested.

I am grateful for this spiritual awakening, of which, though I did not know it, I stood more in need than of physical healing. It was the story of the publican and the Pharisee once more enacted. God is "no respecter of persons," but the publican's true humility opened to him the door of Life and the Pharisee's self-righteousness was the cloud hiding from him ever present harmony. My husband and my son have both been healed of serious illness, and Christian Science has been our only helper and remedy for eleven years. Our hearts are filled with gratitude to Mrs. Eddy, the Discoverer of this grand truth, and to God for "his wonderful works to the children of men."

EMILY SHEPPARD, Leeds, England.

✧

In 1911 I was suffering from what was pronounced a condition of tuberculosis. For six months I had been following carefully the best medical advice without any improvement. I was a graduate nurse and had had a number of months' work with two of the most famed surgeons in the country, so that when I procured the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, from the public library, it was with no thought of healing but merely with a desire to know the basis of Christian Science work. I am indeed thankful to God for that leading. In a few weeks, through the better understanding of God which the reading of the textbook had given me, I was absolutely healed. To satisfy some members of my family who were still fearful for me, I returned to my former physician for another examination. After examining me very carefully he said in some astonishment that I was well and that he could not understand it.

Since that time I have married, and I have two children. The understanding of God as Love, omnipotent, omnipresent, has been a wonderful protection to us. People comment on the fact that we have had none of the so-called children's diseases to combat, and I am daily grateful for being able to realize the protection of right thinking. In my own experience, sorrow and fear and sickness have one by one been overcome, and I am indeed thankful to God for His wonderful goodness to the children of men, and grateful to Mrs. Eddy for her God-given discernment of this blessed truth.

During the past six years I have experienced better health than ever before, and greater freedom in every way. Christian Science is indeed the most precious of all possessions, and to know the truth as taught by our Leader, Mrs. Eddy, is to experience joy and peace such as one has never known before.—FLORENCE J. FANEUF, Williamsport, Pa.

✧

Contrasting the present with the past in my experience, I find that there has been clearly exemplified the truth of that loving admonition of Jesus to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Surely there can be no darkness within the range of human comprehension so dense as that of the mentality which knows not God. About twenty years ago, while in this state of mind and suffering from severe bodily afflictions, I reluctantly consented to try Christian Science for the healing desired, and which I had failed to obtain elsewhere.

The spiritual awakening was almost immediate, and the marvel of that new light dawning in my consciousness during those first few weeks opened up a new world of thought, transformed me mentally, morally, and physically into an entirely different sort of man. I was literally born again; the points of view from which life had been previously contemplated were entirely changed and all things seemed to have been made new. I was completely healed of the desire for tobacco and liquor, the use of which had been habitual for more than twenty years; of a lung trouble which had afflicted me from early boyhood; of a stomach trouble; of chronic bowel disorder, and of the excessive use of profanity. Not one of these discordant conditions has ever returned.

During the nineteen years since then my wife and I have followed the path of Truth together gratefully and joyfully as earnest, diligent students of Christian Science and workers in the church. There has been a steady climb up the mount of understanding, a constant unfoldment of spiritual thoughts in consciousness. During these years I feel that we have never faltered in desire or effort to be true and loyal in our allegiance to the inspired cause established by our revered Leader, but there have been steps taken hastily or in excess of zeal which were dearly paid for. Christian Science has been the greatest influence for good, the highest incentive to better living, loving, and learning, that ever came



Digitized by Google

into our lives. It has been our sole dependence in every time of need, and we truly feel that everything we possess we owe to its teachings and practice.

Our experience has been overflowing with blessings which have come straight from God in answer to prayer. Our daughters, who have never taken medicine, radiate good health, robust strength, and happiness. My gratitude goes out in daily thankfulness to our loving Father for Christian Science, for every branch of its activities so wisely inaugurated by Mrs. Eddy, and for the countless blessings which through them have come to me and mine, and to all mankind.—WILLARD P. HEATH, St. Louis, Mo.

✧

[Translated from the German]

It is with a thankful heart that I wish to testify to the great blessings which Christian Science has brought into my life. It was in 1907 that I fell and injured my wrist, the pain being so severe that I almost lost consciousness and was unable to rise. As the accident occurred in my store, a customer stepped forward and helped me to get up. The arm and hand appeared to be very much swollen, so he spoke to me in a way which was apt to induce fear, saying that I would be unable to work for at least six months, that he had gone through the same experience years before, and that his arm had remained without strength since. I sought to deny this erroneous belief for myself, but immediately requested the assistance of a practitioner, as the pain was severe. I did nothing in a material way beyond binding my hand on a splint to keep it from moving unnecessarily. After the first treatments the pain grew decidedly less, and three weeks later I was able to resume all my work.

I was very happy and grateful not to be condemned to such a long period of inactivity. Spirit, God, was the healer, and the truth declared offset the dictum of mortal sense. I have had similar experiences during the last nine years in various other instances. I have experienced healing in a case of fracture of the rib, of poisoning through food, of inflammation of the lungs, of a disease of the eye, and of other discords. The understanding of God which I have gained through Christian Science has brought me a greater peace of mind, a happy sense, and a greater appreciation of life. Mrs. Eddy through her works has shown me the way to these things.

FRAU H. HILDEBRANDT, Charlottenburg, Germany.

✧

It is with gratitude that I testify to the help Christian Science has been to me. I suffered from catarrh of the head and stomach; several doctors treated me for this ailment and I took drugs for five years, but with little relief. When an acute attack of heart trouble added to my suffering I turned to Christian Science and was healed in four weeks. A short time ago, while I was splitting some cordwood, a small piece of steel from the wedge flew up and struck one of my eyes. I again sought help from a practitioner and was entirely healed in five days. The piece of steel came out the second day after the accident. I am very thankful not only for the physical healing received through Christian Science but for a better understanding of the Bible.

W. H. COLE, Forest Grove, Ore.

✧

It is five years since my first two healings through Christian Science, and they were brought about through the understanding of my little niece, nine years of age. One was the overcoming of the effect of a severe burn on the hand; the other was the healing of seasickness, from which I have never since suffered, no matter what the weather has been. I was so impressed by these experiences that I wanted to study Christian Science, for I was not satisfied in the old thought. From the time I started to study, errors of all kinds began to come to the surface to be destroyed, and I am so grateful that they are being overcome. I could not exist without Christian Science.

I have been healed of corns, nervousness, toothache, headache, chronic bowel trouble, temper, resentment for seeming wrongs, the sense of hate, and various other errors. Each day I find myself on higher ground. The harder the problem the harder I work, and I find as each problem is solved that I am just that much nearer God. Every trial has made me want God more and the world less. Words cannot express what Christian Science is to me. It has done wonders for me, and what it has done for me it will do for others who honestly seek Truth.

I am indeed grateful for all that the practitioners have done for me and for others. I am thankful to God for giving us Mrs. Eddy, and grateful to our Leader for giving the world Christian Science. Words cannot express my gratitude for the privilege of church membership. Our God surely is the God of salvation.

JOSEPHINE H. SHAW, Minneapolis, Minn.

✧

I have been a reader of the *Sentinel* for over four years, and wish to add my testimony of gratitude for the privilege of having such a companion in my home. Before studying Christian Science I never read the Bible, as I could not understand it; now I study it daily with the Lesson-Sermons, and am more than grateful for the understanding of the Scriptures gained with the light thrown on them by the passages from our textbook.

A little over a year ago I went through a great trial when my mother passed on, and for the help received at that time through Christian Science I cannot express my gratefulness. I am striving daily to follow Christ's example, that I may be able some day to give the peace to others that was given me.

MRS. O. L. SIEBER, Jr., Dallas, Texas.

✧

A little over two years ago I was a most miserable and disheartened creature. For ten years I had suffered terribly from stomach and bowel trouble, and though I had undergone an operation there was little change. Then my eyes became so badly affected that the regular prescribed glasses gave no relief and I wore black glasses almost constantly. Three specialists were attending me at this time and my case was diagnosed as distended stomach; in fact, all the internal organs were said to be far below normal position and I wore various kinds of supports, besides spending many hours each day in a reclining position.

I had often heard of Christian Science, but not really understanding it, had thought it mere superstition and felt an intense antagonism toward it. Religion had always been one of my deepest interests in life, and though I had this awful sense of hatred toward Christian Science, there were many times when I rebelled at the thought that it was the will of God for me to suffer so and to be so utterly helpless and useless in life. One day in June, 1914, I was so desperate I spent most of the day in prayer that if there was any way out I would be shown so I could follow it, for I could not face the rest of my life in this condition.

That very evening we called on a dear friend, who had been ill, and were much astonished to hear of his healing through Christian Science. At once my old antagonism



Digitized by Google

arose, but this friend explained that God is the only healer and that Christian Science simply explains the divine laws by which man is brought into health, and harmony with God. This seemed very reasonable and logical to me, and was so different from what I had judged Christian Science to be. Then suddenly an awakening came to me. It dawned upon me that perhaps this was the answer to my prayer, and I determined to investigate Christian Science thoroughly for a month at least, to see if it could possibly be the truth. I began immediately to study Science and Health and received several treatments.

I can never fully describe the hope, the joy, and the spiritual uplift which came to me as I began to understand the spiritual truths in the Bible, as explained in Science and Health. Many physical ills disappeared in a few days, others lasted much longer, but I knew I had at last found the truth, and that as I allowed only good and true thoughts in my consciousness the old fears and doubts and their physical manifestations would leave me. We have had many other demonstrations in our family, such as the overcoming of catarrhal trouble of many years' standing, headaches, colds, severe burns, the effects of poison ivy, and the solving of financial problems. The physical freedom alone is of untold value, but it is the freedom of thought in learning to know God aright for which I feel most grateful. Before studying Christian Science we had to board, and even then I spent many hours each day lying down; now I am keeping house and leading an active life. I have never yet found words that could begin to express my deep gratitude for the wonderful change that Christian Science has brought into my life.

My gratitude is simply unbounded toward Mary Baker Eddy,—the true spiritual interpreter of Christ's wonderful message to the world,—and my greatest desire now is to spread this good news.

IDA LUCKE WILBUR, Baltimore, Md.

✧

It is my privilege to offer this testimony of my healing through Christian Science of what is called sick headache. The attacks grew frequent and were preceded by days of physical depression. Material diagnosis and treatment offered temporary but never permanent relief. Christian Science treatment gradually removed the violent symptoms, and is now delivering me from the supposititious underlying causes of disease; namely, fear, ignorance, immorality, ingratitude, selfishness, and similar sins.

The beneficent effects of the activity of Truth and Love are felt in many phases of experience not included in the common definition of physical healing, but understood in Christian Science under the general term of health. I refer to gradual deliverance from poverty of mind, body, and estate, demonstrated in a capacity for clearer, broader, deeper thinking, enlarged and quickened sympathy for man and nature, awakened patriotism, stimulated interest in science and art,—in a word, actual regeneration, the new birth which goes on daily and hourly in Christian Science. This beautiful experience is the direct result of the regular study of the Bible and of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, also of the authorized literature, together with the help of a practitioner at times. The church services, the reading rooms, and the lectures always prove very helpful.

I feel that I owe great reverence and gratitude to Mrs. Eddy, the Discoverer and Founder of Christian Science. Her writings have explained and vitalized the words and deeds of Jesus the Christ, and of the prophets and apostles. Her life is a sublime example of nobility, high courage, and accomplishment in demonstration of her philosophy. The Science which she established is lifting humanity out of sin and disease, and will finally lead mankind into the fullness of the stature of the perfect man.

JOHN W. KIPLINGER, Harrison, N. Y.

✧

It was in March, 1912, that I gave Christian Science the first serious thought; previous to that I did not consider it worthy of notice, as I had been in bondage to medicine from childhood. While I am not very far advanced in the study of Christian Science, my desire is to impart to others what I do know. It enables me to say now what I could not say for sixty-five years of my life,—that I am without a single physical ailment.

My healing came about in this way. The winter of 1911-12 was one of continuous anxiety and unrest. In January my home was broken up for the second time from loss of companionship, so the first week in March found me mentally, physically, and financially sick. For thirty-five years I had depended on material remedies to digest my food. Many specialists had diagnosed my case as a complication of ailments, which were numerous and distressing. I had thoroughly and patiently tried many kinds of treatment, but only temporary relief was received. For years my diet had been carefully restricted until it had finally become very limited.

Up to the day before I resorted to Christian Science I was taking medicine daily, besides an opiate at night to induce sleep. A friend mentioned Christian Science to me, and although I had thought it little short of fanaticism, the next day I called on a practitioner, with the result that my healing of all the above mentioned troubles was almost instantaneous, and I have never taken a drop of medicine since. I ate a hearty supper that night, slept perfectly, and have been eating three meals a day ever since. Chronic bowel trouble was relieved at the same time, and although I had been a smoker for fifty years, to my surprise I soon lost the desire to smoke. All my life I had been subject to violent colds, losing weeks from business on account of them, but I have not lost a day in five years. Rheumatism used to give me much trouble, but I have been free from that ailment too, yet have paid no attention to exposure that I used to avoid on account of it.

When five years old I had the misfortune to be left with a rupture which was considered incurable by material means. At twenty years of age I had to resort to a truss made especially for me, and eight years before turning to Christian Science I underwent a serious operation, which helped temporarily, but within six months the trouble assumed a more aggravated form. Three years previous to taking up Science I had the worst attack of my life, and had to resort to hypodermic injections to get relief from the severe pain. When I first went to the Christian Science practitioner I did not mention this trouble. As it had been an everyday handicap through life and pronounced incurable from childhood I did not expect any relief. Many months after my first treatment, on telling the practitioner how well I felt and that I had only this one ailment left, to my surprise I was told that the condition would be taken care of and that I could throw away the support. I thought this was impossible, but in a few months I did throw it away. Now I am able to lift anything that it is necessary for me to lift, with perfect ease and comfort.

Although seventy-three years of age, I have made a full hand on the farm since April 1, owing to scarcity of labor,



Digitized by Google

and work from five o'clock in the morning to eight or nine in the evening. I never had the physical endurance at any time of life that I have had this last summer. I am truly thankful to God, and grateful to Mrs. Eddy for Christian Science.—A. M. CARR, Salem, Ohio.

✧

In November, 1913, my two boys, then aged ten and twelve years, finding conditions inharmonious in the Sunday school which they had always attended, asked if they might make a change. Knowing a little about Christian Science, I placed them in the Sunday school of The Mother Church, at the same time beginning the study of Christian Science myself. I shall never cease to be grateful that we were led to make this change, for the privilege of Sunday school instruction there has proven a great blessing. The clearer understanding of God and of man's relation to Him, the knowledge that wherever we may be divine Love is always protecting us, has brought great peace and joy. All physical ills have been overcome, some through the loving help of practitioners, others through the reading of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Words cannot express my sincere gratitude for all that Christian Science means to us.

PAULINE W. EATON, Allston, Mass.

✧

Many years ago I was healed of nervous prostration through Christian Science, and since then have had many wonderful healings; but the following proof of God's protecting care has been the most wonderful to me. For years I was in bondage to the thought held over me that I was alone in the world, with no income and dependent on relatives who were not interested in Christian Science. I rebelled, resented, and resisted imposition and injustice, until at last "error, urged to its final limits" (Science and Health, p. 476), was destroyed. With the understanding of the truth which I knew I possessed as a Christian Scientist, I trusted absolutely in God, kept my own counsel, and with His law to guide me walked firmly on. A place was found that met my every need, and since then there has been a constant unfolding of Love's bounty. I am proving that abundance is mine, for God is its source.

The spiritual understanding which is being gained every day is more than all else to me, and my gratitude to God, also my thankfulness to Mrs. Eddy, who taught us the way, cannot be expressed in words. Only by obeying God's commands can I pay my debt to Principle and show my appreciation for the blessing which I have in Christian Science.

ADALINE RICE, Los Angeles, Cal.

✧

With deep thankfulness to God and gratitude to our revered Leader, Mrs. Eddy, I testify herewith to the many blessings which have come to our family through the power of Truth. When the doctors said they could do nothing for our little girl but operate for catarrh of the head and nose, I asked a Christian Science practitioner to treat her, and as a result of absent treatment, in a very short time we could notice a great change. Her breath became as sweet as a babe's and she no longer breathed through her mouth. The healing was surely perfect without the aid of a knife, and for this I was thankful.

My son also, aged eleven, had a wonderful healing. He had been complaining of a tooth hurting him, and he came home one morning from school with quite a lump on his neck. Next day I took him to the dentist who looked at the swelling and said he did not think it was caused by the tooth. He called in a physician from the next room who said that it was not caused by the boy's tooth at all and we had better have it lanced right away or it might cause him serious trouble. Instead of having it lanced, however, I telephoned for a practitioner to give the boy absent treatment, and inside of two weeks the swelling had gone down. I at once sent him back to have the tooth filled. The dentist looked at him and felt all around on his neck and finally called in the doctor again. They both seemed dumfounded that the swelling had disappeared so quickly without lancing. I am indeed thankful we have found the right way at last to put our trust in God at all times.

OLIVE BEADLE, Vancouver, Wash.

✧

I should like to tell of a very wonderful healing which was experienced in our home. Our eldest son, nine years old, came home from school with a very severe headache and a high fever. He began to get stiff about the legs and back, and had to be carried upstairs. That night I treated him as we are taught to do in Science and Health, but he apparently grew worse, so we called a practitioner, with the result that the case was healed instantaneously.

Next morning all the inflammation had been brought to the surface of the body in a heavy rash. The child was very weak and thin, but gradually improved, and in three days the stiffness was entirely gone. He was out in a week and was as active as usual, but I did not send him to school for about a month. The ailment had been diagnosed by a medical nurse as infantile paralysis.

My other little boy when three years old, was terribly burned about the chest, stomach, and legs. When his clothes were removed, all the skin came off, but he was healed through Christian Science, and—what was most wonderful—not a particle of skin had to be grafted on. All the children have been healed of scarlet fever in its worst form.

I am grateful to know that power belongs to God. Christian Science is everything to me.

MRS. E. G. RYDER, Rochester, N. Y.

✧

Christian Science was not taken up by me for physical healing, but because I was greatly impressed with its teachings of love and harmony. Shortly after becoming interested in it, our boy, then twelve years old, was saved from asphyxiation through the understanding of God's allness. In the small hours of the morning we were awakened by a noise, but paid no attention to it. Possibly half an hour later a similar noise was heard, and thinking it came from our son's room, we arose and on entering his room found the lad lying unconscious on the floor, overcome with gas fumes from a defective furnace. We at once declared the truth with the result that he soon regained consciousness and by noon was ready to attend school. The way in which we were awakened was indeed a proof of God's protecting care and omnipresence.

Words alone can never express my thankfulness to God and my gratitude to our revered Leader, Mrs. Eddy, for the foregoing demonstration and for many more proofs of the power of Truth that have been received by me and mine, both physical and financial. My sincere desire is that I may daily grow in grace and understanding, reflecting love and goodness at all times, so that others may wish to seek this beautiful religion of Truth and Love which, when found, will surely prove their greatest treasure.

ADELA BEHRENS, Milwaukee, Wis.



Digitized by Google

# From Our Exchanges

[*The Pacific Baptist*]

Religion in its essence is eternal. Our conception of it suffers change. Its onward movements mark the growth of thought, and fashion into symmetry and strength the character of nations, as of men. Its retrogressions are the heralds of decay, telling of coming darkness, beneath whose blight all virtues die and in which vice and error thrive. In all the ebb and flow there has been, on the whole, a forward movement. The old fancies have vanished and been forgotten. The new thoughts have graven themselves deeply upon the consciousness of men, and wrought changes of the utmost importance to the world.

[Miss A. Maude Royden in *The Christian Commonwealth*]

God has sent us His Son, and to some of us it seems certain, and perhaps nothing else just now does seem certain, that this Jesus of Nazareth has the key of life; that the problems which baffle us he saw through; that the defeat which seems to us the end he could make into a victory; that where we falter and stumble he trod securely and certainly; that though life was incredibly hard to him it was not obscure. He understood the heart of man; he understood the laws of life; he raises the sick; he forgives the sinner; he is afraid of no man on earth, because he knows what we do not know; he has the key of heaven and hell; he understands life as we do not understand it.

[Rev. James Percival Huget, D.D., in *The Advance*]

There is an emphasis our day greatly needs, the emphasis of the connection between moral purpose and the spiritual life. It is accepted in doctrine and established in fact that a genuine religious experience will affect moral life and conduct. James, in his blunt and searching epistle, declares again and again that there must be a connection between real religion and conduct. He urges us to be "doers of the word, and not hearers only."

[*American Lutheran Survey*]

If the war shall serve in some degree to separate the sheep from the goats, the palpably hypocritical from the honest followers of Christ, at least so far as human eyes can see and human ears can hear, it will have served the church inadvertently. For a congregation composed of ten honest, spiritually minded Christians is of infinitely larger potency for good than one of a thousand members whose Christianity is a mere conventionality, a cloak for rank hypocrisy.



## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## French Translation of Science and Health with Key to the Scriptures by Mary Baker Eddy

In conformity to the rules established by Mary Baker Eddy for making and publishing translations of the Christian Science textbook, "Science and Health with Key to the Scriptures" has been translated into the French language, and is now published with the English text opposite the French translation, and is ready for delivery.

This edition is printed on fine paper and bound in cloth similar to the cover used on the English editions. Price, one to five copies, $3.50 each; six or more copies to one address, $3.25 each. It is also printed on Oxford India Bible paper, and bound in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the French translation, including the two styles of bindings.

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This small volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, and which will occupy the minimum space and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition are now being filled in rotation.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## New Pamphlets

The following pamphlets are now on sale at five cents a copy:

"Christian Science: Pure Metaphysics," a lecture by Dr. Francis J. Fluno, printed in English only.

"Christian Science: Its Teachings, Methods, and Works," a lecture by Judge Septimus J. Hanna. Printed in Swedish with alternate pages in English.

"Christian Science: The Christianity of Jesus," a lecture by Mrs. Sue Harper Mims. Printed in Swedish with alternate pages in English.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

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

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# "What Is a Monitor?"

**The Christian Science Monitor, founded by Mary Baker Eddy November 25, 1908, made its initial appearance as an eight-page daily newspaper. In nine years it has not only doubled its original size in number of pages, but its influence and reputation have circled the globe. Those who know the Monitor frankly regard it as the greatest daily newspaper the world has ever seen.**

It is related by those familiar with the details attending the foundation of The Christian Science Monitor that after Mrs. Eddy had given instructions to The Christian Science Publishing Society to establish a daily newspaper, she turned to her Bible for confirmation of her decision and opened it to these words:

*"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isaiah 62:10.*

From the hour of its first issue, The Christian Science Monitor has been casting up the highway by recording and interpreting world events according to the highest known standards of journalism; and has gathered out the stones and prepared the way for the people so effectively that it is a great power among the influences whereby humanity is becoming better every day.

That is the reason Christianly scientific right thinkers and progressive and unprejudiced patriots and humanitarians throughout the world accept its standard and bear earnest witness to the Monitor's far-reaching influence for increased individual and national righteousness.

Hence the readers of the Monitor who are rising in thought from the self-saving to the world-saving stage of demonstration read the "signs of these times" and require no arguments in order to understand the mission of The Christian Science Monitor.

This precious gift to humanity, coming through the inspired understanding of Mary Baker Eddy, is daily adding to its power and prestige because it is step by step fulfilling the ideal upon which it was founded.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¼ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

**THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.**

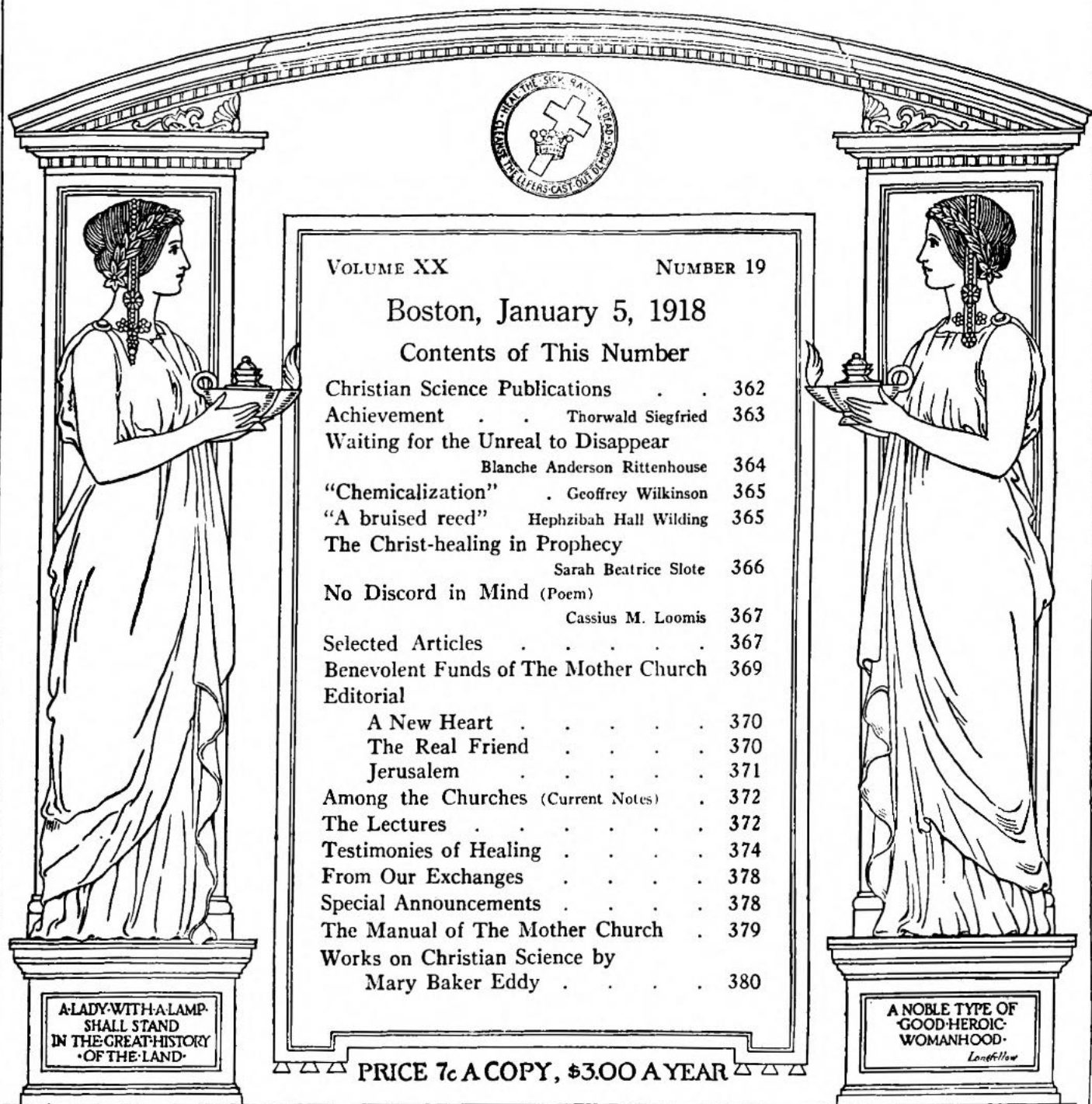
Digitized by Google

JAN 4 1918.

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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




VOLUME XX NUMBER 19

Boston, January 5, 1918

## Contents of This Number

Christian Science Publications . . 362
Achievement . . Thorwald Siegfried 363
Waiting for the Unreal to Disappear
Blanche Anderson Rittenhouse 364
"Chemicalization" . Geoffrey Wilkinson 365
"A bruised reed" Hephzibah Hall Wilding 365
The Christ-healing in Prophecy
Sarah Beatrice Slote 366
No Discord in Mind (Poem)
Cassius M. Loomis 367
Selected Articles . . . . . 367
Benevolent Funds of The Mother Church 369
Editorial
A New Heart . . . . . 370
The Real Friend . . . . . 370
Jerusalem . . . . . 371
Among the Churches (Current Notes) . 372
The Lectures . . . . . 372
Testimonies of Healing . . . . 374
From Our Exchanges . . . . 378
Special Announcements . . . . 378
The Manual of The Mother Church . 379
Works on Christian Science by
Mary Baker Eddy . . . . . 380

PRICE 7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion,** also **What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

**The Christian Science Publishing Society, Boston, U.S.A.**

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX JANUARY 5, 1918 NUMBER 19

## Achievement

THORWALD SIEGFRIED

ONE Christian Scientist asked another: "What shall I do about this business matter that drags so; shall I just keep on holding the right thought about it every day and be content with that?" This phraseology might, in certain cases, give one notice that the particular difficulty rested on the belief that the human mind is able to create some "good thought," the holding of which is sufficient to help or heal. This inquirer, however, had glimpsed more than once the allness of the divine Mind, and the consequent inability of the human mind to help in any way except to abdicate in favor of Truth; and his question revealed a subtle mistake.

The answer to the question came instantly in a metaphor. Supposing the Christian Scientist were a well-digger; it is plain that no matter how long he drilled or dug, how arduous his labor, how superficially artistic or fanciful his handiwork, all would avail nothing unless he dug deep enough to reach the water. Shallow wells often collect seepage waters, and these are sometimes sufficient for certain purposes, though more often laden with objectionable material carried from the surface; but for gushing and pure water only wells that reach the right stratum will suffice.

The same is true about the human problems which we bring to Christian Science for solution. There is a spiritual truth that answers every human question, which, when discerned, proves that God's perfection always existed even where the human sense of lack and doubt seemed to be. There is no power that can delay the manifestation of harmony when the divine fact is known, because the whole problem and all its factors are in and of consciousness, wherein cause and effect, Mind and idea, are not separated by time, space, or matter. It is essential, however, that we work our way through the seeming obstructions and actually reach a knowledge of the divine fact, just as the diggers or drillers of wells must pierce the capstone or clay that covers the gushing waters. Whether it is done in an instant or after arduous labor, the process is the same, and the results are no less useful or permanent because quickly achieved.

Achievement is really the very acme of Christian Science, from a human point of view, constituting the only proof which humanity accepts of its absolute declaration, in the words of Mrs. Eddy on page 475 of Science and Health: "Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian Science. . . . A mortal sinner is not God's man." No blind repetition of a set of words as a formula, however correct in form; no long-continued dwelling on merely superficial truths that barely prick the crust of belief; no self-satisfied assurance that we have done the same things that healed us last year, is sufficient to combat in our own thoughts the various allurements of evil in the guise of good which we meet every hour. Nothing less than the constant endeavor to view every problem from the standpoint of infinite Truth brings invariable results; and when we work on from that position there is no surprise in it when the healing—the proof of the unfathomable benevolence of God—comes instantly.

The irresistible immediacy of the work of Christ Jesus rested on nothing less than his constant recourse to the absolute facts about everything in thought. Even when he was resting by the well of Sychar, and no one was there to seek healing of him, the coming of the Samaritan woman to draw water immediately brought from him the declaration that "God is a Spirit," this after he had said, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The woman's material reliances cropped out in her observation that he could draw no water because the well was deep, but to him the material circumstances were but details of a metaphor in which water, as Mrs. Eddy says, "symbolizes the elements of Mind" (Science and Health, p. 507), and in which material obstructions are seen to be mythical.

The character of Christ Jesus as Savior does not rest on the mere intellectual beauty of the teaching illustrated by the incident just referred to; and although in the record of it the incident is not coupled with any act of physical healing, it stands, nevertheless, as a scientific explanation of the process by which his works were accomplished. Thus, in the fifth chapter of Luke there is recorded an incident in which Simon Peter's views of fishing are contrasted with those of the Master, as the Samaritan woman's views of the well of water were, except that the comparison was in one case by practice and in the other by precept. After teaching the multitude on shore from Simon's boat, Jesus' command to Simon was, "Launch out into the deep, and let down your nets for a draught." Simon protested that they had toiled all night in vain, but nevertheless obeyed, as he said, "at thy word." On the same lake, with the same net, from the same boat, the same men who the night before had caught nothing to still the sense of material lack, now, when acting at the command of Christ Jesus, caught such a number of fishes that the boats began to sink. Obedience was the instrument that pierced for them the seeming adamant of false belief and revealed that abundance, of fishes as of water, which was never hidden from the great Teacher.

Results, then, must follow knowledge; and mortal sense must acknowledge the facts when the awakened consciousness perceives them. It is not that works, any more than mere intellectualism, can justify mortal man; but definite spiritual understanding invariably produces right results, and therefore we are justified in expecting them to indicate the presence of that on which they rest, as viewed by human sense. We are entitled also to expect, and we do in fact experience, the instantaneous appearance of healing proportionate to our humility, obedience, and insight, with an abundance of good measure besides as reward for unflagging

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

kindness, unlimited patience and compassion. Spiritually real facts, prayerful understanding, and instantaneous healing are the great steps in the practice of Christian Science, and they admit of no delay, no time element, nothing inconsistent with that Scripturally important word, "Now!"

The exercise of the formative and protective functions of The Mother Church, enabling humanity to make practical use of the facts about God and the real man, makes it the one Christian agency on earth which embodies the "Now" element in Christianity, which constantly insists on the immediate rejection of every erroneous thing. Its edifices stand as symbols of these functions, and as such are appreciable to a sense to which spiritual things seem nebulous. In speaking of their symbolism, on page 6 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy refers to "the speed, beauty, and achievements of goodness." It is goodness, or God-like-ness, on which we must depend for the willingness and ability to see quickly the health, abundance, and holiness of Spirit. When we do we shall see the futility of our material strivings, not only through the sufferings of poverty and disease but, like the disciples and the draught of fishes just referred to, through the abundance born of obedience to the Christ; and when that spiritual abundance is manifested, our further experience will also be like that of the disciples of whom we read, "And when they had brought their ships to land, they forsook all, and followed him."

## Waiting for the Unreal to Disappear

BLANCHE ANDERSON RITTENHOUSE

TO the beginner in Christian Science nothing is perhaps more disconcerting than its insistence upon the use of exact terms and upon the correct use of every term. Turning away unsatisfied from his former concept of spiritual life which has consisted either of a vague intellectual assent to a man-made creed, or of an emotional faith in a far-off God, he finds himself called upon to study a Science whose terms must all be clearly and precisely defined and whose rules must be strictly obeyed. He hears much about Principle and its law, and he may even be tempted to feel that he is making a very hard exchange for the old concept of a personal "Father in heaven."

Like the child who has learned to play "by ear," and who is suddenly put under the strict discipline of regular musical training, he finds all his little ideas and accomplishments of the past subject to a merciless overhauling and correcting, while his concept of the Principle of harmony is too meager to give him much comfort or inspiration. It is a bleak period, attended by much questioning, and calling for much patient mental work, often without clearly apparent results; one that calls for the most loving consideration from those who have themselves passed through this experience and have learned how much of heartening warmth and true compassion lies within this inexorable law of Truth. Mrs. Eddy understood this when she wrote: "To mortal sense Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow. When understood, it is Truth's prism and praise" (Science and Health, p. 558). The child goes on through the discipline of musical training to a knowledge and skill no longer dependent upon his "ear" or mere personal taste, but founded upon the great laws of harmony—laws which confer upon him a freedom and joy totally unknown to his lawless and undisciplined earlier work.

So, too, the beginner in Christian Science goes on, if he is faithful, to a concept of God and of his own relationship to God which is founded, not upon mere human opinion, but upon spiritual laws that are to him no longer cold and obscure, but "as the shadow of a great rock in a weary land." Under the law of unvarying good he comes into a freedom and efficiency and joy in thought and action totally unknown to his earlier years of dependence upon a finite conception of God and man. An experience which was very helpful to the writer may be helpful to some one else. She was just a beginner and was struggling with an acute sense of physical discord. She had faithfully declared the truth, and was striving to know that divine Love had never sent this suffering upon her; that it was only the unreal product of false belief, hence had no power over her. But this work seemed to produce no result, and her need seemed great. She felt very desolate as she reflected that there was no use in beseeching God to help her (as she would once have done), since, according to her new outlook, He did not know evil or pain. It was a dark hour to her troubled human sense, but Love never fails its child, and at last she looked up, and cried out in all sincerity: "Dear Lord, I have declared the truth about this the very best I know how—but it is still there."

Then, at last, she was ready to quit her human struggling and really listen to the Truth whose allness she had been declaring with her lips. That last phrase struck sharply upon her attention. What was it that was "still there?" She had been declaring that evil was unreal, did not exist. Was she waiting for an unreality to disappear? If it was not really there, how could it go away? Then and there she had to decide whether the statements she had been making were mere theory to her, or a demonstrable truth which she was ready to act upon. She had invoked a God who expressed Himself in unvarying law, and she must comply with the conditions of that law if she expected to benefit by its activity. Had she seen a mirage, she would not have sat there looking at it and demanding that it should disappear. She would have been so sure of its unreality that its seeming presence could not have disturbed her, or have had any power whatever over her. Could she not throw herself as unreservedly upon divine Truth and let God deliver her, even though the discord seemed to be "still there"?

For some time she sat there, very still, questioning herself silently but intently, and when at last she came back to some perception of her material surroundings, it was to the startled realization that there had not been any sense of pain during that time. Later, the sense of pain tried to reassert itself, but she found to her inexpressible joy that it had no more power over her.

So did one beginner learn the difference between declaration and realization, between mere theoretical assent and active, exact obedience to Truth. She was very far from understanding all the significance of that experience at the time; but, as the years have gone on and she has been called upon to apply to a multitude of new experiences what she then learned, she has seen with growing clearness and awe that the voice which called her so inexorably that day to the "full stature" of scientific thinking was the voice of our Father in heaven, of a Love so divine that it will not give its child any mere external result, but insists that through obedience to the law of his being he shall gain the power to demonstrate a harmony which cannot be affected by any false testimony.

The great artist through his unvarying obedience to the laws of harmony has gained the power, not simply to "play a piece," but to express with freedom and joy the deep, unspoken thoughts of the heart. So the beginner in Christian



Digitized by Google

Science goes on to learn that the law of Truth which once seemed so exacting and inexorable is not any mere arbitrary commandment of a personal God, but is the very law of man's being, the very source and fountain of his strength, and that obedience to it will lead to the perfect expression of his true selfhood as the child of God. Secure within its blessed shelter, he turns away ever more surely and serenely from contemplation of the evil, even though it claim to be "still there," until at last it fades out of his consciousness as completely as any other mirage of mortal sense—finding no place for itself in the mentality that is demonstrating man's unity with God by obedience to His law.

## "Chemicalization"

GEOFFREY WILKINSON

IT is by no means an uncommon experience with Christian Scientists to feel that although they are pursuing the study of Christian Science they are seemingly becoming more and more full of faults and less and less agreeable in disposition than they were before. Sometimes this appearance will manifest itself to none but themselves, and sometimes it will be apparent to others. It may therefore be helpful to consider what this experience means, how much it amounts to, and how it is to be dealt with.

It is safe to say that until the individual comes in touch with Christian Science, which goes to the very bottom of mental action, the carnal, or, as Mrs. Eddy has termed it, the mortal mind, goes on its way more or less undisturbed. No system except Christian Science regards it as other than real, that is to say, God-created, or at any rate God-permitted; and though orthodox theology strives to eliminate its more admittedly vicious phases, it regards its less aggressive tendencies as not only real but right. Suddenly, into this placid mill pond of self-satisfaction the rock of Christian Science is hurled, with its declaration that God is infinite Mind, therefore there is but one Mind, and that Mind by its very infinity, spirituality, and goodness not only contains no element of matter or evil but has no consciousness of any such things; hence that matter and evil have neither intelligence nor power nor reality, while the mind that seems conscious of them is itself a falsity. This, it will be seen, is in strict accord with the teaching of the Founder of Christianity, when he said, "It is the spirit that quickeneth; the flesh profiteth nothing," and with his statement regarding the devil, or personified evil, that he "abode not in the truth, because there is no truth in him;" though the world has refused to take these sayings absolutely.

In some cases the human mind, discouraged by the apparent failure of belief in an existence apart from God, is ready enough to abandon its previous belief in itself; in other cases it makes a stubborn fight for its own claim to existence, for although it is glad to be deprived of its more uncomfortable features, such as sickness, sorrow, and fear, it is by no means so ready for the root and branch destruction demanded by Christian Science. It is in such cases that one observes the phenomenon described by Mrs. Eddy as chemicalization. "What I term *chemicalization*," she writes on page 401 of Science and Health, "is the upheaval produced when immortal Truth is destroying erroneous mortal belief. Mental chemicalization brings sin and sickness to the surface, forcing impurities to pass away, as is the case with a fermenting fluid."

Sometimes chemicalization appears to be spasmodic, in other cases chronic; but whether it is chronic or spasmodic the root of the trouble will be found to be the self-assertive action of the human will, in other words, of a mind claiming to exist apart from God. On page 345 of Science and Health, after quoting Paul's words, "For if a man think himself to be something, when he is nothing, he deceiveth himself," Mrs. Eddy writes: "This thought of human, material nothingness, which Science inculcates, enrages the carnal mind and is the main cause of the carnal mind's antagonism." It is well that those who are experiencing this mental upheaval should recognize at the start that the belief in a mind separate from God is doomed, and that the sooner they exchange the human for the divine, the old man for the new, the happier they will be and the happier they can make those with whom they come in contact. They will have to do this sometime, so why not now? "Now," said Paul, "is the day of salvation."

It is just here that the importance of Jesus' admonition to deny oneself comes in. The ordinary acceptation of the phrase, like the ordinary acceptation of so many of the Master's commands, has been very mild,—not at all in keeping with the strong significance of the Greek word used for deny. Was not Jesus' whole life a denial of mortal selfhood and an affirmation of the spiritual selfhood, the Christ, the reflection of God? "I can of mine own self do nothing," he said on one occasion; and on another, "The Father that dwelleth in me, he doeth the works." Denying oneself meant to Jesus the denial of mortal, material selfhood; and if one heeds the Master's admonition and denies himself daily, he will find that the human will with all its aggressiveness and insufficiency is losing its seeming influence, and that the divine Mind with all its power and peace is governing. Our Leader says, "Perfect and infinite Mind enthroned is heaven" (Science and Health, p. 266). Is there any reason why we should not enter in?

Let us then strive to realize that there is no mortal, material selfhood at all: that man is the reflection of Mind,—of Life, Truth, and Love. That is really all the "me" or "you" there is, and this true selfhood is coexistent and coeternal with God. As the human will abandons its claim to power it will be seen that what appeared to be retrogression was really increased moral sensitiveness, throwing into stronger relief faults and traits which before seemed normal; the sense of going back, if unwillingly, when one was really going forward, will disappear; the unlovely elements of character which the searchlight of Truth has brought to the surface will be removed; and a sense of peace and progress will be experienced.

## "A bruised reed"

HEPHZIBAH HALL WILDING

IN the forty-second chapter of Isaiah we find some of the clearest and strongest statements of the qualities, characteristics, and work of the Christ that are to be found among the many beautiful prophetic passages of this book; and since studying Christian Science this chapter has become to the writer one of the most loved and most helpful portions of the Scriptures. The appreciation of it has brought an understanding of the patience, tenderness, compassion, and mercifulness, as well as the strength, discernment, wisdom, and foresight, which surely belong to the one whose name is "Wonderful," and which must be expressed and manifested by those seeking to be obedient to the teachings of Christ Jesus, who knew himself to be the Son of God and was the perfect expression of these qualities of divine Mind.

Many times the words, "A bruised reed shall he not break, and the smoking flax shall he not quench," have brought a great sense of tenderness and patience with those



Digitized by Google

who seem to have but a lukewarm interest in Christian Science, even after having experienced much benefit mentally and physically. The overcoming of one's egotism, which would have judged and condemned such slow seekers of Truth, has helped the discernment of the error of thought that was keeping the patient satisfied with so little, when the rich abundance of Love is ever waiting to pour itself into human lives. And then has come a great joy from knowing that the tiniest spark of truth can through patient, loving work be gently fanned into such a flame as will eventually consume all the dross of human thought, and purify its gold.

At other times the words, "He shall not fail nor be discouraged, till he have set judgment in the earth," have been an inspiration in overcoming the temptation to discouragement and depression, whether caused by failure to prove the power of Truth or through any other condition. On page 496 of Science and Health Mrs. Eddy says, "Hold perpetually this thought,—that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being." When one has turned the light of Truth upon oneself humbly to see what is needed in the way of rooting out in one's own mentality, the promise in Isaiah brings great rejoicing.

"He shall not fail nor be discouraged, till he have set judgment in the earth,"—until the perfect separation of error from Truth has been made. Then follows the wonderful promise to the servant upheld by divine power and a statement of the healing work to be accomplished. Surely we are singing a new song of gladness because of the inspired woman whose faithful study and loving expression of these divine qualities in her life gave her the key wherewith she has unlocked the spiritual understanding of the Scriptures for all mankind, so that to us also is the privilege given "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

## The Christ-healing in Prophecy

SARAH BEATRICE SLOTE

PURE prophecy is an absolute statement of the law of God, the result of thought reaching out to and becoming inspired with the vision of perfection in communion with God. Prophecy has always been regarded by men with more or less awe, as something quite out of what is considered the natural order of things; but when the prophecy of the Bible in connection with the Christ-idea is considered, the statements are found to be direct declarations of absolute truth, and when studied with understanding, in the light of the spiritual interpretation given the Scriptures by Mrs. Eddy, their healing influence amounts to veritable treatment.

The earlier prophets of the Bible discerned God's perfection, and though at times they themselves demonstrated the truth with marvelous results, according to their power of vision, they realized the incontrovertible fact that an age would come in which the truth could and would be demonstrated continuously and in its entirety. They were inspired to see that the Christ-idea would be manifest in the flesh by one who would demonstrate the truth in its fullness; not partially, nor intermittently, but steadily and without flaw. They could not do less than make these absolute statements and declare that such a one would spring from the highest and best of the human race and reveal the perfection of God. They did not define personality, but asserted the truth, leaving results to God, the divine healer; just as the Christian Science practitioner affirms the absoluteness of Truth in giving a treatment, even to an unreceptive thought.

Application of the truth to the solving of a problem has the immediate effect of clearing up confused human mentality. Men must needs declare it continuously, and even though their spiritual vision be great, strive patiently with human obliquity, as did the Son of God when he came to humanity, knowing that the revealed truth will not fail of expression in the ripened hour. No one, however, can tell what shall be the form of another's development; one can only declare and understand that Mind is expressed; and none can measure the far-reaching power of pure thought.

The living truth has been demonstrated in human existence, and its workings lie in human consciousness; the act is only the outward manifestation of the inward victory won. Man, divinely guided by an understanding of Truth, conquers the mortal and carries to completion the purposes of God. As thought lifts itself from the physical to the spiritual and inspirational, it cannot help but declare with the prophet, "A king shall reign in righteousness."

Jesus was destined to fulfill prophecy, and the declarations of the earlier prophets, foretelling the coming of the Christ, were so many aids to the success of his mission. He was the confirmation of the truth of prophecy, and the expectation foretold and connected with Jesus' birth was confirmed by the works without which his birth would have been of no special value. This proves that the characteristic evidence of sonship is in the works, comprising the combined offices of revelation and demonstration. To Jesus, perceiving the value of his mission to the world, the shadow of temptation in mortal ambition, material possessions, place, and power, faded out before the divine office of fulfilling prophecy.

No one can read the prophecies of the coming of the Messiah without being conscious of the healing power contained in these clear outpourings of infinite good, defining the office, mission, and qualities of the Christ,—the sacrifice and long-suffering as well as the loving compassion of the one who was to demonstrate the sacred office. Isaiah, more than any other at that day, compassed the idea of the Messiah, and presented most clearly the full and rounded perfection of the Christ. In the appearing of the Christ the prophet brings to us the idea of spiritual light, then shows relief from oppression and affliction and from the confusion of war; the perfect idea of spiritual supremacy, of balance, which relieves men of personal responsibility, in that man reflects the government of the eternal, supreme, self-existent, and self-governed Being. The wisdom, might, and surpassing peace of the Father is shown; and the growth of the spiritual idea in human consciousness, exercising judgment not after the flesh, and the justice of the one perfect consciousness is foretold.

Understanding, obedience, intelligence, charity, and the quickening power of purity are illustrated in the conquering of wolves and other beasts by the lamb, culminating in the glorious rest of spiritual unity and harmony. The waters of mortal mind are parted so that God's chosen may go over in safety. Again, a picture is presented of the "unlabored motion of the divine energy" (Science and Health, p. 445) in the appearing of the Christ: "Behold my servant, whom I uphold. . . . He shall not cry, nor lift up, nor cause his voice to be heard in the street. . . . He shall not fail nor be discouraged, till he have set judgment in the earth,"—to the completion of his redemptive mission, which shall bring release of men from the prison house of sin, sickness, and



Digitized by Google

death, to the onward march of a healed and ransomed humanity.

A picture is presented of the visage marred in battle, of the faithful servant exalted and extolled, of the purifying of the nations. Isaiah declares the Christly office of consolation and its message of hope; old images changed and renewed with beauty, joy, and gratitude. In the light of the Christ-spirit men shall replace the ruins of the old ways with new and spiritual structures, each man becoming a priest of God and finding the law of compensation in the blossoming of the spirit. The prophet Micah inspires to spiritual activity in the Christ-mission, which results in the restoration of God's kingdom, declaring our perfect protection in God, saying, "He shall stand and feed in the strength of the Lord."

The Christ-idea and its mission is so fully described in the Old Testament and so fully exemplified in the New, that in the light of Mrs. Eddy's interpretation it would seem as if men must reach out with open arms for the benefits of the Christly government. St. John declared later the coming of the Christ-idea, as revealed through the woman consciousness. As is plain to be seen, evil will fight against the establishment of God's kingdom, as witness the prophetic turning and overturning of Daniel. St. John tells of the terrific battle to be waged in human consciousness by the dragon, and the ultimate victory of the woman; he also prophesies of the spiritual idea which eventually must govern all men, a definite declaration realized to-day when at last mortals can dimly perceive that the human personality is not a leader, but that man's unity with God is realized through the understanding of the true man as the son of God.

So with the examples of Christliness, one sees above all the human agony the spiritual conquest; that with God's messengers it is ever a song of victory and triumph, never a question of defeat, and that the power lies in the largeness of the spiritual vision, the grandeur and simplicity of attaining to communion with divine Mind, and not in the extent of material possessions. The true vision is, one might say, automatically applied, and in this vision "one on God's side is a majority."

[Written for the *Sentinel*]

## No Discord in Mind

CASSIUS M. LOOMIS

Look out upon the arch of heaven at morn;
Behold the starry galaxy at night.
Think ye that countless worlds as yet unborn
From other suns will glean their share of light?
Gaze ye upon the full-orbed day,
And then, O mortals, would ye say
That God is less than Love? that aught we see,
Reflecting Mind, will ever cease to be?

Though wars prevail and hearts in anguish bleed;
Though empires crumble in the ebb and flow;
Though thousands fall before the world is freed,
What priceless truth must we forever know?
Just this: our God supreme, who sees
The sparrow's fall upon the forest leas,
Is endless Life; hence man, from death made free,
Is heir-elect to all eternity.

Beyond, above, and back of all that seems
So real to-day, so boundless and immense,
Exists the realm of Spirit. Mortal dreams
Do vanish quickly and to human sense
Truth's revelation comes and wakes
Us gently as the morning breaks;
For never, never shall we know or find
One note of discord in the realm of Mind.

# Selected Articles

["'The sons of God'"—*The Christian Science Monitor*, Boston, U.S.A., Sept. 26, 1917]

To the human sense, burdened as it is with the beliefs of the flesh, it seems impossible to accept seriously the beloved disciple's declaration that "now are we the sons of God." Salvation from the burdens of materiality will never be won, however, while the belief obtains that the sons of God are at present undiscoverable because of the actuality of material existence. Humanity needs only to be willing to accept this Scriptural statement as to the real status of man, and immediately there unfolds the great possibility of beginning at once to demonstrate the truth of spiritual existence.

John could not have made this statement concerning man had he depended upon material sense alone. If, then, while he was walking as other human beings walk in the flesh, he discerned, through spiritual sense, the true nature of man, it is reasonable to suppose that others who follow the teaching of the Master as John did, may also discern, through the same spiritual sense, the truth concerning man. Those individuals who discern this truth and are obedient to the heavenly vision, may begin to put it to a practical test in their immediate experience. The "old man," or the belief of material existence, will then be seen to lose its power to oppress, or, in other words, the material belief that life is in matter will begin to disappear in just the ratio of a man's understanding of spiritual man.

If it be true that "now are we the sons of God," it is sufficiently clear that man has always been spiritual, and that he will never be otherwise. The discovery of this spiritual fact does not bring anything new into existence. It only indicates that the beliefs of materiality which had hitherto veiled the spiritual fact are losing their power to deceive. Mortal man, who is cognizant of existence only as it is perceived through the physical senses, is not, obviously, the child of God. Nothing mortal or material can be depended upon for any assistance in finding the truth of man in the likeness of God. Spiritual sense can, however, be trusted to dispel the illusion of material sense, so that the true man may begin to appear. "It doth not yet appear," John continued, "what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Now it is only the unreal mortal mind that disputes the present immortality and perfection of man. It perceives, in its blind way, that the demonstration of spiritual man would mean the destruction of Spirit's opposite. It is just this opposition of material sense to the facts of Science, however, that accounts for the continued sufferings of the human family, and it is this material sense which must and can be overcome. Neither sickness nor sin is real, nor do they form any part of the experience of spiritual man. "What, then," Mrs. Eddy asks on page 285 of Science and Health, "is the material personality which suffers, sins, and dies?" She answers her own question by saying, "It is not man, the image and likeness of God, but man's counterfeit, the inverted likeness, the *unlikeness* called sin, sickness, and death."

If, then, this material existence, with all it includes of suffering, sorrow, and death, is unreal, the awakening to its unreality makes escape from the illusion possible. The mere acknowledgment of the unreality of mortal mind and its manifestation, matter, is not all that is required, however, to emerge from the illusion into the eternal reality and harmony of existence in the likeness of God. This statement must be demonstrated, and it can be demonstrated at every



Digitized by Google

point, beginning with the first or the simplest difficulty that confronts any human being.

The unreality of evil and error, that is, of mortal man, can only be proved through the scientific understanding of the allness of God. The declaration of the perfection of God and of His reflection, man, can mean nothing if it does not mean the complete denial of all that constitutes the so-called material man. This declaration requires the constant endeavor to overcome everything that is material, and therefore unreal. While this is the most tremendous task in which the human being can be engaged, it is a task which every one can accomplish through the help of spiritual understanding; and it is, moreover, the only way to find the harmony of real being.

Because man's spiritual sonship is the fact, and the human selfhood is the counterfeit, the struggle between the real and the unreal is not interminable. Every one may be truly encouraged by the knowledge that as his understanding of God increases, and he is faithful in applying his understanding from day to day in overcoming the beliefs of evil, he is actually engaged in proving man's present spiritual sonship. John declared concerning those who perceive the Christ, or Truth, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Explaining this Scripture, Mrs. Eddy writes on page 182 of "Miscellaneous Writings": " 'As many as received him;' that is, as many as perceive man's actual existence in and of his divine Principle, receive the Truth of existence; and these have no other God, no other Mind, no other origin; therefore, in time they lose their false sense of existence, and find their adoption with the Father; to wit, the redemption of the body. Through divine Science man gains the power to become the son of God, to recognize his perfect and eternal estate."

This is certainly what Jesus meant when he said, "Call no man your father upon the earth: for one is your Father, which is in heaven." He himself demonstrated all that the assertion of spiritual sonship implies, and he indicated that none is exempted from taking all of the steps needful in overcoming the false claims of material existence. His knowledge of God as Father enabled him to reflect God's power and to prove man's dominion over all so-called material laws. Tempest, want, time, distance, disease, were to him so many manifestations of the false belief that man is born of the flesh and is subject to its limitations; and he overcame them all through the opposite understanding that man in the image of God reflects Him in every quality. It is in just this way that "the spiritualization of our sense of man," as Mrs. Eddy says on page 185 of "Miscellaneous Writings," "opens the gates of paradise that the so-called material senses would close, and reveals man infinitely blessed, upright, pure, and free; having no need of statistics by which to learn his origin and age, or to measure his manhood, or to know how much of a man he ever has been: for, 'as many as received him, to them gave he power to become the sons of God.' "

✧

[Aaron E. Brandt in *Altoona* (Pa.) *Mirror*]

The statement which appeared in a recent issue to the effect that Christian Science is close kin to theosophy and that much of the latter was copied from Mrs. Eddy, although made by an evangelist, is not true by any means. None of the varying teachings of theosophy, from its earliest tracing as found in the Sanskrit Upanishads to the most modern work on the subject, agree with Christian Science; therefore they could not have been borrowed from Mrs. Eddy, as alleged. Certain phrases and sentences may seem similar to the uninformed, but their meaning is very different. God is said to be infinite and absolute, according to theosophic teaching, but He is also said to be the source of both matter and spirit, which is quite contrary to Christian Science. Again, spirit is said to "evolve into matter, and matter to evolve the spirit." Christian Science, on the other hand, teaches that God, Spirit, is All-in-all, and that matter consists merely of human concepts, so devoid of intelligence, so unstable in character, and so totally wanting in spiritual qualities, that it could not have been evolved from an unchangeable, intelligent, spiritual source, and must therefore be unreal.

Many other differences could be noted. The best authority on the subject says that there is no identity, nor even similarity, between Christian Science and theosophy. This variance does not, however, give Christian Scientists a desire either to harm the theosophists or to misrepresent their teaching, and the tolerant spirit of the latter toward others, particularly noted in a recent event when they refused to join clergymen in a crusade of misrepresentation against Christian Science and its Founder, might well be emulated by all clergymen.

When our critic further alludes to Christian Science as being kin to paganism, it should be remembered that Christian Science fulfills the command of the Founder of Christianity not only to preach the gospel but to heal the sick, and thus proves its Christianity by its works. The time has gone by when clergymen can attack Christian Science without belittling their own standing as Christian exemplars.

✧

[Henry Van Arsdale in *The Sun*, San Diego, Cal.]

A lecture recently delivered in San Diego brought out the fact that Christian Science teaches that the basic truths of Christianity, such as the omnipotence, goodness, love, and help of God, are available to man through prayer to meet the untoward circumstances and vicissitudes of human existence, including sickness. The medical doctor now president of the San Diego board of health, in a letter to *The Sun*, takes exception to this teaching, apparently not seeing, and perhaps not caring, that what he has written is an attack on the fundamentals of Christianity; for he says, speaking of disease, "Praying is here of no avail."

Now the Bible is replete with instances to the contrary, as every student can evidence. The Christian hope has always been that the promises might be fulfilled sometime, but unfortunately the expectation has placed that time in the future. Christian Science teaches and proves that the time is now, in the present. The Bible states the promises in plain terms, repeated in varying phraseology by many writers over a period of many centuries. Notwithstanding the statement of the head of the city's board of health, that reliance on the Scripture belongs to the "days of superstitious belief" and is the "result of sectarian dogmatism or ignorance," there is but one question for the public, to whom the letter is addressed, to consider,—Are these promises of the Bible true? Space allows a repetition of but two of the hundreds of promises: "He sent his word, and healed them, and delivered them from their destructions;" "I am come that they might have life, and that they might have it more abundantly."

The outward measure of one's right to be called a Christian is belief in the Bible; the measure of one's understanding of Christianity is the ability to apply the spiritual truths of the Bible. Jesus said he came to testify of the truth, and that the truth would free those who knew it. He commanded



Digitized by Google

those who followed him to heal the sick, stating that the works he did they could do also, and that healing would always accompany his followers. Our doctor critic prefers to separate himself from the Christianity which Jesus and the spiritual minds that preceded him knew and taught and wrought; but I am persuaded he will carry but few with him. In passing, it may be stated that the necessity, availability, and effectiveness of prayer is taught as a matter of doctrine by Jewish, Protestant, Roman, and Greek denominations.

The board of health doctor contends that "God created some very destructive germs, and He also created other germs to either neutralize the evil of the disease germs or actually destroy them;" that "God also created what in legal medicine are called 'fauna of death,' which are instrumental in perfecting our return to dust after our demise, when our usefulness is ended;" and that God created "pests carrying infection and endowed them with their criminal instincts." These three quotations from the doctor's letter are repeated here merely as a side light on the estimate of one advocate of "legal medicine" as to the wisdom of the Infinite. As state medicine is the goal of the germ theorists and advocates of serum therapy, we have here an additional reason why Christian men and women should oppose it, as they would oppose state religion.

It is well known that physicians differ greatly as to whether or not germs are the cause or the result of disease, and as to the value of the vaccines and serums now used so widely; to say nothing of the high percentage of mistaken diagnoses. If I thought the editor would allow the space I could give instances. Amid the medley of methods, what is the public to do? The doctor himself gives an excellent hint when he says, "Primitive man did not harbor germs, nor does the nomad harbor them at this day." This is exactly what an increasingly large part of the public has suspected—that the farther we get away from "legal medicine" and the "advances of modern medicine" in combating supposititious germs, and the like, the less sickness there is and will be. Certainly less fear will be instilled in human consciousness. Mrs. Eddy writes (Science and Health, p. 203), "If God were understood instead of being merely believed, this understanding would establish health." Let the sick and despairing also rely on Jesus' words, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent;" and by devoting themselves to the understanding of God they will quickly find that the abundant and eternal life promised can be realized here and now.

✧

[Judge Clifford P. Smith in *The Springfield* (Mass.) *Union*]

Christian Scientists have noticed, with no little surprise, that *The Springfield Union* has allowed a doctor of divinity to speak through its columns of Mrs. Eddy, the Discoverer and Founder of Christian Science, in terms of personal vilification such as are usually put beyond the bounds of decency. Probably the editor was not prepared to find such matter in the copy of a reverend gentleman who was announced to speak in the name of justice for aged persons who have ministered to the spiritual needs of men. Truly, there should be no reason to expect that a preacher speaking in favor of a fund for decrepit ministers might take advantage of such an occasion for a verbal assault on the leader of another denomination.

The fact is, however, that some members of the ministerial profession are liable to this weakness; and it is an even more curious fact that this particular minister represents a denomination whose bishops are explicitly ordained to "heal the sick." Surely he would do well to approach Christian Science as a learner, and become able to obey this Christian command, instead of speaking against Mrs. Eddy, who could and did heal the sick and was the means of restoring the understanding and practice of Christian healing to the world.

✧✧✧

## Benevolent Funds of The Mother Church

"At the annual meeting of our association a collection was taken,—the amount inclosed herewith,—to be applied to the fund of The Christian Science Benevolent Association, as an expression of love and gratitude for the consecrated work of our beloved Leader, Mary Baker Eddy. The loyalty and gratitude of the association is also extended to the Directors of The Mother Church, in appreciation of their obedience and wisdom in carrying out this desire of our Leader."

"A little four year old boy commenced of his own accord to put coins, as he received them, into a little leather purse which had been given him. At the end of about ten days, he took the purse and its contents to the Christian Science Sunday school of which he is a pupil and asked that it be sent to France to help the little French children. His mother was advised to send the money direct to you, and she has asked me to do this for her. Herewith you will find a money order for the amount in the purse to date. He has already begun to work for more."

"I want to send a small contribution to the War Relief fund. My son has fallen in the great struggle for liberty and humanity. He was my all, and I rejoice that he had the courage to work and die that the earth might be made better for the generations yet unborn to live in. His was a glorious end for a glorious cause. I inclose my check for ten dollars which I hope will help some in your noble work, with best wishes for its great success."

"I inclose a check for one hundred dollars for the Christian Science War Relief fund. I send it with a heart full of gratitude and thanksgiving for all the love and protection I have received since my first gleam of understanding of the Principle of Christian Science. It is indeed the 'pearl of great price' and any help sent through its channels will feed the hungry heart as well as the body. My daily prayer is to be worthy of membership in The Mother Church."

"I beg to acknowledge receipt of the check sent me on behalf of the Christian Science church of Boston, and I ask you to convey to the central committee my thanks for the benevolent work they have undertaken for the benefit of those injured by the war. I am most grateful to the benevolent institution of The Mother Church War Relief fund, which comes generously to the aid of those who are suffering in silence, and I desire my thanks to be conveyed to those to whom they are so richly due."

"I beg you kindly to express our deepest gratitude to the Christian Science committee. Please tell the members of the committee that to-day, through their exceeding kindness, an unhappy mother and her poor daughter have had a ray of joy in their great unending sorrow. I appealed to you for help, because I had read in the 'Nuovo Giornale' of the existence of your committee. I repeated my appeal when cruel destiny took from us our only comfort and support."



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., January 5, 1918

# Editorial

## A New Heart

IT is probable that throughout Christendom and in all Jewry the deliverance of Jerusalem has caused men to study with care Ezekiel's thirty-sixth chapter. The promise expressed indirectly in connection with the prophet's earlier vision is here made direct and universal with the authorization, "Thus saith the Lord God." This is the promise: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

It became part of the tradition of Israel how Pharaoh and the Egyptians had hardened their hearts, and so had gone on to destruction; yet, despite this warning, we find generation after generation of the Israelites falling into idolatry, and as distinctly becoming unresponsive to the word of God as the Egyptians had been. Concerning this condition the proverb was, "Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief."

We find our Master very compassionate and patient with the unfaith and cold-heartedness of his followers. Mark records their surprise over the demonstration when he walked the waves and made the storm a calm. He explained their unawakened condition on the ground that "they considered not the miracle of the loaves: for their heart was hardened." Again, when Jesus warned his disciples against the leaven of false doctrine they as literalists reasoned, saying: "It is because we have no bread;" to which he replied: "Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?" He was kindly asking them why they were so little impressed by the spiritual and unable to respond to Principle, which to him was all-important.

Paul, quoting from a psalm of his people, credits its inspiration to divine Mind, saying: "As the Holy Ghost saith, To day if ye will hear his voice, harden not your hearts . . . But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin." The heart hardened is unsusceptible to spiritual influences because deceived by sin. But the new heart will surely mean a consciousness expressing the influences of Spirit that heal and bless, a consciousness of good which no mesmerism of evil can invade. It must be a new understanding of life itself, fulfilling the promise of Science and Health on page 264, "When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness."

Can we find a better term for this new heart given by God than by naming it the Christ-spirit? Made alive by this, we recognize old things to have passed away, and find a renewing as of dawn brightening a valley, or spring reviving a whole countryside, or a prophet's vision enlightening a world, whereby joy and vivifying life and brotherly love enrich us. Lacking these, how dark and cold and hateful can be the experiences of men. Mrs. Eddy speaks of herself as knowing both the old and the new, but she has become the revelator by whom all in the world may know and rejoice in the new,—may rejoice in dawn, and spring, and enlightenment. In "Miscellaneous Writings" (p. 178) our Leader says: "In the flesh, we are as a partition wall between the old and the new, between the old religion in which we have been educated, and the new, living, impersonal Christ-thought that has been given to the world to-day."

At this time, when much is said of new year, new hope, new resolutions, is it not well to desire a new heart, a new warmth of love? Where power, control, and rule center in personal will, or human mind, there is found a heart of stone, as history shows. Others besides Machiavelli have taught that the prince must absolve himself from all compassion; and a long line of princes in church and state have illustrated this. Hence the time is nigh for men to look away from the dynastic helper, "the son of man, in whom there is no help," and to turn to Principle itself, divine Love, which invites mankind, saying, "Look unto me, and be ye saved, all the ends of the earth."

Paul and Barnabas quoted the prophecy concerning the Messiah, "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Christian Science is showing the fulfillment in continuity of this prophecy, because it shows how men everywhere may be enlightened and saved, and teaches them how to have "a new heart," or the Christ-spirit, to-day. The author of Science and Health, on page 141 of this textbook, thus unfolds the possibilities before us all: "In healing the sick and sinning, Jesus elaborated the fact that the healing effect followed the understanding of the divine Principle and of the Christ-spirit which governed the corporeal Jesus. For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man. The Bible declares that all believers are made 'kings and priests unto God.' "

WILLIAM P. MCKENZIE.

## The Real Friend

ALL need a friend whether they want one or not. The Christ within is that friend, the "strongest deliverer, friend of the friendless," as Mrs. Eddy states in her hymn on page 399 of "Miscellaneous Writings." The rich and the poor alike cannot be really happy without this friend. Jesus was a friend of the publicans and sinners. He said: "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." The great love which Jesus expressed for all humanity made him the friend of one and all. Like Abraham he was also the friend of God, and this close friendship gave him authority to turn away from and deny all human ties. His loyalty, his activity, his perseverance, his obedience to God made him spiritually attractive to all those who were seeking the Christ, Truth, the Way-shower to the kingdom of heaven on earth. Jesus being the friend of humanity laid down his life to save the world, and in doing this he found his real life in the ascension. His oneness with God is promised to all who believe on the word of Truth and live it. As we read in Proverbs: "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother."

The real friend expresses big-hearted, mellow fellowship, does not give or take offence, preserves the ever loving gaze



Digitized by Google

which is without destructive criticism but is looking for the Christ-child, recognizes the kingdom of heaven on earth, and upholds, uplifts, and is ready to fight with the two-edged sword of right thinking as well as to still the fears of the fearful. As friend meets friend in a higher understanding of friendship there comes the feeling that the Christ, Truth, moves and uses his own in unfolding God's work. The real friend tenderly calms the mother's anxiety over her children by guiding her thought to the fact that Father-Mother God is her protecting friend as well as the friend of her children. Little children sometimes make friends of the ugliest types of humanity, and often a hardened nature has been softened by their gentle, loving, trusting appeal.

The one who feels friendless learns through Christian Science how to become a friend, thus adding to himself a host of friends; for Christian Scientists all over the world become the friends of mankind in so far as they live the Christ love. The loyal friend stands the test of friendship in the hour of trial when error would falsify in order to separate or the evil intender would malign in order to erect a wall of hatred. On page 80 of "Retrospection and Introspection" Mrs. Eddy writes, "There are no greater miracles known to earth than perfection and an unbroken friendship." Such a miracle is clothed in righteousness, carrying out the eternal demand of God to be perfect in love, forgiving, forbearing, enduring. The constancy of a holy friendship is like the trust of little children in their heavenly Father to work out all problems in the unfolding of divine goodness.

The so-called human good friend has many times hindered the complete solution of a problem because handled by human sympathy and fears he has outlined the solution according to human opinion instead of divine Principle. Such attempts to help by fearful friends are mesmeric. This hypnotic sympathy is the administered hypnotic poison, the result being the direct opposite of the wish.

The real friend is the Christ, Truth, expressing love to every creature, leaving all to the glory of God. Mrs. Eddy served equally friends and enemies, giving the race her revelation in "Science and Health with Key to the Scriptures." Her ordination of the Bible and Science and Health as the pastor of The First Church of Christ, Scientist, has given to every student of Christian Science two constant companions, two inseparable, faithful friends. Finally, on page 204 of "The First Church of Christ, Scientist, and Miscellany," she has established the test of real and lasting friendship in these words: "It is only by looking heavenward that mutual friendships such as ours can begin and never end."

WILLIAM D. MCCRACKAN.

## Jerusalem

RECENT events lead one to think much upon Jerusalem past and present, and to recall the psalmist's words: "Pray for the peace of Jerusalem: they shall prosper that love thee." Christian Scientists have learned to think with reverence upon that which is sacred to others, especially if it has an uplifting influence. Jerusalem has, however, peculiar claims upon all professed Christians,—indeed it may be said to be the cradle of their faith,—and did not the master Christian love that city so deeply that he wept over it, foreseeing its sorrows and its long night of travail, and said: "If thou hadst known . . . the things which belong unto thy peace! but now they are hid from thine eyes"?

On page 13 of Miscellany Mrs. Eddy, in referring to a book which had been sent her, says that according to its statements "the church of Jerusalem seems to prefigure The Mother Church of Christ, Scientist, in Boston." She goes on to say that the members of The Mother Church had just pledged themselves to give a large amount of money wherewith to extend the edifice which outwardly represented their faith, and that they were to build "an ample temple dedicate to God, to Him 'who forgiveth all thine iniquities; *who healeth all thy diseases;* who redeemeth thy life from destruction.'" We cannot doubt that these words of the psalmist, quoted by our Leader, must have been known by many who worshiped in Solomon's temple; and in the hundred and eighteenth psalm we have an account of one who was drawing nigh unto the gates of death, when he called upon God and was delivered. It would also seem that he went up to the temple to tell, in the presence of all the people, what God had done for him, and it is evident that his reference to "the stone which the builders refused" points to the healing power of Truth.

A student of Christian Science would naturally say that it is passing strange that the healing which came from the recognition of God's power and presence should ever have been lost sight of by humanity, which has needed it so sorely. Is it not, however, even more strange that the wonderful work done by Christ Jesus, when all forms of disease were healed, the lepers cleansed, the blind given their sight, and even the dead raised, should ever have been lost sight of? In Matthew's gospel we read that shortly before the crucifixion Jesus went into the temple and healed those who came to him for aid, although his work was challenged by the chief priests and elders who demanded his authority for it. They were blind to the things which belonged to their peace,—to the peace of all the world either in that day or this,—but we may well wonder why those who call themselves the Master's followers could ever have lost sight of the truth which he declared to be the foundation of his ministry.

In the book of Acts we find that the Master undoubtedly made provision for the carrying on of the healing work, and we read of the wonderful healing of a lame man who asked alms of Peter and John as they were entering the temple by the Beautiful Gate. To the student of Christian Science this account is not only inspiring but is divinely natural, for it proves beyond question the understanding of the spiritual law which is the source of all health and harmony,—"the law of the Spirit of life in Christ Jesus," to quote St. Paul.

There are many Christian people who never forget their deep indebtedness to the spiritual thinkers of the Hebrew people,—to Moses and the prophets, as well as those who at a later day gave their lives to the work of maintaining and perpetuating Jesus' teachings. Many and fervent have been the prayers offered for the restoration of Jerusalem, with all that this implies, and there are surely none who at this hour rejoice more deeply over the prospect of a glorious future for the Jewish people than do Christian Scientists. One who rejoices over this fulfillment of prophecy writes, "I cannot help wondering how many of the men entering the city were carrying the new-old gospel," meaning by this the healing message of Christian Science. This recalls again the words of the Master spoken at the time when the outlook for Jerusalem seemed dark indeed: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." To the Christian Scientist this would mean, Blessed be he that cometh in the name of divine justice and judgment, of Truth and Love, of the absolute Principle that can never fail, and which will "set judgment in the earth."

Again do our hearts respond to the words of Isaiah's prophecy: "Awake, awake; . . . put on thy beautiful garments, O Jerusalem, the holy city." Following this comes



Digitized by Google

the declaration which means so much to Christian Scientists,—"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

ANNIE M. KNOTT.

### Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free lecture on Christian Science by William W. Porter, a member of the Christian Science board of lectureship, in the church edifice, Norway, Falmouth, and St. Paul Streets, Back Bay, Monday evening, January 14, 1918, at eight o'clock. The public is cordially invited.

### Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names and present complete mail address of all officers and men in the military, naval, or aero service of the United States and of its allies, who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Boston, U.S.A.

◇ ◇ ◇

## Among the Churches

### Current Notes

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

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

LOUISVILLE, KY.—The corner stone of First Church of Christ, Scientist, at Third Street and Ormsby Avenue, was laid yesterday morning at seven o'clock. About sixty persons were present. In the stone was placed a copper box containing a Bible, a copy of Science and Health, and extracts from the publications of The Christian Science Publishing Society of Boston. The services ended with the recitation of the Lord's Prayer.—*Courier-Journal.*

SAN DIEGO, CAL.—Headquarters have been established at 137 Broadway, in the Spreckels Theater Building, by the Army and Navy committee of the Christian Science churches in San Diego. A room has been attractively furnished with comfortable furniture for the "convenience of all men in uniform." The room is maintained by the Christian Science churches and societies of southern California. Stationery is provided without charge, and there is free telephone service. It is emphasized that the room is for every member of the army, navy, and marine corps who cares to use it, whether a Christian Scientist or not.

For those who are interested, there is free literature concerning Christian Science. Last Saturday [Nov. 10] fully one hundred and fifty men took advantage of the opportunity offered for a place to write letters home. The room is open from 9 a. m. until 9 p. m., daily, and on Wednesdays, Saturdays, and Sundays until 10:30 p. m. Many men use the room while waiting for a train to take them back to Camp Kearny, as it is only about five or ten minutes' walk from the Santa Fe station.—*San Diego Union.*

HARRISBURG, PA.—Christian Scientists in the city held their first service in their new Sunday school building, Front and Woodbine Streets, yesterday morning [Nov. 29]. The edifice was formally opened by this service, which was one of thanksgiving and praise. The church was crowded with interested auditors. The large gallery and the lobby were packed with people, and others were turned away for want of room.

The new structure is known as the Sunday school building. A larger edifice will shortly be erected to the west of this one, facing on Front Street. The two buildings will be connected. The present building is one of the most beautiful church structures in the city. The material is a blue-gray stone.—*The Telegraph.*

BANGOR, MAINE.—First Church of Christ, Scientist, has purchased the Pitman lot on French Street and will erect a handsome church home there in the near future. The purchase price was forty-five hundred dollars and was paid in cash. The lot is 143 by 115 feet. The edifice will stand on an eminence commanding an excellent view of the city. First Church of Christ, Scientist, was started in Bangor approximately twenty years ago, and the members have been anxious for a church home of their own for some years.
*Bangor Commercial.*

◇ ◇ ◇

## The Lectures

VENICE, CAL. (First Church).—John Sidney Braithwaite, lecturer; introduced by Julius C. Barthel, who said in part:—

Through the Bible we learn that Jesus came nearly two thousand years ago to teach the religion of Life and Love, and he said among other things, "I am come that they might have life, and that they might have it more abundantly." God's love was with him then, just as it is with us now, for do we not read in the first epistle of John, "Beloved, now are we the sons of God," which gives us the assurance that divine Principle, Life, Truth, and Love, is ever with us? The world is eager to know the truth, and Christian Science brings its message based upon the teachings of Jesus of Nazareth.

WEST ROXBURY, MASS. (auspices The Mother Church).—George Shaw Cook, lecturer; introduced by Elisha B. Seeley, who said in part:—

It is stated on page 162 of "Science and Health with Key to the Scriptures," the textbook of Christian Science, that "the effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind." It is also stated in the fourth chapter of Matthew, that after overcoming the various temptations of the devil, experiences referred to as the forty days in the wilderness, "from that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." The word repent as it is used in this instance means "Change your mind," and this important step must as necessarily



Digitized by Google

be taken to-day as then, if mankind would exchange the discords of sin, sickness, and suffering for that sense of life which is characterized as the "kingdom of heaven," or, as Mrs. Eddy expresses it, "reign of harmony" (Science and Health, p. 592). Christian Science has come to this age to represent the spiritual idea of existence as imparted through the teaching of Jesus and his followers.

GLASGOW, SCOTLAND (First Church).—John W. Doorly, lecturer; introduced by Miss Ellen Graham, who said in part:—

An ancient prophet once wrote: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." To-day Christian Science renews that loving invitation and offers to the world the priceless understanding of Truth. In the Preface to Science and Health (p. vii) Mrs. Eddy, the Discoverer of Christian Science, has written, "The time for thinkers has come;" and men everywhere are waking up to recognize the fact that it is necessary to understand, and not merely to believe, something about the source of life and happiness. Christian Science meets this need of mankind and affords an explanation of God, or Life, which every man can understand and prove for himself.

FLUSHING, N. Y. (First Church).—Dr. Walton Hubbard, lecturer; introduced by William C. Calkins, Jr., who said in part:—

A little over fifty years ago a wonderful, deep thinking, farseeing New England woman made a discovery of such vital and far-reaching consequence that it has changed the thoughts and lives of millions of people. The name of this woman was Mary Baker Eddy and her discovery was Christian Science. The underlying thought of Christian Science is really very simple—it is this: that the teaching of Christ Jesus was not confined to his time and his people. For hundreds of years it has been the custom of Christian people to turn to the Scripture for comfort in their hour of trouble; Mrs. Eddy did this, but instead of finding temporary comfort, she found health, happiness, and freedom from the bondage that has bound humanity for centuries. Having made this discovery, and having incontrovertibly proved it to be true, she dedicated her life to the sacred duty of spreading this new understanding of Truth all over the world.

WHEATON, ILL. (First Church).—William D. Kilpatrick, lecturer; introduced by Herbert S. Gilbert, who said in part:—

As Christian Scientists, we believe in the same God as do other Christian denominations. We believe, as they do, that God is supreme; but we go farther and put into practice our belief that sin, disease, and discord are not a part of God's creation, and that the false belief about them is destroyed through a better understanding of the operation of divine Principle. We are Christian Scientists as we separate ourselves from these false beliefs, the mists of material thinking; and we are realizing more and more that man does not have to die before he can enter the kingdom of heaven.

FOREST GROVE, ORE. (First Church).—Paul Stark Seeley, lecturer; introduced by Joseph A. Wiles, who said in part:—

When Jesus was instructing his disciples for their life work, he said, "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," implying that it was requisite for them to think well of their fellow man in order to bring into operation the healing power he taught and demonstrated. And again he said, "All things whatsoever ye would that men should do to you, do ye even so to them." Thus he taught the religion which raised humanity from the belief of sin, sickness, and death nineteen hundred years ago, and which is again brought to light by Mary Baker Eddy, who has given to the world to-day "Science and Health with Key to the Scriptures." Hundreds have been healed through the study of this book and through putting into practice the lessons she taught, thus following in Christ's way. She states (Science and Health, p. 495), "God will heal the sick through man, whenever man is governed by God."

✧

## Lectures to be Delivered

**By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.**

CALIFORNIA—Delano: Delano Theater, Masonic Temple Building, 8 p.m., Jan. 17.
San Diego (First Church): Church Edifice, Second and Laurel Streets, 8 p.m., Jan. 10.
San Francisco (Eighth Church): National Hall, 1975 Mission Street near Sixteenth, 8 p.m., Jan. 15.

COLORADO—Fort Collins: Empress Theater, 3 p.m., Jan. 13.

ILLINOIS—Maywood: Masonic Temple, 8 p.m., Jan. 14.
Princeton: City Hall, 8 p.m., Jan. 15.

KENTUCKY—Lexington (Second Church): Auditorium, 8 p.m., Jan. 11.

MARYLAND—Cumberland: City Hall Auditorium, Bedford and North Centre Streets, 8 p.m., Jan. 11.

MASSACHUSETTS—Boston (The Mother Church): Church Edifice, Norway, Falmouth, and St. Paul Streets, 8 p.m., Jan. 14.
Framingham: Gorman Theater, 3:30 p.m., Jan. 13.
North Adams: First Universalist Church, 8 p.m., Jan. 14.

MICHIGAN—Detroit (Second Church): Arcadia Hall, Woodward and Stimson Avenues, 4 p.m., Jan. 13.
Grand Rapids: Majestic Gardens, 12:10 noon; The Coliseum, 78 Commerce Avenue, S.W., 8 p.m., Jan. 15.

MINNESOTA—Minneapolis and St. Paul (joint community lectures):—
Minneapolis: Third Church Edifice, West Lake Street and Holmes Avenue, 8 p.m., Jan. 14 and 15; Fifth Church Edifice, University and Twelfth Avenues, S.E., 8 p.m., Jan. 17 and 18; Arcana Masonic Hall, Twenty-sixth and Central Avenues, N.E., 8 p.m., Jan. 19.
St. Paul: Church Edifice, Summit Avenue and Grotto Street, 8 p.m., Jan. 21 and 22.

NEW JERSEY—Newark (Second Church): The Broad Theater, Broad and Fulton Streets, 3:30 p.m., Jan. 13.

NEW YORK—Bronxville: The Picture House, 3:30 p.m., Jan. 13.
New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 3:30 p.m., Jan. 20.

OHIO—Columbus (First Church): Chamber of Commerce auditorium, 12:15 p.m.; and Church Edifice, East Broad Street, near Ninth Street, 8:15 p.m., Jan. 17.
Painesville: Church Edifice, Park Place and Richmond Street, 8:15 p.m., Jan. 18.

OREGON—Bend: Liberty Theater, 8 p.m., Jan. 18.

TENNESSEE—Chattanooga (Second Church): Court House Auditorium, 8 p.m., Jan. 15.
Knoxville: Church Edifice, 531 West Fifth Avenue, 8 p.m., Jan. 14.
Nashville (First Church): Church Edifice, 7th Avenue N., and Commerce Street, 8 p.m., Jan. 10.

UTAH—Salt Lake City (Second Church): Church Edifice, 566 East South Temple Street, 8 p.m., Jan. 14 and 15.

VIRGINIA—Lynchburg: Assembly Hall, Church and Eleventh Streets, 3 p.m., Jan. 13.

WASHINGTON—Seattle (Third Church): University State Bank Building, 8 p.m., Jan. 11.

WISCONSIN—Madison (Society, University of Wisconsin): The Woman's Building, 240 West Gilman Street, 3 p.m., Jan. 13.



Digitized by Google

# Testimonies of Healing

As a Christian minister I always felt that I owed obedience to God, allegiance to Christ Jesus, and the best of service to my fellow men; yet some years ago I became somewhat dissatisfied and ill, so much so that I went West to a farm in North Dakota for recuperation and a change of work. While there, in 1910, my daughter received from an aunt in Canada a gift subscription to *The Christian Science Monitor*. We all became interested in reading it, and the daily Christian Science article therein especially appealed to us.

In the spring of 1911 we procured a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. My wife was the first to read it, and she had merely begun when she was healed of a disorder which for eight years had resisted hygiene and medicine. I did not read it until the following winter, owing to lack of time, but when I did, this unique book revived my whole being and Christian ambition. It presented to me afresh the gospel truths, and awakened my understanding of the spiritual, eternal demands of God and of His Christ, my duty to Him and to the world. All at once it dawned upon me that I must set out again for a place in the active ministry, somewhere, anywhere. I supplied a few pulpits during many months, and then divine Providence led me to Boston into the work of another denomination. For three years I worked with diligence and joy as pastor of the French Evangelical (Congregational) Church.

All this while the religious tenets of Christian Science were before me as something worthy of attention and meditation, and they finally became for me a matter of faith, life, and thanksgiving. I believed in Christian Science and its practice of healing through the power of God. I was also experiencing God's help and guidance in my affairs and realizing as never before the control which Truth and Love hold over all. Moreover, in Boston we had found and gladly seized the opportunity of attending the services and also lectures at The Mother Church, so that we gently grew in the knowledge of Christian Science, though we had as yet no relation with Christian Scientists.

One Sunday, in November, 1915, a young lady visited my church and she proved to be God sent. She was a Christian Scientist, and her message roused me to the fact that the time had arrived for me and mine to declare for Christian Science, its spiritual viewpoint and wonderful works. I felt the call to a higher ministry, the demonstration of divine Principle in accordance with God's unerring directions, as revealed in the Old and the New Testament and in the Christian Science textbook. I had seen the truth and the good of Christian Science, felt it more and more along the years, and also the great need of it everywhere. I knew that God's might, which has its way in manifold avenues, had it amazingly in this field; therefore I made known my sober resolve, and tendered my resignation. With deep regret, I felt bound to sever my connection with the French congregation, the Massachusetts Home Missionary Society, and also the Presbyterian fellowship. I loved them all, wished them all to prosper, but now could only serve them as a humble Christian Scientist.

In January, 1916, I was relieved, and left my work, salary, and friends for Christ's sake, with the promise: "Whosoever shall lose his life for my sake and the gospel's, the same shall save it." I had no fear, knowing that God is Love and with Him I could and would overcome the world. With faith, expectation, and gladness, I set out on my new course, and in the following June, with my wife and daughter, I was admitted to membership in The Mother Church. Every day adds to our progress, happiness, and peace.

As Mrs. Eddy so well states on page 1 of Science and Health, "No loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds." We daily give thanks to God for our better understanding of Him and our advance toward Him. We are deeply grateful to our beloved Leader, Mrs. Eddy, for her life, for the Christian Science textbook, for her other writings, and for our periodicals; and we are also grateful to her faithful followers for the church services and lectures, and to the Board of Directors, the trustees, and other officers for their daily loving concern and care.

Happy, healthy, and blessed, we love Christian Science, Christian Scientists, and all the rest of mankind evermore, striving to fulfill the law of Christian Science, which is Love divine.—GUILLAUME E. CHARLES, Boston, U.S.A.

✧

In reading other people's testimonies I have been greatly helped, and therefore feel that I would like, in gratitude to our heavenly Father, to say what Christian Science has done for me, with the hope that whoever reads my experience may find the peace, joy, and happiness which is mine to-day.

It is now about three years since this glorious truth found me. Up to that time I had lived the life of a man of the world, till I was in such a wretched state that life seemed not worth living, and I did not care for God or man. It was a case with me of man's extremity being God's opportunity, and so through the truth of Christian Science I was lifted out of hell into heaven here and now. I found in this truth a practical religion which one can live every day, and these words of the Master have indeed been proven true to me: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

I am thankful for the way in which financial and other troubles have been overcome. I have been healed of a condition which was said to be incurable, and no words can adequately express my gratitude for the moral healing of a licentious life. The Bible, a book I never looked at before, is to-day my best friend, and it is beautiful to see how "Science and Health with Key to the Scriptures" by Mrs. Eddy opens up the spiritual truths to be found in this wonderful book. I have also learned in Christian Science how to help others.

I have proved that we receive a large return for all that we do for others, also to some extent the loving words of our Master, "He that believeth on me, the works that I do shall he do also." In my own consciousness I am, thanks to the great privilege of class instruction, realizing more and more each day the meaning of those words of our blessed Master, "The kingdom of God is within you," and I am trying to show my gratitude by expressing this kingship in daily living.—E. G. PORTER, London, England.

✧

I feel that it would be wrong longer to delay in giving my testimony of what God has done for me through Christian Science. The last week of November, 1899, I was stricken with what the doctor called flux, severe rectal trouble, and was suffering from other organic disorders, including an abnormal growth. For three of the eight weeks that I was confined to my bed I suffered untold agony. The physician visited me twice daily and told my daughters that nothing more could be done for me, but if I had strength to hold out until the medicine could take effect I might get better, although I would never be well. He finally said a surgical operation



Digitized by Google

was necessary, but I resolved never to submit to such an ordeal. When I was taken sick one of my daughters was in a town of an adjoining county, and while there was invited to the home of a Christian Science practitioner. This Scientist talked to her about Christian Science and awakened her interest in it. As I was considered dangerously sick a telegram was sent to my daughter asking her to come home. During the dreary weeks that followed, she spoke often of this Christian Scientist who healed through the power of Truth; but we could not understand how it was done. When I felt that my strength was almost gone, I cried out, "O God, help me, for I cannot bear this suffering any longer." I believed that God would help and He certainly did, for I lay two days conscious but comparatively easy. When the doctor saw I was better he insisted on a surgical operation, but I refused to submit to one.

Soon after this we turned to Christian Science and absent treatment was given me for a few days. Then at the practitioner's request my daughters got me ready and I went to his home, and as he told them to do, they left me in God's care. I was with the practitioner and his good wife during the first week of February, 1900, and in that time was healed of the rectal trouble, of rheumatism in the left foot, feeble action of the heart, severe stomach disorder, an internal organic trouble from which I had suffered for twenty years, and the abnormal growth. On the fifth day after my arrival at the home of the practitioner I put on my shoe, and there has been no return of the lameness.

I had long believed that God would heal sickness if we only knew how to pray for the healing. The spiritual uplift which Christian Science has brought to me and to my family of four has been a great blessing, all having been greatly benefited. I feel deeply grateful to our revered Leader for the spiritual light she has given to us, a higher idea of "Immanuel," and for the Christian Science periodicals, which are so helpful. Most of all I am thankful to God for the wonderful healing, and for our textbook, "Science and Health with Key to the Scriptures," given to us through the inspired thought of Mrs. Eddy, for it shows us the way to God, Life, Truth, and Love.

MRS. MARY J. GRISWOLD, Greensburg, Ind.

With a deep sense of gratitude I confirm my mother's testimony. She has only told briefly of her great afflictions and of her beautiful healing through Christian Science. Words cannot express the joy and gratitude her children felt when she returned from the home of the Christian Science practitioner well and happy. We as a family can say that Christian Science is the most wonderful thing that ever came into our lives, for it is the light that reveals the truth of God. We have all received healing and spiritual uplift.

MISS EDITH S. GRISWOLD.

✧

The study of Christian Science was not in my case taken up for the healing of physical ills, but to satisfy a craving for something higher and better than anything I knew. I always had this longing, which was largely manifested in an insatiable desire to learn; and about the only book I ever had access to that was left unread was the one book which could have given me the knowledge I craved, namely, the Bible. Up to six years ago the only reading I ever gave the Bible was prompted solely by a sense of duty—and needless to say, nothing was gained from such reading.

Until about eight years ago I had thought that with the possession of the material things one desired plus human knowledge and the love of family and friends, happiness and peace of mind could be had; but at this time it became plain to me that something more was needed. The thought persisted that if we grown-ups only had a wonderful all-wise parent to tell us what to do and when to do it as parents tell their children, how happy I for one would be to do his bidding, and thereby be relieved of the responsibility of making my own decisions, which as often as not, regardless of right desire, seemed to end far short of my hope. In no way did I associate this hope with the God I had been taught about or had read about. It seemed to me there must be a rule to do everything by, and that good results would be assured in proportion to our fidelity in following it; but there seemed no such rule to live by, and no such surety of happy results.

For about two years this desire for something sure was a wish only. During this time I was looking for the wisdom which guides and governs, but I was not looking in the right direction. One evening while a friend was talking with me, she asked me why I was not connected with some church. In answer I said that I could not conscientiously subscribe to the creed of any church I knew. While I had always appreciated the influence of the church, loved its services and found inspiration in them, felt calmed and uplifted by its sacred quiet, deeply stirred by its music, there was no church that I knew whose members did not fall far short of its teachings.

My friend's remark lingered in my memory. I too wanted to know why I was not a church member, and felt that by searching the Bible I would find what I longed to know. That surely was the right source of information—and for the first time in my life I began to search the Scriptures. For months I did little else; and no reading was ever so absorbing, so joyously uplifting, so perfectly satisfying. I read often all day and until two or three o'clock in the morning, and when I awoke, eagerly began again. The entire Bible was read with new eyes; the many healings throughout the New Testament appealed to me more strongly than can be expressed, for they were proofs of God's power. The promise made, that all which goes to make up human woe could be dispelled by this same power if we but obey the Master's teaching, impressed me as being the very sweetest assurance I have ever known.

From the little I had heard of the Christian Science church it seemed the one to go to, and I went with a friend, six years ago, to a Wednesday evening meeting. What I heard there was in direct line and consistent with the many healings recounted in the Bible, and this same evening a copy of the *Sentinel* was purchased, this being the beginning of my reading of Christian Science literature. I found that its beautiful teachings were, as these Wednesday evening testimonies evidenced, making the lives of its followers happier and healthier, and the Bible surely gave many promises that this result would follow upon obedience to God. I felt as though I had been ushered into a new world, as indeed I had; and the beauties of this new world have been daily unfolding ever since. I have found my something sure, my all-wise Father, my rule to live by, and the most joyous thing about it is, that it is not just for me and mine, nor for thee and thine, but for all.

Extreme nervousness, facial neuralgia of ten years' standing, an abscess, a case of hiccoughs which had been constant for eighteen hours, a crochet hook embedded three-quarters of an inch in the flesh, a wasp sting, the fear of insects and reptiles, extreme grief when leaving members of my family, even for brief absences, were all overcome. These healings in our family came about through my own



Digitized by Google

understanding of Truth's power, without the aid of a practitioner. The two first mentioned came as a result of the reading of the Bible and the *Christian Science Sentinel* before there was any thought of applying the power of Truth to solve my own problems.

These are not by any means all of the good results a changed conception of God and His children has brought to me and mine. Let no one doubt that Christian Science does bring healing to a sick body or mind and joy to a sorrowing heart. We all will find much more than we ever dreamed of hoping for. My debt to Christian Science for what it has done for us and for what it is doing for the world can only be paid by daily work in God's vineyard.

MRS. HATTIE J. BONNELL, Oklahoma City, Okla.

✧

Christian Science has brought me peace that passes all understanding and has lifted me from the slough of human misery and despondency to an understanding of life that is making all things new. It has transformed my character, sweetened my disposition, elevated my morals, wiped out burdensome habits, and carried me through an ordeal that might have cost me life or liberty. It has healed me of jealousy, given me a better understanding of my fellow man, broadened my conception of all things, and enabled me to perform my work with ease. Besides all this, an ailment pronounced incurable by the medical doctors has been overcome through Christian Science, although the healing was slow, extending through ten or twelve years. On several occasions the end seemed near, and my striving for the freedom we are promised, at times seemed hopeless. The light however came, and my health is better now than it was for many years.

My heart is filled with gratitude for all these heaven-bestowed blessings. I feel that the work is only begun, but my constant prayer is for more light and a better understanding of the truth that makes free. Every moment of my life is a song of praise and gratitude to our heavenly Father, to Christ Jesus, and to our beloved Leader, Mrs. Eddy, the Discoverer of Christian Science.

ROBERT STETSON, Chicago, Ill.

✧

I wish to testify to the healing power of Truth as taught in Science and Health. Four years ago I came into Christian Science, after being blessed with the healing of what was called incipient tuberculosis. My home was in Chicago, and we had one of the best doctors there. He ordered me to go West, and I did so seven years ago, living in Colorado and Wyoming, but the climate did not seem to do me much good; in fact, I got worse and a bad cough manifested itself. It did not make any difference how cold the weather was, at night the perspiration was extreme. I have a sister in Chicago who is a Christian Scientist, and my wife finally said she would write to her for help. Having reached a stage where I saw that medicine could not help me, I consented, and in about four days, just time for the letter to get there, the cough left me, never to return. I am thankful for the healing, but most of all for the spiritual uplift which the reading of Science and Health gives to me and to every one who reads it seeking the truth.

My wife is also interested in Christian Science, and we go over the Lesson-Sermon every day. I wish to reiterate that I am thankful to God for all these blessings, and grateful to our revered Leader, Mary Baker Eddy, for giving to poor humanity her wonderful book "Science and Health with Key to the Scriptures," wherein we are taught to pray aright.—E. B. VOGEL, Attalia, Wash.

I am glad to write the following testimony in grateful acknowledgment of what Christian Science has done for me. Eleven years ago I became interested in this teaching through the healing of my little brother, who for three or four years had been subject to spasms. My parents had tried various methods of cure without benefit to the boy. It seemed as though a great cloud was lifted from our home as soon as Christian Science treatment was given, for my brother was healed. The result of this healing was a marked change in his disposition. He soon asked to go to the Christian Science Sunday school and in time my other brother, my sister, and I followed him; indeed, it has been true in our family that "a little child shall lead them."

Christian Science has been a great help to me in school work. Fear of failure in the study of geometry was overcome through the understanding that God is Mind and an ever present help. Among other things I have been healed of stomach trouble, catarrh, and headaches. The headaches did not entirely disappear until about six years ago, but each attack caused me to rely more on Christian Science. Sometimes freedom came through realizing the truth of the Lesson-Sermon, and at one time the truth in one of our hymns brought healing and spiritual uplift. Each experience meant spiritual growth, which was more valuable than the physical healing.

The testimonies in our periodicals have been very helpful to me; coming voluntarily as they do they are spontaneous expressions of gratitude voicing truth and bringing healing. I wish to take this opportunity to express my gratitude for the *Monitor*. When I try to realize what it means to supply people all over the world with our literature, I know that it is Mind with its infinite power that is doing it all.

MISS HELEN EMERSON, Minneapolis, Minn.

✧

In recognition of the many blessings received from Christian Science, I submit the following testimony. During the greater part of my young manhood days I was subjected to many disagreeable afflictions, which came from the belief of an affected brain, supposed to be the result of an accident which occurred when I was a boy. The climax was reached about eight years ago, when I began to lose hold upon human existence. I was a patient in four or five hospitals in New York City, and had three examinations by the X-rays, which showed what was described by medical doctors as inflammation bordering the cells of the brain.

While in this condition, realizing that I was fast losing ground, I decided to leave myself in God's care. Shortly afterward a neighbor asked me to try Christian Science, and the next day I had treatment. After being treated daily for several weeks, it dawned upon me that I was healed. Since that time, five years ago, I have been able to attend to my business without one day's absence on account of illness.

Christian Science has proved to be the greatest friend and comforter I can have, and my earnest prayer is that I may so reflect its teachings in my thoughts that my doings will evidence the efficacy of this great truth in the regeneration of mankind.—CHARLES WELFORD, Brooklyn, N. Y.

✧

I feel it my duty as well as a privilege to tell of some of the blessings I have received through Christian Science. I was healed first of a great nervous strain and breakdown, so severe in its nature that I could not bear to be with people. Influenza and heart trouble have also been overcome, as well as discontent and loneliness. My husband was healed of the smoking habit. I am very grateful for two healings which took place in the past year, both of the same nature.



Digitized by Google

Last June I awoke one morning feeling very ill. Being alone and unable to telephone for help I tried to overcome the trouble myself, but it grew so severe that I could not read or think. When my husband, who is not a Christian Scientist, came home, he said he was going for a doctor, but I told him not to do so. Then Christian Science treatment was asked for and in about three days I was entirely well. The same trouble seemed to present itself again in November, but was overcome by the power of Truth.

I want to express my gratitude for Christian Science. I am so glad to learn that God is not the sender of mortal discords; that He is Love, and that no matter what we may do or may not do, divine Love never changes. Our part is simply to keep close to God.

MRS. ELSIE O. KREAR, Pittsburgh, Pa.

✧

During the six years that I have been studying Christian Science I have experienced many wonderful healings. For five years I had been suffering from so-called adhesions of the stomach, liver, and bowels, and had undergone nine operations; but each time the trouble returned it was more serious than before, and physicians pronounced my case to be beyond medical or surgical assistance.

At this point the truth found me, seemingly in the depths both mentally and physically. To-day, through my understanding of the Principle of Christian Science, as revealed in our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I am enjoying health, peace, and supply. My little daughter was healed of malignant scarlet fever, so pronounced by the physician called to diagnose the case. Paralysis of the heel and toes followed, but was entirely overcome by Christian Science treatment.

I cannot adequately express my thankfulness to God for this wonderful truth, or my gratitude to our beloved Leader, who was able to discover and give it to the world. It is with a sincere desire to share the numerous blessings which Christian Science has unfolded to me that I send this testimony of the Christ-healing.

MRS. GERTRUDE S. WADE, Kingsville, Ontario, Canada.

✧

In July, 1916, Christian Science was brought to our notice in such a way as to lead us to investigate it, and since becoming interested in it I have given up the use of liquor and tobacco. I have also been almost instantly healed of a severe attack of chills, accompanied by terrible pain in my side. I lay awake all night in great fear and not daring to move for pain, but next morning with the aid of a practitioner I was healed. I was able to be up and about the same day, a new man. Besides this, I have been freed from a bad cough, which for about ten years was a great trouble to me; indeed, it was so severe at times that my nerves were all shattered.

For these and many other blessings I am truly grateful. My one wish is that I may become more and more conscious of man's relation to God through the understanding of the truth given to us by our revered Leader, Mrs. Eddy, to whom I and my family are deeply grateful for this beautiful teaching.—KARL RINDSLAND, Milwaukee, Wis.

✧

About four years ago I became interested in Christian Science through reading the *Sentinel*, a few numbers of which had been sent to me by a friend who had been healed of an abnormal growth. Soon after that a copy of Science and Health was secured, and I realized that it was the very thing for which I had been searching during many years.

In the winter of 1915 I had a very severe attack of influenza, but knowing that God is a "very present help in trouble" I declared the truth to the best of my understanding, and in twenty-four hours, when I sat down with the Bible to read over its promises, instantly all pain and sense of discord left me. The healing was complete and there has never been a return of the trouble. This is only one of the many benefits received. Severe headaches, irregular heart action, biliousness, poor circulation, and chilblains have been overcome, often with one treatment.

I am grateful for the sense of peace and assurance which has come into my consciousness, also for the spiritual understanding of the Bible gained through the study of "Science and Health with Key to the Scriptures" and other books by Mrs. Eddy. I am also thankful to our heavenly Father for His mercies to the children of men. The literature sent out by The Christian Science Publishing Society is a source of inspiration to me day by day.

MRS. NELLIE M. HALL, Globe, Ariz.

✧

Gratitude impels me to write of a beautiful experience which we have recently had in our family as the result of the healing power of Truth as demonstrated in Christian Science. During the years since we have been acquainted with this beautiful teaching, we have had numerous blessings, which I acknowledge with joy and gratitude; but it is that recent experience which especially impels me to give this testimony and voice my thankfulness.

A few weeks ago my husband had a sudden and severe attack of bronchitis, accompanied by fever and general exhaustion, so that he was unable to do any kind of work. With his consent we at once met this error with the truth as taught in Science and Health, and treatment was also given by a Christian Science practitioner. Then it became evident again what trust in God and the power of Truth can do. The catarrh loosened and a surprisingly quick healing took place. Within five days my husband was completely well. In a similar case two years ago, when he was a member of a sick fund association, he had to call in a doctor, and it was three weeks before he was well again.

For this wonderful proof of the ever presence of divine Love and for the healing power of Christian Science I am deeply grateful.—MRS. GLADE, Bern, Switzerland.

It is both an agreeable duty and my great desire briefly to testify to my boundless gratitude for the many blessings which have come to me through the teachings of Christian Science. I have now been serving twenty-eight months and have never been ill or wounded. Neither the great battles on the west front nor the climate of the Balkans, especially that of Macedonia with its many dangers, has caused me any bodily harm. In spite of wearing wet clothes for days, especially in winter time, I have never had even a cold. I have of late felt considerably better and stronger, both morally and physically, than I ever did before. Hardly a day passes that I do not experience fresh proofs of ever present, all-inclusive divine Love as revealed to us in the teachings of Christian Science.

The Christian Science literature is to me a spiritual recreation, and with it I have been able to shorten many a dreary night in a profitable manner. It is only by making it my duty to enter deeper, through constant application, into the study of Christian Science that I am able to express my great joy and gratitude.

Non-com. Officer KARL GLADE. (At the front.)



Digitized by Google

# From Our Exchanges

[*Unitarian Word and Work*]

Jealousies, suspicions, and sectarian antagonisms have caused no end of mischief, and if Protestantism were always so to remain it is doubtful if we should be justified in celebrating the four hundredth anniversary of Luther's audacious enterprise; but we do not believe that Protestantism will always be distinguished by its multiplicity of internal differences. Underneath these differences it is now being seen that there is such a thing as "unity of the Spirit."

[*The Continent*]

The thing that needs to be said to-day is the thing that has always needed to be said. As the voices accumulate, the message has its increasing possibility of power. Not so far back as the record of human existence goes has there been any radical change in the elements of a right human relationship. From the earliest recorded days till now men have needed the same relation to God. The voices of to-day ought to be clearer and more convincing than those of the earlier day, but what they have to say will have the sanction of the earlier voices and of the history that has intervened. When men turn to Moses and the prophets to learn what was their message, it proves to be at heart just the message which these times need. It has never been heeded, but it has proved itself exactly in the measure in which it has been given its opportunity.

[*Pacific Christian Advocate*]

Men and women will respond to the transparency of a person or a church which has paid the price of trampling pride in the dust that it might be right with God. And for many of us the road to rightness with God will not be found until we have followed the equally steep trail of getting right with our fellows.

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

It is quite true that Paul uses certain points in the soldier's career and in the waging of war as illustrations to explain his own aims and methods in the conduct of the Christian campaign. But he is very careful to show that the war he is engaged in and the weapons he employs are very different from those of the world. He no sooner uses the phrase "the whole armour of God" than he proceeds to explain it item by item in a spiritual sense. And does he not very specially point out that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"?



## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## French Translation of Science and Health with Key to the Scriptures by Mary Baker Eddy

In conformity to the rules established by Mary Baker Eddy for making and publishing translations of the Christian Science textbook, "Science and Health with Key to the Scriptures" has been translated into the French language, and is now published with the English text opposite the French translation, and is ready for delivery.

This edition is printed on fine paper and bound in cloth similar to the cover used on the English editions. Price, one to five copies, $3.50 each; six or more copies to one address, $3.25 each. It is also printed on Oxford India Bible paper, and bound in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the French translation, including the two styles of bindings.

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This small volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, and which will occupy the minimum space and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition are now being filled in rotation.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## New Pamphlets

The following pamphlets are now on sale at five cents a copy:

"Christian Science: Pure Metaphysics," a lecture by Dr. Francis J. Fluno, printed in English only.

"Christian Science: Its Teachings, Methods, and Works," a lecture by Judge Septimus J. Hanna. Printed in Swedish with alternate pages in English.

"Christian Science: The Christianity of Jesus," a lecture by Mrs. Sue Harper Mims. Printed in Swedish with alternate pages in English.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

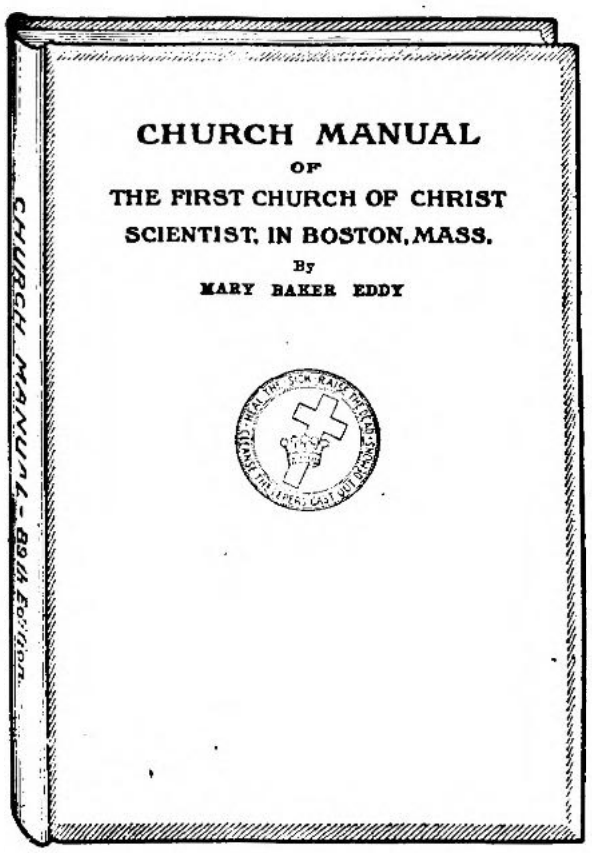
Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google




Cloth binding, 5 x 7⅞ inches; leather binding, 4 x 5¾ inches

# The Manual of The Mother Church

The Manual of The Mother Church by Mary Baker Eddy is a handbook for the information and guidance of every member of The Mother Church. It contains the organic law of the Church of Christ, Scientist. It also contains the Tenets of The Mother Church, an explanation of the origin of the Church By-laws, a historical sketch, the names of Church officers, and an appendix containing essential information for every active Christian Scientist.

Mrs. Eddy has interpreted and analyzed for Christian Scientists the purpose of the Church By-laws in two principal statements—"Mental Digestion" (The First Church of Christ, Scientist, and Miscellany, p. 229), and in a letter to The Christian Science Board of Directors (Christian Science Sentinel of August 22, 1914). Every Christian Scientist who sees that the extension of the religion of Christian Science is the most vital necessity in the world to-day, requires an intimate familiarity with the Church Manual.

The By-laws of The Mother Church constitute a record of the answers to Mrs. Eddy's prayers for the guidance and direction of this great movement which she founded and which is rapidly encircling the globe.

The natural inclination and desire of a Christian Scientist is to *own*, *study*, and *understand* the revealed law of the Church of Christ, Scientist, and gain a realization of the vital necessity for its rules and admonitions.

> "Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner."—Mary Baker Eddy in "The First Church of Christ, Scientist, and Miscellany," page 230.

The Manual may be read, borrowed, or purchased at any Christian Science Reading Room in the world.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

## THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Digitized by Google

JAN 11 1918.

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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




VOLUME XX NUMBER 20

Boston, January 12, 1918

Contents of This Number

Christian Science Publications . . 382
Just Recompense . William R. Rathvon 383
The Enduring Word . Isabelle Patrick 384
The Thorn Road . Mary F. Mecredy 384
"It is he that hath made us" Jessie C. E. Kirby 385
True Prayer . . . William Lloyd 386
Perception Which Heals Rev. Andrew J. Graham 386
Enduring Work (Poem) Agnes F. Chalmers 387
Selected Articles . . . . . 387
Editorial
Heralds of the Dawn . . . 390
Outpouring . . . . . 390
Grandeur of Man's Nature . . 391
Among the Churches (Current Notes) . . 392
The Lectures . . . . . 392
Testimonies of Healing . . . . 394
From Our Exchanges . . . . 398
Special Announcements . . . . 398
"The Life of Mary Baker Eddy" . . 399
Works on Christian Science by Mary Baker Eddy . . . . 400

PRICE 7c A COPY, $3.00 A YEAR

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
BOSTON U.S.A.

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment** By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion,** also **What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health. $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

**The Christian Science Publishing Society, Boston, U. S. A.**

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX JANUARY 12, 1918 NUMBER 20

## Just Recompense

WILLIAM R. RATHVON

JESUS' miracles were also lessons. They were educative as well as physically beneficial. They are for all time and every nation. The healing of the ten lepers, like the parable of the ten talents, conveys lessons needed by the men and women of to-day as well as by the wayfarer on the dusty roads of Samaria or Judea twenty centuries ago. On page 591 of Science and Health Mrs. Eddy defines a miracle as "that which is divinely natural, but must be learned humanly." In his miracles Jesus incorporated many lessons which had to be learned humanly,—lessons in faith, in courage, in justice, in service, in timeliness, in self-control and self-denial, in order, in thoroughness, in unselfishness, in cooperation, in gratitude and love. These lessons teach things that practitioner and patient alike need to know and need to remember. They point to qualities the business man needs to cultivate. They offer solutions to many of the problems which appear in the daily work of every student of Christian Science.

Take for example the question of just recompense for benefits received. Jesus' miracles always benefited some one, and his beneficiaries were expected to make just recompense either in service, sacrifice, or honest endeavor. He discerned what was needful for them to do and told them plainly just what was their part in making the demonstration complete. Never was it to be a one-sided affair. Something for nothing is the creed of greed but not of justice. That which costs little is valued little. Many things of great value cannot be appraised in dollars and cents, and a Christian Science treatment is one of these; hence it should never be looked upon by patient or practitioner as a trifling affair. It should always have too much of God, good, reflected in it to be lightly regarded.

Those whom the Master helped were expected to cooperate with him in the way he indicated. He exacted from them something they could do. In some cases it was easy to do, in others it was the thing difficult, as, for instance, when he admonished the young man healed of blindness to return home and say nothing to anyone about his healing, as we read in the eighth chapter of Mark. To have given a sum of money would have been much easier for one who was bubbling over with joy, and with eagerness to shout his story from the housetops; but silence was his part in the transaction, a part he could perform, and which no one could perform for him. It is easily conceivable that in this instance the great Practitioner saw that the patient's overactive tongue needed to be controlled, his tales of symptoms and ailments needed to remain untold, and perhaps his inclination to boast needed to be checked, so he was given the prescription, "Neither go into the town, nor tell it to any in the town."

This keeping silent was perhaps the most difficult thing the former blind man could do, but it was not an impossible thing, and in the degree that he earnestly tried to obey he profited by the effort. In several other places in the Scriptures we are told that Jesus required silence, the closed lips, as the offering he expected from those who were healed. The inclination to talk not wisely but too much has not weakened with the passing of centuries. The untiring tongue brings unnecessary trouble to-day as it did when Jesus told the cleansed leper to let his wholeness speak for itself without words. The unspoken argument of health where disease was lately clamoring often convinces people where words only antagonize.

But while the control of an unruly tongue was the recompense the Master would expect from one patient, another might be told to do more talking instead of less. The recompenses Jesus required, the services he indicated, show his discernment of individual needs. He prescribed differently for different patients. The fisherman was to throw out a hook or to cast a net; the paralytic was to take up his bed; the outcast was to show himself to the priest; the licentious to sin no more, and so on. The performance of these tasks involved much more than mere physical compliance. In differing degree it called for faith, courage, obedience, self-denial, and other qualities which aid one's realization of the allness of God and the nothingness of evil. Jesus' practice was eclectic. He had the entire pharmacopœia of Mind to draw upon, and his discernment of individual needs was infallible; hence his mental diagnoses never had to be revised or corrected. He never experimented; he knew.

The Christian Science practitioner of to-day, contending with beliefs of limitation often self-imposed, may be at a loss to know what form of just recompense he should propose to the patient who is willing to help in making a demonstration of harmony. Often, too, he may be reluctant to ask or receive anything for the healing work done. This may be because he has not yet learned that the one who comes to him with a belief to be healed has a part in the demonstration. The patient under Christian Science treatment is not like the subject on the operating table of the surgeon, an inert physical mass to be vivified and restored by the skill and knowledge of the practitioner. Rather is he an active partner with certain duties to perform in a transaction that has far-reaching effects upon his well-being. To deprive him of the opportunity to do this work for himself by working with the practitioner tends to limit both the patient and the treatment. It is not, however, always a lack of understanding which causes the student to shrink from the question of recompense. It may be pride, or timidity, or a false sense of sympathy which argues with him to take the easier way and say nothing about recompense. When he yields to this argument he ignores one of the fundamental teachings of Jesus' miracles.

The common practice to-day of paying a sum of money for each treatment given, though necessary when possible, is not always adequate. When not possible from the patient's point of view, some other form of recompense should be advanced. A large part of the work of the Christian Science practitioner is done for those of little means, who may be

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

quite willing to do their part but have nothing with which to do it, as they believe. But there is always something they can do which partakes of true service, and the wise practitioner is he who studies each case to determine what this is. The well-established custom of having the patient read each day a given number of pages of the Bible and Science and Health is commendable, but reading the printed page without reducing its substance to daily living does not carry one very far. Merely to swallow a given amount of food each day without digesting it does not give strength. Perfunctory reading of the best of books may not always cause mental indigestion, but it rarely makes mental muscle.

There are, however, many other courses that may be profitably prescribed. The subjection of impeditive temperamental tendencies offers a wide field for the patient who would help himself while being helped. For one there may be an unruly tongue to be bridled, for another a fiery temper to be extinguished. Here is one timid and self-depreciatory; there another who is self-assertive and domineering. To reverse each condition is worth many an hour of earnest endeavor. Who is there that does not need more of gratitude and less of faultfinding, and where can be found one who loves too much? More of gratitude and more of love are remedies every patient needs to take regularly.

For each patient who comes to our doors bringing a false belief to be healed there is to be found something he can do and which needs to be done to make his treatment what it should be, a partnership affair to which both partners are contributing to attain a common end, that the kingdom of harmony may be established among men as among angels, on earth as in heaven.

## The Enduring Word

ISABELLE PATRICK

JESUS said, "Heaven and earth shall pass away, but my words shall not pass away." With every Christian Science treatment these words should be fulfilled, for until the thoughts of a material earth and a material heaven do pass from our consciousness, scientific healing cannot be realized. It is the absolute knowledge of God, without a taint of materiality, that heals; it is dwelling in consciousness "in the secret place of the most High," that reaches out in love toward the needy one and lifts thought into the new heaven and the new earth where spiritual harmony reigns.

Jesus also declared that if he were to be lifted up from the earth, he would draw all men unto him. If his thoughts were lifted so high that only the real universe appeared,—that only one power, the power of God, harmonious and eternal, appeared,—then he would be lifted so far above material belief that he would make his wonderful demonstration over death and the grave; ascend even higher in thought,—to his Father and our Father, to his God and our God,—and through this understanding draw all who followed him in word and in deed up to Christ, Truth, so wonderfully revealed to us in this age through "Science and Health with Key to the Scriptures" by Mrs. Eddy.

The more we understand God and His idea, the more grateful we are to the dear Leader who went through the Red Sea and the wilderness of mortal beliefs to show us how to be lifted up out of sensuality and sin into "the glorious liberty of the children of God." All of us have the wrestling with the fleshly thought, until we are lifted so far above it that we can truly say with the Master, "It is the spirit that quickeneth; the flesh profiteth nothing." Then follows transformation, through putting off the "old man with his deeds," and his beliefs, and putting on the "new man, which after God is created in righteousness and true holiness."

We each have our own salvation to work out, and no matter how loving, patient, and kind a practitioner may be, the time comes when we must all think and work for ourselves. When fear seems to overwhelm us, we can ask for a hand to guide us across some deep, dark chasm, but once on the other side we must again go forward, working, watching, and praying so earnestly that when the next fear seems to loom up in our path we may know of a surety that Love is leading us; that we look not at the things which are seen, and which seem to be, but at the things which are not seen by mortal sense, yet truly are the real and eternal. On page 369 of Science and Health Mrs. Eddy says, "In proportion as matter loses to human sense all entity as man, in that proportion does man become its master."

God gave man dominion over all the earth, and as we claim this dominion and lose our belief in material sensation, we see how the word of God is sure and strong to deliver us always, even before we call. As we by studying the Bible and Science and Health learn more and more how to pray, we receive more and more of Love's supply of all good, because we learn how to pray the true prayer and we do not ask amiss.

## The Thorn Road

MARY F. MECREDY

ONE of the most familiar Bible texts, and one whose literal interpretation, or rather misinterpretation, has plunged many a suffering mortal into smoldering resentment toward God and the universe in general, is the passage, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Explained in the light of Christian Science, however, this text becomes a great comfort to the faithful pilgrim plodding through the quicksands of matter "toward the mark for the prize of the high calling of God in Christ Jesus."

We read in Habakkuk that God is of too pure eyes to behold evil, and that He cannot look upon iniquity. Such being the case, it is evident that he whom God loves and whom He receives is free from every taint of evil, else God could not look upon him at all. To be received of God, then, we must be conscious of the real man's spiritual perfection. How can the realization of man's true nature be brought about? The advice of the apostle Paul is, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

Let us analyze this advice. We live in a mental world; we see and experience the objectification of our own thoughts, and so long as these thoughts are of matter, we are conscious of a material world only. If, therefore, we would walk in the Spirit, our minds must be transformed from beliefs of flesh to thoughts of Spirit. But, as we read in the epistle to the Galatians, "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other,"—naturally, since the carnal mind itself is the product of sin. As a consequence, because of our love of the flesh, and because of the mental apathy resultant from habitual reliance upon the evidences of the senses, the wrenching of our thought free from its props in matter is no easy task; in fact, it is because we resist the demands of God to rise out of the flesh that we bring upon ourselves chastisement by His rod. This chastisement is, however, by no means the punishment of a capricious God, but the purifying process through which we are turned from faith in matter to trust in God,—through which we put off the material man and put on the man of God.



Digitized by Google

The misinterpretation of the text previously quoted is a natural result of the common misconception of God and of man's relationship to Him. Regarding God from a mortal standpoint, considering life as merely the span of human existence, one naturally looks upon the chastening of the Lord in the same way that he looks upon inexplicable punishment from a human parent—he receives it with resentment or with passive submission to the inevitable. Either method leads him into a blind alley spiritually. Christian Science, on the other hand, assuming as its Principle a perfect God, the only cause and creator, and defining life as the knowledge or consciousness of God, teaches us to look through the affliction of the moment to the goal which lies beyond, and enables us to rejoice in tribulation, since, as Mrs. Eddy tells us (Unity of Good, p. 55), " 'the way,' in the flesh, is the suffering which leads out of the flesh" and up to the throne of God.

From a Christianly scientific standpoint, we may look upon our life problems as being similar to a problem in mathematics. Our Principle is the one infinite Mind,—Life, Truth, Love,—God; our method of solution, the elimination of all belief in mortal existence through the application of the truth; our result, the son of God. Now there are two ways of approaching a problem in mathematics. One may work with his eye on the answer, or he may solve his problem by constantly applying the rules and leaving the answer to take care of itself. Needless to say, the first plan soon leads to grief. Mathematics demands a cumulative knowledge of its basic law; consequently the pupil cannot progress very far under the first method without finding himself confronted by so many processes between him and his answer that knowing the answer is of little value. He must perforce return to the beginning and learn the preliminaries before he is equipped to continue successfully with advanced work. The second method, the one which must be pursued to obtain a scientific mastery of the fundamentals of even elementary mathematics, builds on a correct foundation. It depends solely on the application of a given principle, and in so far as this is faithfully and accurately applied it brings the correct answer.

Turning to our life problem, we notice that the answer to be obtained is spiritual. Every time we set up for ourselves a finite answer, we are not only working by the first or erroneous method, but we have to turn away from our Principle to visualize this material result. Even by the second method there may seem to be many pitfalls. Fortunately, however, we have a check on each stage of our work, since, regardless of what the immediate phase of the problem may be, we know that the correct answer to each step is harmony. If instead of harmony discord of any kind is present, we know that somewhere we have wandered from our Principle, and that we must therefore retrace our steps till the error is uncovered and corrected. "Through toil, struggle, and sorrow, what do mortals attain?" asks Mrs. Eddy. She immediately answers, "They give up their belief in perishable life and happiness; the mortal and material return to dust, and the immortal is reached" (Science and Health, p. 536). In other words, through constant realization of the one Mind, God, the false witnesses of the carnal mind are erased from consciousness, and that Mind "which was also in Christ Jesus" is manifested.

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," says the Scripture. It is not by accident that those whom St. John describes in the Apocalypse as standing before the throne of God are they "which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." The mortal biographies of all who have assisted in blazing the trail for the spiritual progress of humanity show that these spiritual seers have gained through suffering the clarity of vision which enabled them to penetrate the enveloping darkness of carnality and to behold the ever radiant light of eternal Truth. Let us learn from this that no matter how heavy the weight of sin, disease, hatred, injustice, sorrow, or lack which seems to be oppressing us, we must turn from it toward that light which "shineth in darkness," the light of Spirit which reveals God's man that neither sins nor suffers. Then let us "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

## "It is he that hath made us"

JESSIE C. E. KIRBY

THESE words from the one hundredth psalm,—"It is he that hath made us, and not we ourselves,"—with the jubilant note of confident rejoicing over the everlasting mercy and goodness of God, whose "truth endureth to all generations," come as a reproof to those who are struggling with that false sense which so insistently claims to be "ourselves;" while echoing down the ages comes Pilate's question, "What is truth?" The answer to this question is most clearly given in our textbook, "Science and Health with Key to the Scriptures" (p. 472): "All reality is in God and His creation, harmonious and eternal. That which He creates is good, and He makes all that is made. Therefore the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise."

"He makes all that is made." What, then, is this man we ourselves attempt to make, this being with whose personality most of us busy ourselves from the cradle to the grave? To this Christian Science answers: Nothing but the illusion of material sense, which, like the monster in Frankenstein (that strange story of the human-made man), breaks away from and passes beyond the control of its maker, while, grown to gigantic proportions, it sweeps aside or tramples underfoot all that would oppose its progress. What a pitiful sight is this material man, the ignorant slave of his own false beliefs, as he moves wearily on toward a saddened old age! How dreary the outlook as time passes! How aches and pains and limitations accumulate with advancing years, thinks this victim of his own false beliefs, and then sighing miserably he says: "I must not forget that I am growing old. My age is nearing the allotted span of human existence, and this being so, I must necessarily have something the matter with me; indeed, I am fortunate that it is no worse, and I cannot expect to be even as well as I am now if I go on living much longer." And so, ceaselessly accumulating and making a reality of the delusive evidence of the material senses, he sinks into an old age which Shakespeare pitilessly describes as "second childishness and mere oblivion." Such is the man "we ourselves" make.

Contrast this picture painted by erring mortal mind with that of one who realizes in some degree the beautiful truth that God made us; of one who makes a daily practice of realizing to the best of his ability that man as God's likeness is not material but spiritual. Claiming perfection as the only reality, he fears neither sin, sickness, death, nor any form of limitation, because he knows that they are none of them



Digitized by Google

true; for him there is only one reality, and that is God, good. Thus he goes serenely on, conscious of a God-given dominion over all sense of error, all fear of the whispered suggestions of mortal mind as to the reality of old age and decay, to the realization of the truth of our Leader's inspired teachings as to the real man's possibilities.

How deep should be our gratitude to her who has made it possible for us to lead a useful and happy existence, when, but for the truth revealed through her, we should be living in daily terror of the "last enemy." Truly have we cause to thank God and to "enter into his gates with thanksgiving, and into his courts with praise." Truly "the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

## True Prayer

WILLIAM LLOYD

WHEN we first hear of Christian Science healing, we are apt to receive it with wonder and doubt, and when upon further inquiry we are told that this healing is the result of prayer, our wonder and doubt are little lessened; but when we go still farther and take up the study of Christian Science and find what constitutes true prayer, both wonder and doubt vanish. What a wonderful thing true prayer is, and how divinely natural that it should result in healing all manner of disease, sin, and sorrow. How good it is to know in what true prayer consists, so that we may strive to reach its certain goal instead of groping vainly as we did before a knowledge of it dawned on us. Then there is the blessed comfort of knowing that while thus striving we do not have to await our answer until we attain it in its fullness, for we rest in the joyful certainty that just in proportion as we come to understand true prayer, just in that measure will our prayer be answered. Yes, answered many times more than our feeble and imperfect realization deserves!

What constitutes true prayer? Among its essentials is sincerity; and to be sincere means that we really and truly desire what we pray for. True desire requires honesty; and to be honest with God necessitates obedience, calls upon us to live in accordance with His law, so that our lives may be pure, true, unselfish, loving. Sincerity can in fact be evidenced only by our lives. Then there is gratitude,—real and true thankfulness for what we have already received, with rejoicing, praising and blessing God. Another element is faith, and this means that we really and truly expect to receive what we ask for. It is the same kind of faith, exercised in the same degree, as that of a gardener when he plants his seeds; he has an absolute assurance that he is about to see the result of his work. Next comes understanding,—a knowledge of God and of man's relation to Him; a full acceptance and realization of the Father's all-power and ever presence, and of man's real, spiritual, and inviolate existence in, by, and of Him.

Another essential to true prayer is fearlessness, going to God with such full assurance of His all-power and loving care that fear vanishes. Next comes perseverance. We must continue to work steadfastly, and if our prayer is not answered immediately, we should not let discouragement enter, but courageously examine ourselves and our prayer to find what essential is lacking; for we may be certain that it is a lack in ourselves or our prayer, and not in God. This brings us to humility. We humbly come to God in prayer, knowing that even as Jesus could do nothing of himself, neither can we. Last but not least is repentance, true sorrow for past misdeeds and evil thoughts. True sorrow of course carries with it reformation, for if we are truly sorry for having done or thought wrongly, we cease to err. And all this is in secret, just between our loving Father-Mother God and ourselves. We at length cease to wonder that true prayer is answered, when we find what true prayer is. A prayer that combines sincerity in desire and life, gratitude, faith, understanding, fearlessness, perseverance, humility, repentance and reformation, must necessarily be answered, because it brings us to the atonement,—renders us at-one with our creator, the Principle of the universe.

All this is set forth much more beautifully than the writer can express it, on page 16 of Science and Health, where we read: "Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick." As I studied this passage one night the question came to me, Did you ever experience any such healing? And the answer sprang to my lips, I certainly did. Recollection came like an inrushing flood,—a scene of some seventeen years ago. I had lain six weeks in bed with one of the worst cases of chills and fever, I was daily growing weaker and more emaciated; the suffering came like clockwork, regularly every other day, and lasted the whole day. One morning a Christian Science practitioner, who had lovingly journeyed many miles for the purpose, entered my room as the chills were well under way. Silently he sat beside me, and within ten minutes chills and fever were gone, never to return.

Do I thank God for the privilege of living in this age? I certainly do; but with the thankfulness there is a great and growing sense of responsibility, for the question reiterates itself, Are you awake to the fact that you are living in an age when men can understand God? that the Bible is now an open book that all may read and understand through its key, "Science and Health with Key to the Scriptures" by Mary Baker Eddy? Great is this blessing, and it is within the grasp of all; but great also is the responsibility, for, as the Master said, "unto whomsoever much is given, of him shall be much required."

## Perception Which Heals

REV. ANDREW J. GRAHAM

INTERPRETED literally and historically a passage of Scripture has no more power to bring peace and health to sick and sinning mortals than has a quotation from Homer's Iliad or Cæsar's Commentaries. All Scripture must be perceived spiritually and in the present tense, and as applicable and available here and now for rebuke, warning, instruction, pardon, peace, health, and harmony.

In the one hundred and fourteenth psalm we read, "When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion." It is generally admitted that these words record a historic fact; that is, that the descendants of Jacob had been delivered from Egyptian bondage and had started on their journey to the promised land in Palestine. But they hold much more, for the lines have a spiritual, metaphysical meaning compared with which the historical and literal is but as the husk. Mrs. Eddy says on page 547 of Science and Health: "The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained. . . . It is this spiritual perception of Scripture, which lifts humanity out of disease and death and inspires faith."

Christian Scientists have inherited a marvelous aid to gaining the spiritual perception of Scripture. Mrs. Eddy has given them in "Science and Health with Key to the Scrip-



Digitized by Google

tures" a chapter entitled Glossary, in which one hundred and twenty-five words, most of which occur frequently in the Bible and Science and Health, are defined. In speaking of this chapter she says, "It contains the metaphysical interpretation of Bible terms, giving their spiritual sense, which is also their original meaning" (p. 579). In her various works our Leader gives other definitions which the student of Christian Science may remember with profit. For instance, on page 578 of Science and Health "house" is defined as "consciousness." The psalm already quoted has at least four words whose spiritual meaning, as given by Mrs. Eddy, substituted for the material sense, invests the whole passage with life and makes that life ours in our pilgrimage day by day from sense to Soul.

The importance of being familiar with Glossary words in connection with the study of the Lesson-Sermon is indicated by the fact that in *The Christian Science Quarterly* for the second three months of 1917 the responsive readings and the citations from the Bible and Science and Health contain in round numbers twenty-five hundred Glossary words, while the preceding *Quarterly* employed about three thousand. This is exclusive of the terms "in" and "you." Very often, when to the student's sense the Lesson-Sermon does not seem to yield up its spiritual treasures readily, a study of the Glossary words found in the lesson will open the fountain of truth by giving that spiritual perception of Scripture which, as Mrs. Eddy has told us in the first passage quoted, "lifts humanity out of disease and death and inspires faith."

[Written for the *Sentinel*]

## Enduring Work

AGNES F. CHALMERS

"Blessed is he," the world's wise Master taught,
"Whoe'er shall not offended be in me."
He who reveres what other hands have wrought,
Is truly born of God. Unfettered, free,
Is one who is offended not! Earth's way
Grows brighter for this pilgrim till Truth's day
Of wakefulness is gained. Yea, richly blest
Is his reward in active work. The best
Of God's good gifts are his who knows no scorn,
Nor casts a stone at good which hath been born
Through others' consecration.

"Blessed is he whoe'er shall not offended be in me."
Such was our Master's teaching. E'en this hour
These words reveal the wondrous peace and power
Of loving one another, here and now;
By following this precept even thou
And I may still be blest. Through Christ's dear name,
Revering each man's daily work the same
As ours, we are offended not; and find
The truth which opens eyes that once were blind,
And causes all the deaf to hear. God's ways
Are higher than our ways. To Him be praise
For all the good another one may give,
Without offense, that each man's work may live.

"Blessed is he" whose trust is never torn
Nor crushed by want, disease, nor death, nor sin;
Who knows that God's idea ne'er was born
And never dies, since man now dwells within
Eternal Life. Whose praise ascends to good
For all a brother's hands have wrought to-day.
"Blessed is he,"—whose heart hath understood
All that another one may do or say.
"Blessed is he," the world's wise Master taught,
"Whoe'er shall not offended be in me."
He who reveres what other hands have wrought,
Doth know indeed the truth which makes men free.

# Selected Articles

["Scientific Versus Plain Speaking"—*The Christian Science Monitor*, Boston, U.S.A., Nov. 19, 1917]

When Jesus received word from Mary and Martha that their brother Lazarus was sick, he abode two days still in the place where he was and then said to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." And the disciples said, "Lord, if he sleep, he shall do well." "Then said Jesus unto them plainly, Lazarus is dead."

The disciples should have been familiar with the Old Testament use of the words asleep and awake for death and life. When Elisha sent his servant, Gehazi, to lay his staff on the face of the dead son of the Shunammite woman, the servant did as he was bidden, but returned to say, "The child is not awaked." If the disciples did not understand such language it was no wonder the people generally could not comprehend when Jesus said concerning the daughter of Jairus, "Weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead."

It would seem, however, that after the lapse of nineteen centuries the Christian world, at least, with all the study that has been given to the sayings of Jesus, would have been better prepared to receive the scientific statement of Truth. But when, pursuant to years of study and devotion to Scriptural research, Mary Baker Eddy, with the courage of her convictions, challenged the world in her "scientific statement of being," on page 468 of Science and Health, which begins: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all," the world generally laughed in derision. Only a few followers zealously took up her words and in daily conversation, and in public meetings as well, talked of the unreality of matter, the claims and beliefs of sickness, and the illusions of sin and death.

Perhaps it is with a zeal more in accord with knowledge that the Christian Scientists to-day use, in public testimonies at least, the plain language, that all may understand. Mrs. Eddy counsels us not to cast pearls before the unprepared thought, and on page 460 of Science and Health says: "If Christian healing is abused by mere smatterers in Science, it becomes a tedious mischief-maker. Instead of scientifically effecting a cure, it starts a petty crossfire over every cripple and invalid, buffeting them with the superficial and cold assertion, 'Nothing ails you.' "

That the habitual use of scientific language in the individual's thinking is a necessity at all times is easily proved. Suppose, per contra, that Jesus had stood before the woman bowed together and crippled for eighteen years, and had said: "Look at this woman. She is all bent and crippled. Anyone can see that she is a helpless wreck and cannot lift herself up. Why! She has been that way for eighteen years." Can anyone think that with such ideas in his mind Jesus could have called her to him and healed her? Or suppose that when he stood before Jairus' daughter, as she lay dead to mortal view, he had said: "Don't you see that this girl is dead? Of course she is dead. I heartily sympathize with your weeping and wailing." Could Jesus then have taken her by the hand and said, "Arise"?

When Jesus entered into a certain city, a man full of leprosy, seeing him, fell upon his face and besought him, saying, "If thou wilt, thou canst make me clean." Suppose, now, that Jesus had said to the leper: "You are full of a contagious disease. Why do you come near? You should stand far off, and, as the Levitical health law requires, cry out,



Digitized by Google

'Unclean, unclean!' to all passers-by, so as to save them from possible contamination with your loathsomeness." Does such thinking comport at all with Jesus' deed and word as he deliberately put forth his hand and touched the leper, saying, "I will: be thou clean"? Is it not evident that, understanding all that the carnal mind (always at enmity toward God) claims, Jesus knew they must be met by the Word which is Truth and heals? Do not his own statements confirm the Christian Science use of language when he spoke of the woman "whom Satan hath bound, lo, these eighteen years" and later defined this devil as a liar?

To a woman who was asking dismissal from a so-called orthodox church in order to seek admission to a Christian Science church, her pastor's final injunction was, "Well, be sure you do not lose your truthfulness and sympathy." But a lack of either of these qualities of Christian character could never rightly belong to Jesus or his disciples, and would never be merited by Christian Scientists if they conformed to the teaching given by Mrs. Eddy's interpretation of the Scriptures. On page 93 of "Retrospection and Introspection" she says: "St. Paul said to the Athenians, 'For in Him we live, and move, and have our being.' This statement is in substance identical with my own: 'There is no life, truth, substance, nor intelligence in matter.' It is quite clear that as yet this grandest verity has not been fully demonstrated, but it is nevertheless true." And on page 95 of the same volume she quotes in exhortation to her followers the lines of another author:—

"Ask God to give thee skill
In comfort's art:
That thou may'st consecrated be
And set apart
Unto a life of sympathy.
For heavy is the weight of ill
In every heart;
And comforters are needed much
Of Christlike touch.
—A. E. HAMILTON."

A Christianly scientific statement of the wholeness of man—spiritual man made in God's image—is neither untruthful, unsympathetic, nor absurd; but is the language in terms of which every Christian must think if he has in him the Mind that was in Christ Jesus, and goes forth preaching, as did the first disciples, "the Lord working with them, and confirming the word with signs following."

✧

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

The kindly spirit in which the speaker at Christ Church Cathedral touched upon the subject of Christian Science, as reported in *The Times*, will be appreciated by Christian Scientists. Since Christian Science differs to some extent from the doctrines of his own church, it is but natural that he should not agree entirely with its teachings, as he understands them, nor advocate their acceptance by his congregation.

It is a matter of regret, however, that in quoting from Mrs. Eddy the speaker was not careful to give the correct text. No such passage appears in Mrs. Eddy's writings as that given in quotation marks in your report of the sermon. The correct quotation regarding the Trinity is as follows (Science and Health, p. 256): "The theory of three persons in one God (that is, a personal Trinity or Tri-unity) suggests polytheism, rather than the one ever-present I AM. 'Hear, O Israel: the Lord our God is one Lord.'" The rest of the quotation given in your report is apparently an attempt to combine certain phrases taken from various portions of Science and Health as if they formed one consecutive paragraph. Even if correctly worded, this method is not just to an author, nor to the subject treated.

The impression given, that Christian Science places Jesus on the same level as the rest of humanity, is not correct. Jesus was the Son of God more than all others, in that he partook most of the divine nature and was able to demonstrate man's oneness with the Father. When human beings reach the same exalted perception and understanding of God, they will have the same right that he did to call themselves the sons of God. St. John declared of himself and all Christians, "Now are we the sons of God," though he was careful to point out that this divine sonship is not yet appreciable, in its fullness, to the human sense. Jesus himself taught that his Father is also our Father, else why the prayer that is repeated in every church in Christendom? Those who accept the Lord's Prayer as expressing the true relationship between God and man must also acknowledge the tie of brotherhood existing between the Master and all who truly love God.

Again, Christian Science does not teach that "sin is illusion" to the sinner, but quite the contrary. It plainly shows that the sinner must suffer for his sins until they are destroyed through repentance and reformation. In a general sense, sin is the acceptance of the supposition that something exists besides God and His creation, and this supposition carried out in practice constitutes the evil that is in the world. If it were otherwise, the sinner would have no hope of escape from sin, for one could not dispose of his sins if they were the actualities of his being. St. Paul evidently had this in mind when he enjoined the Ephesians to put off "the old man," for this advice would be suicidal if the "man of sin" were the real man. Adam and Eve have been universally condemned because they yielded to the serpent's argument and consented to know evil as well as good; but they could not have helped doing this if evil had been present there as a reality to be known. It is surely the privilege of the Christian to know that nothing can be real which does not come from God.

Christian Science teaches that all is Mind, because God is Mind, and is infinite. It is not reasonably conceivable that a material universe could exist independently of Mind; and if Mind created the universe, it must necessarily partake of the nature of Mind, and consequently be mental. Christian Scientists regard matter as a phenomenon of the human mind, not as something existing by itself, else it would be self-existent. If matter could influence Mind without Mind's consent, it would be absolute, a condition that would confirm the argument of the materialist that all is matter. There is no alternative, as Mrs. Eddy clearly points out, but to accept the statement that all is matter, or that all is Mind; and the choice is tremendously important.

✧

[Rose A. Lilly in *Albion* (Mich.) *Recorder*]

Apparently our critic is not familiar with the tenets of the Christian Science church as given on page 497 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, or he would not have made the statement that "Christian Science presents a theory by which the evils of a sin-cursed earth are done away with without a Savior." One of these tenets reads as follows: "We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death."



Digitized by Google

The claim of the gentleman that Christian Science is a revival of the doctrines of spiritualism and pantheism is not unlike the accusation of the Pharisees that Jesus cast out devils by Beelzebub, the prince of devils, and indicates either a willful desire to misrepresent or gross ignorance of the subject on which he undertakes to enlighten his hearers. That Christian Science is the selfsame truth taught and demonstrated by Jesus of Nazareth over nineteen centuries ago is proved by the fact that it is in large measure accomplishing, in the manner he directed, the works that he did and commanded his followers to do,—destroying sin, healing the sick, comforting those that mourn, bringing to humanity the world over relief from all its suffering, poverty, want, and woe. In answer to the inquiry from John the Baptist, "Art thou he that should come? or look we for another?" Jesus simply said, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." And so to-day Christian Science points to its work in proof of its divine authority.

✧

[W. Stuart Booth in *The Rocky Mountain News*, Denver, Col.]

A sorry spectacle is presented when a preacher so far forgets the example and precept of Jesus as to assail the one class of Christians who are endeavoring to obey the dual, inseparable, and irrevocable command of the Master to preach the gospel and heal the sick. For such a one to speak of Christian Science as the masterpiece of Satan, as was advertised, only serves to reveal an ignorance of Christian Science, combined with sectarian prejudice, such as to render any man incompetent either to judge or to advise on the subject.

As a matter of fact, both the teaching and the practice of Christian Science are based wholly on the Bible, and the results of its application in the lives of men verify its claims. Christ Jesus did not say that his followers should be known by their doctrine, but by their deeds, "their fruits;" and that Christian Science is being widely accepted shows that mankind prefers Christian demonstration to dead dogmas.

On page 355 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "The statement that the teachings of Christian Science in this work are 'absolutely false, and the most egregious fallacies ever offered for acceptance,' is an opinion wholly due to a misapprehension both of the divine Principle and practice of Christian Science and to a consequent inability to demonstrate this Science. Without this understanding, no one is capable of impartial or correct criticism, because demonstration and spiritual understanding are God's immortal keynotes, proved to be such by our Master and evidenced by the sick who are cured and by the sinners who are reformed."

The Christian Science teaching regarding prayer and atonement may not coincide with that of scholastic theology, but it is thoroughly satisfying to those who have accepted and applied it, for thereby prayer has been found efficacious in meeting every human need, and atonement has been proved to be vital in man's present day experience.

✧

[Robert G. Steel in *Muskegon* (Mich.) *Chronicle*]

One who admits that he is mixed as to his concept of the nature of God and His attributes, as does the correspondent in a recent issue, is hardly justified in criticizing the religious views of others. Christian Science teaches that God is Spirit, Love; that He is infinite, good, omnipotent, omnipresent, and omniscient; and this teaching is certainly in strict accord with the Scriptures. The Bible informs us that God made all that was made, that He called it very good, and that His creation was finished. In the record given in the first chapter of Genesis no mention is made of the creation of evil, and it is inconceivable that an infinitely good God could either make or cognize evil in any form. There being no other power but God's power, evil in all its phases must be nothing but the illusion of the human mind and must be dealt with on that basis. Mary Baker Eddy, on page 140 of the Christian Science textbook, "Science and Health with Key to the Scriptures," says: "The Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death."

Christian Science makes the same distinction as does the Bible between mortal or human thoughts and God's thoughts; between the beliefs of what Paul in his epistle to the Romans calls the carnal or fleshly mind, and the infinite intelligence of divine Mind. Jesus calls attention to this same difference when in John's gospel he says: "It is the Spirit that quickeneth; the flesh profiteth nothing." Mrs. Eddy in Science and Health makes this clear where she says (p. 259), "Mortal thought transmits its own images, and forms its offspring after human illusions;" and (p. 297), "Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine."

In proportion as we apprehend God as Spirit, and the spiritual nature of the universe, including man, we are able to realize the nothingness of evil and to cast it out. Christian Scientists all over the civilized world are daily proving their correct understanding of this spiritual nature of God, and man in His image and likeness, by successfully healing the sick, casting out evil, destroying false appetites, and regenerating the sinful. These are the signs which Christ Jesus said would follow all them that believed.

✧

[Robert S. Ross in *Rochester* (N. Y.) *Post Express*]

A book reviewed entitled "Health First: The Fine Art of Living," contained several references to Christian Science that call for correction.

Christian Science and mental suggestion have positively nothing in common, asseverations of outsiders to the contrary notwithstanding. The Christian Scientist heals the sick by knowing the unreality of sickness, on the basis that evil has no reality because perfection underlies all that is real. The mental suggestionist, on the other hand, tries to heal by persuading his patients to admit they are well even though both he and they firmly believe in the reality of sickness. Mental suggestion may sometimes appear to heal the sick; but, obviously, the ailment is liable to reappear at any time because of the patient's abiding belief in the power of evil.

"If half the attention given to hygiene were given to the study of Christian Science and to the spiritualization of thought," writes Mrs. Eddy on page 382 of Science and Health, "this alone would usher in the millennium." Some day the medical profession will learn that health cannot be realized by studying disease, any more than good money can be recognized by studying the spurious.

Let critics of Christian Science bear in mind that the one practitioner who ever healed both sickness and sin without failure was Jesus of Nazareth, and that he accomplished this without physical diagnosis or prognosis, and without the use of drugs or surgery. It is evident, therefore, that medicine will never be scientific until it forsakes matter as the basis of practice and adopts Christian Science.



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., January 12, 1918

# Editorial

## Heralds of the Dawn

The questioning and longing search of mankind is well expressed by Job, "Where is the way where light dwelleth?" Some who give up the longing after light and the search for it are described by Jeremiah as saying, "There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart." Then it happens precisely as Jesus declared, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." So because of not seeking the light, because of dwelling in the darkness, the inhabitants of the earth strike out against one another, fearing disaster, indulging enmity, losing their peace, and finding no comfort in life.

One thing only will set men right and bring deliverance from the confusion due to the evil dreams in the darkness, and that is enlightenment translated into activity by those who "walk in the light." In other words, the "way where light dwelleth" is the way of the Wayshower who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Some people may sadly say: All this we know; these words we have heard before; but that coming took place centuries ago, and the pleasant memory of that long gone event furnishes us now with our anniversary Christmas feast. But why should not they who thus speak turn from the annual memorial to the constant fact of the coming or presence of the Christ which the Prophet of Nazareth indicated should be wide-spreading enlightenment. Here are his words: "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day."

The Christian Science movement shows that the night is waning and the times of ignorance, confusion, superstition, uncertainty, and dreams are ending, because in this movement the presence of the light has been made manifest by processes of redemption. Men are being rescued from the tyranny of the prince of darkness, and from slavery to all the works of darkness; and are learning to walk as free men in the light because the children of God, who is light, are free.

Christian Science, as taught by Mrs. Eddy through her book Science and Health, brings to the mind of the student salvation from sin and discord, just as the clear and quiet daylight brings correction for the terrifying visions of the night. It puts out of operation the imaginations of the evil heart and enables one not merely to hope for good but to have actual faith in good and so to love Principle and its manifestation. It reveals thoughts which will unite men, destroying all the fears that perplex and divide. This expectation is well set forth on page 276 of Science and Health as follows: "When the divine precepts are understood, they unfold the foundation of fellowship, in which one mind is not at war with another, but all have one Spirit, God, one intelligent source, in accordance with the Scriptural command: 'Let this Mind be in you, which was also in Christ Jesus.' Man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the things of God."

With this year two quiet heralds of the dawn come out into the world. They are commissioned to bear witness concerning the good which has been accomplished by Christian Science and to disclose results of the teaching given by its textbook. Each one conveys its message in a language different from that in which Science and Health appeared, as well as in English; but as Science and Health is also translated into these two languages, the student may thus investigate scientific teaching and practical results together, using the periodical to supplement the textbook.

These Heralds of Christian Science are messengers of hope for the world. Their records of healing and purification enable the reader to recognize how "the night is far spent, the day is at hand," because they tell of that wide work of redemption which shall eventually include "all nations, and kindreds, and people, and tongues."

Prior to a herald's appearing the crowd may stand inert and uncomprehending, but when once the proclamation has been made every man must choose his side. One thinks of the old hymn

> The Son of Man goes forth to war,
> A golden crown to gain;
> His blood-red banner streams afar—
> Who follows in his train?

Who follows? That is the question to-day, just as of old the call went forth, "Who is on the Lord's side?" Who follows the Christ to-day? Who refuses to listen to the coaxing and seductive lies of Antichrist? Who stands with Principle?

WILLIAM P. MCKENZIE.

## Outpouring

IN one of his discourses, as found in the twentieth chapter of Acts, Paul reminds his listeners of these words of Christ Jesus: "It is more blessed to give than to receive." Students of the Bible are all familiar with this passage, and it is interesting to note how it relates itself to the promise found in Malachi: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The dominant thought here is of course the divine outpouring of blessing, but it at once faces us with the fact that humanity must prepare itself to receive the divine blessing, else it comes not. Mrs. Eddy asks on page 2 of Science and Health, "Shall we plead for more at the open fount, which is pouring forth more than we accept?" It is very evident that we must enlarge our capacity for receiving the divine blessing, by emptying out of the human storehouse the material sense of substance and of good.

Recent experiences have shown very clearly that human thought is undergoing a very great change with respect to readiness in supplying quickly and adequately the needs of others, and it is no vain boast to say that the understanding of divine Science goes forth as light into the world to show how this can best be done. Time was when much pleading was needed in order to bring about the willingness to supply the needs even of those who were, according to mortal sense, most grievously afflicted, but at the present hour the wonderful and beautiful thing is the quick response which waits



Digitized by Google

for no argument but follows the example of the good Samaritan, who poured oil and wine into the wounds of the man who was not even his fellow countryman or coreligionist, and did not stop with the loving service of the hour but expressed a willingness to do more on his return journey if the need so required.

In our Master's wonderful discourse on what is usually called the last judgment we find that the severest sentence was not pronounced upon the poor and the ignorant, who in most cases sin because they do not know enough of Truth to lay hold upon the blessedness of true living. Rather did the condemnation fall upon those who were respectable and religious and who presumably were in every way able to minister to the needs of others, yet failed to do so. The picture drawn is of men arraigned before the bar of divine justice, men who pleaded with their judge that they had never neglected an opportunity to show their loyalty to the Christ, but the decision of Truth came in these words: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Some years ago Christian Scientists were criticized because it was believed that they were not kindly or sympathetic, but this was only a misconception of Mrs. Eddy's teachings and also of their results. It is quite true that in the early days of the Christian Science movement it was necessary to lay its foundations deep and broad in the understanding of spiritual reality, and this also meant that Christian Scientists not only had to demonstrate a better and more spiritual method of healing their own ills than they had formerly known, but that they must also understand how better to minister to the needs of humanity, whatever form the need assumed. No one could very well deny that the old methods of charity giving were most inefficient, and often hurt those who needed to be helped, but as time went on and students of Christian Science began to understand man's infinite capacities and limitless possibilities as the child of God, they were better prepared to lengthen the cords of their tabernacle and strengthen its stakes, to use the Scripture phrasing; in other words, to help others to come into the shelter of the Father's house of many mansions which leaves no poor wanderer outside if only he is ready to come in.

In the prophecy of Isaiah we discover a fine discrimination between the right sense of giving and the wrong, and all the time the prophet is pointing us away from material beliefs to spiritual foundations, and as a result of the advance of humanity toward spiritual understanding truer estimates of all things are reached. Thus he says: "The vile person shall be no more called liberal, nor the churl said to be bountiful." To this he adds, "But the liberal deviseth liberal things; and by liberal things shall he stand." Then he tells of the days of darkness, of woes and destruction such as may be found to-day on the trail of a nation's invaders, but all at once comes light in the darkness, with a distinct promise that the Spirit shall be "poured upon us from on high," and we are left with no uncertain sense as to how this is to be brought about, for we are told that the peace and harmony to be established must come from righteousness.

The student of Christian Science can never forget that all the good which he essays to do springs from his understanding of divine Principle, and however his effort may be expressed it is really a part of the Christ ministry which is to-day healing all the woes of humanity. On page 199 of "Miscellaneous Writings" our revered Leader says: "The marvellous healing-power of goodness is the outflowing life of Christianity," and as we become more and more conscious of this our every thought goes out with blessings to those around us, and at the same time opens wide channels in our own consciousness through which the outpouring of infinite Love comes to make our lives rich indeed toward God.

ANNIE M. KNOTT.

## Grandeur of Man's Nature

HUMANITY is first awakened by its glimpse of man's true nature. Prevalent religious belief has so long harped upon the theme of the miserable sinner, that the teaching of man's perfection as the son of God seems presumptuous. The best of people are tempted to recoil before the spiritual fact. Even John's immortal declaration, "Beloved, now are we the sons of God," was placed upon the shelf of scholastic theology until Christian Science returned it to its rightful place in the Sunday service. Christian Scientists have learned the necessity and privilege of identifying man with the image and likeness of God. They recognize that no words in any material language can do full credit to the nobility, symmetry, beauty, power, loveliness, and grandeur of man's nature. Mrs. Eddy writes on page 269 of Science and Health: "Human philosophy has made God manlike. Christian Science makes man Godlike."

The Christ nature is the grandeur of man's nature. Restored to its noble consciousness is the grandeur of that nature in which man sees his image as God's likeness. Pending the jurisdiction of mortal mind, mortal man is hedged about by the bristling, prickling points of critical admonitions as pointedly given as the porcupine's needles. Says the one who is trying to work out another's problem, If that other one were not so and so, certain things beneficial would happen; yet, if this very adviser and counselor were placed in the same position, there would no doubt be as big a battle to be fought,—perhaps a greater one, for self-righteousness might be heaped upon the situation. Jesus uttered a warning which reads: "Whosoever shall say, Thou fool, shall be in danger of hell fire." We read elsewhere in Scripture, "The fool hath said in his heart, There is no God." Evidently the quality which produces this class of persons belongs to the accuser who does not leave the regeneration of his fellow men to God. Therefore the one condemned may disappoint the self-righteous one by proving himself to have a greater nature. Mrs. Eddy writes on page 103 of Miscellany: "Infinite perfection is unfolded as man attains the stature of man in Christ Jesus by means of the Science which Jesus taught and practised. Alluding to this divine method, the Psalmist said: 'Why do the heathen rage, and the people imagine a vain thing?' "

More love and more forgiveness and patience are required. As a result of his choosing God the righteous man is lifted into a higher realm whither the sinister motives of his unrepentant fellow man cannot reach, and God places on his brow the diadem of safety, the sovereignty of the sacred, secret place of divine Science. This Science foretells the eternal harmony and joy of everlasting bliss, refutes the argument that man ever fell from his high estate, and proves that the argument about fallen man is simply the false concept about the serpent. By putting the adroit idea of the real serpent back into the garden of Eden, man becomes unfallen and the apple is displaced by the fruit of the Spirit, with an uncursed man and woman forever with God in the eternal Paradise of the spiritual riches of heaven. Of this fulfillment Mrs. Eddy writes (Science and Health, p. 171): "Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen



Digitized by Google

with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the probabilities either of his life or of the weather, not needing to study brainology to learn how much of a man he is."

This glorified manner of God's appearing and approval sounds the great Amen with the diapason of harmony. It rings throughout eternity unchanging, undying, but unfolding the eternal glories. The living God is forever inseparable from His creation. The universe expresses the eternal love of Love where hate cannot canker the beauty and holiness of the Lord's work. The oneness and completeness of the one and only original universe of God has no counterfeit, no opposite to attract the thoughts of the real man. The statement so often heard, "He is too good to live," is corrected by Mrs. Eddy's words about Christ Jesus on page 70 of "Miscellaneous Writings": "He was too good to die; for goodness is immortal." God sometimes uses the lesser to bring about the greater good. The reference to the thief on the cross brought out the great, grand nature of Jesus. How the promise of Paradise resuscitated the mind of the thief when he called to Jesus to be saved!

The unity of the great qualities of Father-Mother God is expressed in the kind of man God created. We read on page 249 of Science and Health, "Let the 'male and female' of God's creating appear." God is good in His omnipotent blessings in bestowing upon the real man's nature the essence of love, kindness, gentleness, and spiritual power.

WILLIAM D. MCCRACKAN.

## Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names and present complete mail address of all officers and men in the military, naval, or aero service of the United States and of its allies, who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Boston, U.S.A.



# Among the Churches

## Current Notes

VIRGINIA.—During the time from January 1 to October 31, 1917, inclusive the distribution committees of Virginia have distributed 17,186 *Sentinels*, 2633 *Journals*, 215 *Heralds*, 69,182 *Monitors*, 2050 pamphlets, and 1784 papers containing lectures and favorable articles on Christian Science.

GENEVA, ILL.—First Church of Christ, Scientist, opened its new church edifice on Sunday, November 25, 1917, holding two services, at which the history of the progress of the church was read.

As early as 1894 a few people of Geneva, who had felt the healing and uplifting power of Christian Science, began the study of it, and in 1897 they decided to form a church organization and hold Sunday services for the study of the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, not only that they might gain a better understanding of this wonderful healing truth, but that those meetings might be the avenue through which others might find health and peace. So First Church of Christ, Scientist, of Geneva, was established. It soon outgrew its first meeting place, and a hall was leased; then other and larger halls were necessary, until the time came when it seemed right to have a home of its own.

ZANESVILLE, OHIO.—As in the form of worship of the organized body, simplicity is the keynote in the new home of First Church of Christ, Scientist, South Seventh Street. The first service will be held there Sunday morning [Nov. 4], and everything is practically in readiness for it. The service in no way takes on a dedicatory form. The church is located on the site of the old Schultz home, South Seventh Street, which has been used in part to form the structure. The church proper will seat between one hundred and fifty and one hundred and sixty worshipers, facilities being arranged so that this capacity may be increased as desired. The approximate cost of the structure is given at twelve thousand dollars, and of this amount nothing has been raised by appeal to the public, the funds being secured by freewill offerings of the members.

The Christian Scientists began services in this city in 1900, meeting then in the Richards Block. Meeting places have since been held in the old Scott home on North Sixth Street, the Schultz Block, and lastly Memorial Hall Building. The church was organized in 1905 and chartered in 1914.—*The Zanesville Signal.*



# The Lectures

OIL CITY, PA. (Society).—Dr. Francis J. Fluno, lecturer; introduced by Max Kurth, who said in part:—

Christian Science is a religion of Love which teaches its followers all that is good, wholesome, and true. It shows the insufficiency of merely believing, and rationally explains —by demonstration—that ours is the privilege to possess and enjoy a truth over which time can have no influence, and which is in strict accord with the demand to preach the gospel, to heal the sick, and to cast out devils.

TIFFIN, OHIO (First Church).—John Randall Dunn, lecturer; introduced by Miss Floy Walker, who said in part:—

From the beginning of mortal history down to the present time men and women have sought means and laws which might be brought to bear upon the problems of human experience in a manner that would eliminate discord and establish harmony. Among these seekers came one whose clear spiritual insight enabled her to discern that God is infinite, omnipresent Truth, and that His inexorable law of good, understood and applied to human thinking, demonstrates in human experience that declaration of Christ Jesus to those Jews which believed on him, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free."

This revelation of divine Principle and its availability which came to Mrs. Eddy has been given to the world in Christian Science. Through the understanding of this Science thousands are being freed from the bondage of sin and disease and are proving the truth of St. Paul's statement, "Behold, now is the day of salvation."

MEDICINE HAT, ALBERTA, CANADA (First Church).—Ezra W. Palmer, lecturer; introduced by Peter B. Biggins, who said in part:—

We are all deeply interested just now in the sufficiency of the world's food supply. There is another subject which is of vital interest to us all, and that is the supply of spiritual food. Whichever way we turn we find that the heart



Digitized by Google

of humanity is crying aloud for the living bread. In the midst of the present world-wide struggle for freedom we can observe a great spiritual awakening. Big reforms are being wrought out in politics and in religion, also in social and economic conditions, "but the end is not yet." Our one great need is a higher understanding of the Christ.

As we read in the gospels of the life of Jesus of Nazareth we find that he was continually imparting this bread of Life to those who were ready and willing to receive it. The ever present Christ is still saying to the hungering heart, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." So we have the opportunity here and now, everywhere and always, to partake of this living bread. Our lecturer's message will give us much food for thought, and help to expand our spiritual understanding.

Los Angeles, Cal. (Society, Van Nuys).—Prof. Hermann S. Hering, lecturer; introduced by L. P. Mitchell, editor of the *Owensmouth Gazette,* who said in part:—

Never before in the history of the human race has there been such an awakening along spiritual lines, such a sincere desire to know more of the truth which, in the language of Scripture, makes free. Large numbers of people to-day are earnestly striving to heed Jesus' admonition, "Seek ye first the kingdom of God, and his righteousness." In order to meet this growing desire for the truth, many sects have sprung into existence, but nothing meets the human need as Christian Science is doing. Its beneficent influence is rapidly spreading over the earth, reforming the sinner, healing the sick—in short, meeting in God's way all the problems of mortal existence.

Roseburg, Ore. (Society).—Paul Stark Seeley, lecturer; introduced by Mrs. Frank Lilburn, who said in part:—

All humanity desires happiness; all want peace and freedom. It is for these ends we are engaged in this great world war. We want peace and freedom above all things, but we also crave a spiritual peace and freedom from all discord within our own lives. This is a time for serious consideration and careful thought. We may have freedom in politics, in government, or in science, but not in religion so long as we are content to follow the old traditional paths of man made creeds and doctrines. We want to know what Life is, what God is, and Christian Science is opening the understanding and showing mankind how to apply the rules of Principle as laid down by Jesus in healing the sick, reforming the sinner, and bringing to all the "peace of God, which passeth all understanding."—*The News.*

New Bedford, Mass. (First Church).—William D. Kilpatrick, lecturer; introduced by Mrs. David P. Valley, who said in part:—

Christian Scientists are called a happy people, and so they are. Paul, in his epistle to the Philippians, says, "Rejoice in the Lord alway: and again I say, Rejoice." And that is the secret of the happiness of Christian Scientists. They are rejoicing in the Lord, rejoicing in a better and more practical understanding of God and of man's relationship to Him.

Our Master has been called "a man of sorrows," but he who was the highest earthly representative of God, whose knowledge of God was so complete that the sick were healed, the sinners cleansed, and the dead raised instantaneously, left this message for us in St. John's gospel: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full;" also, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." And again he said, "Be of good cheer; I have overcome the world." It is this overcoming of the world that brings peace.

Jesus also said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." Christian Science is this Comforter, and by living in obedience to its teachings we can claim the rich inheritance of joy and peace promised by our Master.

*The Morning Mercury.*

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

Arizona—Mesa: Majestic Theater, 8:15 p.m., Jan. 22.
California—Los Angeles (Second Church): Shrine Auditorium, 3 p.m., Jan. 20, and Church Edifice, 948 West Adams Street, 8 p.m., Jan. 21.
Colorado—Colorado Springs: Church Edifice, Boulder and North Cascade Avenues, 8 p.m., Jan. 15.
Sterling: High School Auditorium, 8 p.m., Jan. 14.
Trinidad: West Theater, 8:15 p.m., Jan. 18.
Illinois—Belvidere: Masonic Hall, 8:15 p.m., Jan. 24.
Chicago (Second Church): Church Edifice, Wrightwood and Pine Grove Avenues, 8 p.m., Jan. 21 and 22.
Chicago (Fourth Church): Church Edifice, Harvard Avenue and West Marquette Road, 3:30 and 8 p.m., Jan. 19.
Wilmette: Church Edifice, Central Avenue and Tenth Street, 8 p.m., Jan. 18.
Indiana—Bedford: Bedford Opera House, 8 p.m., Jan. 17.
Columbus: Crump's Theater, 3 p.m., Jan. 20.
Huntington: Huntington Theater, 3:30 p.m., Jan. 27.
Iowa—Cedar Rapids: Church Edifice, 1242 Second Avenue, 8 p.m., Jan. 18.
Des Moines (First Church): Coliseum, 8:15 p.m., Jan. 22.
Minnesota—Minneapolis (Society, University of Minnesota): Law Building, Main Auditorium, 4 p.m., Jan. 15.
Minneapolis and St. Paul (joint community lectures):—
Minneapolis: Third Church Edifice, West Lake Street and Holmes Avenue, 8 p.m., Jan. 14 and 15; Fifth Church Edifice, University and Twelfth Avenues, S.E., 8 p.m., Jan. 17 and 18; Arcana Masonic Hall, Twenty-fifth (note correction) and Central Avenues, N.E., 8 p.m., Jan. 19.
St. Paul: Church Edifice, Summit Avenue and Grotto Street, 8 p.m., Jan. 21 and 22.
Missouri—Joplin: New Joplin Theater, 8:15 p.m., Jan. 22.
Marshall: Key's Auditorium, 3 p.m., Jan. 20.
St. Louis (First Church): Church Edifice, Kingshighway and Westminster Place, 8 p.m., Jan. 15.
Montana—Lewistown: Myrtle Theater, 8:15 p.m., Jan. 24.
New York—Brooklyn (Third Church): Church Edifice, Kenmore Place, between Albemarle Road and Church Avenue, 8 p.m., Jan. 21.
Ithaca (Cornell University): Barnes Hall, Cornell University Campus, 8 p.m., Jan. 15.
New York (Third Church): Church Edifice, 125th Street, near Madison Avenue, 8 p.m., Jan. 25.
Ohio—Cincinnati: Keith's Theater, 12:15 noon, and Music Hall, 8:15 p.m., Jan. 18.
Cleveland (Second Church): Grays' Armory, 3 p.m., Jan. 20.
Lancaster: Church Edifice, North Broad Street, 8 p.m., Jan. 21.
Massillon: High School Auditorium, 8 p.m., Jan. 24.
Oklahoma—Sapulpa: County Court House, District Court Room, 8 p.m., Jan. 21.
Tulsa: Convention Hall, 3 p.m., Jan. 20.
Pennsylvania—New Castle: New Castle Opera House, 8:15 p.m., Jan. 22.
Pittsburgh (First Church): Nixon Theater, Sixth Avenue, 3 p.m., Jan. 20, and 12:30 noon, Jan. 22.
South Dakota—Aberdeen: Church Edifice, 307 Sixth Avenue, S.E., 3 p.m., Jan. 20.
Washington—Medina: Fisher's Hall, 8 p.m., Jan. 24.
Pullman: Masonic Hall, 8 p.m., Jan. 21.
Wisconsin—La Crosse: Majestic Theater, 8 p.m., Jan. 21.



Digitized by Google

# Testimonies of Healing

In deep thankfulness to God and gratitude to Mrs. Eddy I give this testimony to the many benefits received from Christian Science, in the hope that others may be guided to find this great truth. It is now six years since this teaching was brought to me. I had been practically an invalid for many years, suffering from many complaints, the worst of which seemed to be heart trouble. After an attack of malarial fever the doctor said the disease had affected the heart and that he could do no more for me. Then a kind friend suggested that I try Christian Science and lent me some *Sentinels*, which I read with pleasure and hope, the testimonies convincing me of the truth contained in Christian Science, and that the healing works done by Christ Jesus are still possible to-day.

I procured the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it eagerly. During the first reading several ailments disappeared, among them being stomach trouble from which I had suffered much and long, and I became happier, life taking on a brighter outlook. After reading this wonderful book for a week or so I applied to a practitioner in Johannesburg for help, had a fortnight's absent treatment, and began at once to feel an improvement. The doctor, when recommending a change, had said I must not on any account go to Johannesburg as the high veldt would do me harm, but after the fortnight's treatment in Christian Science I visited some friends there, staying a month and gaining in health every day. This fortnight's treatment did more good for me than all the medicines taken for years before. I then took up the regular study of Christian Science, reading little but its literature and the Lesson-Sermon. The heart attacks became fewer and farther between, until they disappeared altogether. I was quite healed and a well woman in three months, being able to help myself, which we learn to do from the study of Science and Health.

Since then I have had many proofs of the healing power of Truth and have often overcome some physical trouble myself by persistently declaring the truth as we are taught to do in Mrs. Eddy's writings. During those six years I have taken no medicine of any sort, but have depended on Truth alone. Three and a half years ago I sprained my ankle badly by falling with a rickety chair while getting books from a high cupboard, and again since then, but both times Truth was the healer; the second time there was not even a bruise. The first time I walked without inconvenience three days afterward; in fact, I was not laid up at all, but was able to continue my household duties as usual by steadfastly declaring the truth.

A few days before Christmas, 1916, I had what I think was a wonderful demonstration of the power of Truth over error. In the morning, when I was combing my hair, I dropped the comb, and, stooping, tried to pick it up, but found I could not, for my hand and arm seemed dead to the shoulder. This numbness crept all over me, so that after the first few minutes I could not speak. As soon as I saw what was wrong I said the "scientific statement of being" (Science and Health, p. 468), and then did my best to realize the power of God to overcome evil. I repeated over and over again as long as I could that God is the only power and presence, and that nothing unlike God has power or is present. Gradually all fear left me, and the numbness passed away until nothing of it was left except in my right hand, the first part affected, and I was able to speak. I was alone at the time, my husband being out of the house, and perhaps it was better so, as I was able to declare the truth more clearly while alone with God.

We found out later that some poisonous insect had stung me on the hand, which later became much swollen and inflamed. As there was still much fear in the family, we sent for treatment in Christian Science as soon as we could, to the same practitioner who had treated me for the heart trouble. I soon felt relief, but the hand was some time in getting right again. I am quite sure if it had not been for even my small understanding of the truth, to which I clung with all my might in that hour of need, I should have been much worse and perhaps rendered helpless for a long time.

I was a church member for many years, but the older I got the less satisfaction I found in creed and dogma, and when healed in Christian Science of heart trouble, besides many other ills, I withdrew from this membership and became a member of The Mother Church in Boston. In this town there is no Christian Science church, and there are only a very few who, like myself, are doing the best they can to become worthy Christian Scientists. We quite depend on the Christian Science literature and Mrs. Eddy's writings, for which we are very grateful. This testimony does not express one half of what I feel, for words are inadequate to do that, but if I can give a portion of the help I have gained from the testimonies of others, then it will not be in vain.

I never from the very first had any doubt of the truth of Christian Science. It appealed to me at once. I have always had great faith in prayer, and in Science and Health we are taught the right way to pray. Since coming into Christian Science I am a changed woman; from a miserable, weak, and ailing invalid I have become a happy, healthy, and active woman. Many faults have been overcome, and though others remain I have hope of overcoming all through the continued study of this truth, in which we learn to know the only true God.—Mrs. C. M. Hambidge, Barberton, Transvaal, South Africa.

The above testimony by my wife is quite true, and I must express my gratitude for the benefits she has received. I also have been assisted many times by my slight knowledge of this practical religion.—Tom R. Hambidge.

✧

During the time that I have been a student of Christian Science, whenever this teaching has been applied with all sincerity and an understanding of God as Supreme Being and of man's relation to Him, it has never failed. I wish to mention one special demonstration, hoping it may be of some benefit to those seeking the truth.

My daughter was taken seriously ill at school one afternoon, and being unable to get home, she crossed the street to the home of a friend, who is a prominent physician. When she did not return at the usual time I called over the telephone to know the reason, and the physician informed me that she was very ill with a serious throat trouble, that he had made a test and she should be treated with antitoxin. I told him to bring her home, that I could take care of her, and was unwilling to have him use the drug. He consented, saying he would make a second test.

I immediately called a Christian Science practitioner, stated the case, and asked for treatment. When the physician called me to the telephone about nine o'clock, after making the second test in the presence of another doctor, he said they found the child suffering so from the throat trouble that he felt it his duty to insist that I let him use the antitoxin. To this I objected, and told him that I could take care of the child and would let him know about her in the morning. I talked to the practitioner again that evening.



Digitized by Google

In the morning the child was normal, but remembering the health laws I notified the health officer. Very soon the city physician called, and after examining my daughter's throat stated in substance that she was healed and I could let the neighbors in, as there was no longer any danger. She was healed in twenty-four hours, and no one in school, the house to which she went, or my own family was infected.

When I decided to rely on Christian Science I had such a clear vision of God and of His perfect child that all fear left me and I knew my daughter was healed. My experiences have been many and varied, and I am grateful for the peace that has come with each one and for the courage to acknowledge God as the only power.

MRS. F. M. VAN BUSKIRK, Ogden, Utah.

✧

I have greatly desired to be able to give a complete testimony with unreserved gratitude for the many blessings which I and my dear relatives have received through several years' study of Christian Science, the religion of Truth, Love, and Life. Like so many of my fellow men, I was in possession of a well-preserved Bible, which would be taken out at serious times, and I was satisfied, according to the concept of God which I then entertained, that by attending religious services, by giving thanks and offering prayers,—though this was not of daily occurrence,—as well as by participating in the activities of our church, I was on the whole fulfilling my duties as a Christian. Fortunately I was to be shown my mistake, and this while trying to find a method of cure for a so-called nervous trouble which caused me mental suffering.

As president of a nature cure society, as an active supporter of a drugless system of cure, and a believer in hygienic gymnastics and other material means of help, I believed I was able to improve myself and others. This was not the case, however, and when the enterprise turned out to be a failure from a business point of view, with more difficulties and disappointments following, I went on groping, in search for a perfect means of bringing help to sufferers. In the meanwhile my sister-in-law, who was visiting at our home and seeking relief from heart trouble, had Christian Science brought to her attention and was given copies of the *Herold* by dear acquaintances, besides receiving treatment from a practitioner.

Upon my return home from the place where I spent my vacation, I found these copies of the *Herold*, which had been laid aside, and the contents appealed to me so strongly that I communicated immediately with faithful adherents of this wonderful teaching. I attended the Sunday services and the testimony meetings, subscribed to the *Herold*, and secured a copy of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. For my part I found and accepted in these teachings what my sister-in-law, excellent person though she surely is, was unwilling to follow up, from purely religious considerations, as she thought. I am happy to be able to say that, thanks to the assistance of a practitioner and an ideal friendship in Christian Science with several families near by, I have been healed in both mind and body, and have indeed learned that "it is the spirit that quickeneth."

My dear wife, and my seventy-eight year old mother, who have most cheerfully joined me in the daily reading of the Lesson-Sermons, have received help from Christian Science in cases which to sense seemed very serious, as well as in a good many other ways. My dear mother was healed in a comparatively short time, through treatment from a Christian Science practitioner, of asthmatic trouble considered serious, as well as of a seemingly stubborn inflammation of the leg, and my dear wife of a sense of fatigue and other ills of long standing.

Last year, when about to start on a tour in the Alps with a heavy knapsack, I inadvertently slipped at the terminal station and fell forward in such a way as to strike my cheek bone on the rail. My companion immediately put material remedies at my disposal, for which I thanked him; but I declined to use them, and instead made my demonstration, proving the nothingness of this error. The practice of Christian Science, to be successful, must arouse us from self-satisfaction and push self into the background, in order that we may be able to be more and more active in behalf of our fellow beings as well as of our so-called enemies. Like Paul I would say, "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark."

It would take too long to tell of the many benefits which have been experienced in our own case as well as in that of relatives, friends, acquaintances, and supposed antagonists, and it would hardly be possible to find the fitting words to express my profound gratitude for the good will and love which Mrs. Eddy has shown to all mankind, and for her faithful adherence to our Master's commands: "Go ye into all the world, and preach the gospel to every creature." "Heal the sick." I give many thanks to God, the source of all being, for this all-inclusive work of salvation, founded upon the rock of spiritual truth and love.—J. BACHOFEN-HOTTINGER, Schlossberg, Rüti, Switzerland.

✧

With a heart full of love and gratitude for all that Christian Science has done for me and mine, I send this testimony, hoping it will help some weary seeker after Truth. I did not come to it for physical healing, as at that time—eight years ago—my health was all that could be desired, but I was led to study it through my husband's healing of what was called tuberculosis. When all material means had failed, and he had been given up by the physicians, he reluctantly turned to Christian Science as a last resort. After one week's treatment he began to improve, and in about three months was healed. To me this was a wonderful healing. Several years later he was healed of deep sorrow. One Sunday morning as he was about to step to the desk to read the Sunday service in our church, a dear member of the family passed on, and it was at this time that the announcement came to him, when a substitute reader could not be called. He knew that the problem had to be worked out then and there, and through the understanding of the Bible and of Science and Health the demonstration was made.

We had been interested in the study of Christian Science for about two years when I was suddenly attacked with bladder trouble. The suffering was intense, and although I asked my husband to help me, the attacks came oftener and were increasingly severe, until one day when a member of the family said that gallstones might be the trouble. When this was uncovered the healing was instantaneous. Only once did the ailment manifest itself again, and that was several years later, when it was soon overcome. Our little girl was quickly healed of whooping cough and measles, and has never missed a day of school on account of illness, although nearly seventeen years of age. Every problem that comes up is worked out through the understanding and application of the truth.

My husband and I have both had class instruction, and for this wonderful privilege I shall never cease to be grate-



Digitized by Google

ful. My heart overflows with gratitude that there was found in Mrs. Eddy one pure enough and unselfish enough to bring this healing truth to a waiting world. I hope so to live that my deeds will express my gratitude—words cannot do so.—Mrs. Martha C. Wurz, Los Gatos, Cal.

✧

When the truth about God, man, and the spiritual creation came to my notice, I was a man of the world, so to speak, a habitual user of tobacco, addicted to vulgarity and all evil speaking, unconsciously using profane language without any provocation whatever. I was also on the verge of becoming a confirmed drunkard, having remained in this mental state so many years that these conditions of carnality had become apparently inevitable.

In August, 1906, I began reading Science and Health. At first my mental attitude was that of skepticism, but through mere curiosity I continued to read, and when barely half way through the book the light of this beautiful truth began to dawn upon my clouded consciousness, and the mist of old "mortal night" began to vanish into its native nothingness. By the time I had finished it the former conditions of mortal thought that had bound me in outer darkness had disappeared. The words of the Master, "I am the resurrection, and the life," were clearer and dearer to me than ever before, for, in the language of the apostle Paul, "to be carnally minded is death; but to be spiritually minded is life and peace." I had been dead, lo! these many years, although in the body, but the Word which in the beginning was with God, and which was God, had spoken to me through Christ, Truth, and had cleansed me from all these immoral conditions of carnal-mindedness, except the one most subtle tempter calling itself the liquor habit. This was later completely overcome through the understanding of Truth, leaving me free from all former temptations.

To say that I am grateful for Christian Science is but inadequately to express my gratitude. I am thankful to God and grateful to Mrs. Eddy for this truth and for what it has done and is doing for me, and mine, and all.

John W. Whitaker, Indianapolis, Ind.

✧

In 1888, while Mrs. Eddy was in Chicago, one of her students asked me to hear her lecture, saying I would be healed of so-called fatal lung disease from which I was suffering; but I did not go. The result was that I spent twelve years in bondage to this trouble, and the mental and physical conditions caused much suffering.

Then in January, 1900, I fell downstairs, sustaining internal injuries as well as injuring my spine. During the year which followed I was under the constant care of physicians. Operations were advised, but I would not consent to them, for on account of a weak heart and a frail body I felt I would not live through them. Several times a day I fainted from pain and every morning an attendant had to work over me, as my body would become numb during the night. I shook as though I had the palsy and to make matters worse my memory began to fail.

One day a friend, a Christian Science practitioner, came to see me and said there was only one thing which would help me. I replied that I knew it, but I meant suicide and she meant Christian Science. When ready to leave she told me where she could be found in case I wanted her during the next half hour. A few moments after she left I was about to faint, and a young lady who was with me asked me to see this friend. Then it was as though a voice said to me, "You can try Christian Science, and if it does not help, you can try the other; but if you try the other, you cannot try Christian Science." Strength was given me to make my decision. I had lost my voice, so the young lady told the practitioner that I wanted treatment.

The next two weeks were a blank to me. At the end of that time I believed I was dying, but after a few minutes of calm thinking I realized I did not have an ache or a pain. When I called the practitioner and told her this, she replied that she knew I was healed and was waiting for me to realize it. Some weeks passed before it dawned upon me that my lungs were also healed. Much doubt was expressed by some of my friends as to my complete recovery, so I took out an endowment policy in an insurance company. A year later another was taken out, proving that the physicians could not find a trace of the old trouble.

During the many years of illness I had sought for a religion which would comfort and sustain me, and I had attended churches of all denominations, only to be convinced that they were not teaching the truth as Jesus taught it. When I accepted Christian Science for healing I also found the religion for which I was looking.

I have had many other experiences of healing during the past sixteen years. Christian Science has comforted me in sorrow, shielded me from danger, protected me in accidents, supplied me in the hour of need. Is it any wonder that I am thankful to God for giving us our revered Leader, Mary Baker Eddy, and grateful for her untiring and noble labor in making plain the path of Christ Jesus the Wayshower? Also for her wisdom in establishing the many avenues whereby we can gain more knowledge of this wonderful truth?

Miss Ida Foedish, Chicago, Ill.

✧

It is more than eight years since Christian Science awakened me to the truth about God and man, and so effected a wonderful work in my life, healing me of nervous prostration, or as physicians pronounced it, neurasthenia. Old theology had preached the goodness of God, but Christian Science demonstrably revealed that goodness and gave me the inevitable correlative, that God's image, man, reflects that goodness. This revelation of man led me out of old fears and destructive beliefs into newness of life in Christ Jesus.

Several months after the physical healing a further awakening came with the realization that after years of weary struggle to find satisfaction in my religious experience, Christian Science had supplied me with such an abundance of wholesome spiritual food that I was feasting on it in perfect content every moment. A deep and lasting gratitude followed closely upon this joyful discovery, the fruitage of which was further healing for myself and others. The truth of our Leader's statement, "Since God is All, there is no room for His unlikeness" (Science and Health, p. 339), has been a beacon light, enabling me to hold more firmly to the absolute Science of being. The spirit of gratitude for what Mrs. Eddy, the Discoverer and Founder of Christian Science, has done for mankind is quickening my daily life in thought and action, and this in turn leads to a more intelligent appreciation of God and His Christ.

Miss Edith A. Watts, Chicago, Ill.

✧

For about twenty years it seemed necessary for me to wear a support for a weakness resulting from internal injuries. Nine years ago I underwent several operations, but when the time came for me to leave the hospital—after five weeks in bed—the surgeon told me I would still have to wear the girdle.

Soon after becoming interested in Christian Science I



Digitized by Google

felt that I ought to be able to discard the material support, and did so, for I felt that God is our only support, and knew that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). I was often beset with fears that perhaps my old sufferings would return, and twice I put the support on again for a few hours. I kept it in my dresser drawer, fearing I might need it. About a year ago I suffered a great deal of pain, and constantly the thought came to me that it might be the result of discarding the girdle. I did not put it on, however, but worked for myself, as we learn to do in Christian Science, trying, as Mrs. Eddy tells us, to "cling steadfastly to God and His idea" (Science and Health, p. 495), and the pain soon left me. That evening I opened my Bible, looking for some thought to help me to help another, and my eyes fell upon a passage that described my experience so completely, and the message was so evidently for me, that I took the support from its hiding place and destroyed it.

During the past year I have felt no need to return to a material support. I have done more work in the house and have been in better health than for a long time. I spent four weeks at the shore, bathing almost every day in the surf, when heretofore I never went into the ocean without this girdle. We are more and more interested in Science and its teachings every day.

For this and many minor healings through Christian Science, and for the wonderful light the study of our textbook has thrown upon the Bible, I am truly grateful.

Mrs. Susie Peddock Schell, Maplewood, N. J.

✧

In March, 1913, I was healed through Christian Science after having been a great sufferer from headaches since I was twelve years old. I had tried doctors, electric treatments, and everything I had heard of, but nothing did me any good. The attacks occurred every week, and sometimes twice a week, and I was unable to attend to my work, as I would have to lie down or go to bed and stay there from one to three days, until I was better.

A sister-in-law kept urging me to try Christian Science, saying she knew it would cure me, and finally I did so. I went to a practitioner and asked for help, and have not had a headache since. I certainly cannot express in words my thankfulness for the help received from Christian Science. It has been my only physician ever since my healing.

Mrs. Cora Darling, Prosper, Minn.

✧

I wish to express my gratitude for what Christian Science has done for me and mine. I became interested in this teaching through my daughter's instantaneous healing of ptomaine poisoning, acute stomach trouble, and extreme nervousness. The physicians had done all they knew how to do, and as a last resort blistered her back to remove the poison, but this also failed. My wife and I feared the worst, but at this extreme moment Christian Science was presented to us. Our daughter did not want anything to do with it, having been prejudiced by the wrong statements of others, but after several days of extreme suffering she asked to try it, and was healed. She also laid off glasses which had been worn for ten years. That was several years ago.

As for myself, I was healed of influenza in twelve hours, whereas before, I would suffer once or twice each winter from two to eight weeks with it. Stomach trouble and nervousness have also been overcome. The tobacco and drink habits of long standing went in two treatments. While chopping kindling a piece of wood struck me in the eye, cutting the pupil. The bleeding and severe pain caused a great deal of fear, but my wife telephoned to a practitioner for help and the pain left immediately. By the next morning there was no trace of the accident. Glasses have been laid aside after wearing them for seven years.

I am truly grateful for these physical healings, but they are not to be compared with the moral healing and spiritual uplift which comes with a right concept of God, and of man in His image and likeness. I have read "Science and Health with Key to the Scriptures" by Mrs. Eddy twelve times from cover to cover, each day awakening to some truth taught therein. In Proverbs we read, "With all thy getting get understanding," and it surely is worth striving for, because of the health, peace, and happiness it brings. Last year my wife and I had the privilege of class instruction, which has enabled us to do most of our own Science work and to help others.

I am thankful to God, who revealed this truth to one who was humble and pure enough to receive it, and willing to practice and give it to the suffering world. I am also grateful to all who have helped me to see this truth.

Otto C. Knieling, Dayton, Ohio.

It is now seven years since I took up the study of Christian Science, and it would be impossible to express my gratitude in words for the many blessings that have come to me. I was healed of quinsy, from which I suffered for over eighteen years, also of severe headaches and liver trouble which were supposed to be hereditary, and of many other ills. Fear has likewise been overcome, but the spiritual regeneration means more than all else. By gaining the right concept of God I have learned to realize that my legitimate birthright is health, happiness, and peace, and to the extent that I live according to God's law I am kept well and happy.

I wish to express my thankfulness to God and my gratitude to Mrs. Eddy, as well as to all those who have so lovingly helped me to understand this healing truth which makes men free.—Mrs. Elizabeth Knieling.

✧

"To those leaning on the sustaining infinite, to-day is big with blessings" is the opening sentence of the Preface to "Science and Health with Key to the Scriptures" by Mrs. Eddy. It is out of gratitude, and in the hope of helping somebody, that I testify to my experience of the truth of the above assertion.

In the year 1906 Christian Science was first brought into our home. About two months later I suffered from an attack of ulceration of the stomach. I had been subject to these attacks for over ten years and had been told never to be without certain drugs, but within three days, without the use of material remedies, simply through reading the Christian Science textbook and trying to apply what I read, the trouble was completely overcome, and I had been able to carry on my ordinary occupation during the whole time it lasted. With the attack previous to this I was laid up for three weeks in spite of every kindness and medical attention. Through the help of a practitioner I was healed of a broken collar bone within ten days of the accident, and of a broken nose almost instantaneously. Colds, rheumatism, and influenza have also been overcome.

For these and for many other demonstrations of the power of divine Truth to heal, which I and my family have experienced, and for the whole change in my outlook on life, my thoughts go out in loving gratitude to Mrs. Eddy, through whose courage and love the teaching of Christian Science was given to humanity for the salvation of the world.

Alan W. Heber Percy, Blandford, England.



Digitized by Google

# From Our Exchanges

[Rev. Robert W. Shaw in *The Biblical World*]

All the talks of church union have been along the lines of doctrine or of economic necessity. We have been tied to our creeds and presuppositions so closely that we have hardly dared think that union of the churches could really come about. It is quite possible, it seems to me, that what needs to be done, and what men have refused to do, God is going to do through this war. Unless the narrowness of sectarianism goes, another fellowship of some sort, broad enough for all whose lives are patterned after Christ's pattern but who may not be exact or dogmatic in their statements, will come. How I do not know, but it will come. We do not for a moment think that the church is going to pass away, but she will have to cast aside the graveclothes of conservatism and ecclesiasticism and return once more to the important facts of life and the vital facts of the gospel of Jesus, or God will raise up another people to carry out His will.

[Robert F. Horton, M.A., D.D., in *The Christian Work*]

When I put the question, "Why does not God stop the war?" I have to answer it thus: For the very same reason that He lets me take my course, so wayward and faulty, and does not visit upon me my sins, which have injured me and injured others and outraged Him. The same God that spares me spares Europe when it runs mad; spares and waits when one nation specially enters upon a course of insanity. He does not stop it abruptly; He does not intervene; the plan has to work itself out; the judgment is sure but it lingers; the war is made by men, and men must bear the results of that war they have made, and, unhappily, the innocent people who do their best at all times to prevent war must in this sad world suffer with the guilty who produce it. No one escapes the great crime of humanity; we all come under the terrific burden of the guilt of the race and the sins of our fellow men.

[*The Methodist Recorder*]

Faith is not the closing of our eyes to circumstances which seem to forbid the answer to our prayer. Faith sees the difficulties, but does not linger upon them because its vision sweeps a wider horizon; doubt sees the difficulties and, lingering upon them, does not see beyond them, and so limits prayer. Faith fixes its gaze upon God, and in its sweep sees whatever lies between, sees as Abraham saw his difficulties, but does not allow them to blot out the vision of God.


## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.


# Special Announcements

## French Translation of Science and Health with Key to the Scriptures by Mary Baker Eddy

In conformity to the rules established by Mary Baker Eddy for making and publishing translations of the Christian Science textbook, "Science and Health with Key to the Scriptures" has been translated into the French language, and is now published with the English text opposite the French translation, and is ready for delivery.

This edition is printed on fine paper and bound in cloth similar to the cover used on the English editions. Price, one to five copies, $3.50 each; six or more copies to one address, $3.25 each. It is also printed on Oxford India Bible paper, and bound in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the French translation, including the two styles of bindings.

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This small volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, and which will occupy the minimum space and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition are now being filled in rotation.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## New Pamphlets

The following pamphlets are now on sale at five cents a copy:

"Christian Science: Its Teachings, Methods, and Works," a lecture by Judge Septimus J. Hanna. Printed in Swedish with alternate pages in English.

"Christian Science: The Christianity of Jesus," a lecture by Mrs. Sue Harper Mims. Printed in Swedish with alternate pages in English.

"Christian Science Healing Not Medical Practice." By Judge Clifford P. Smith. Printed in English only.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

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

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# "The Life of Mary Baker Eddy"

One of the most difficult of all literary adventures is to write, or obtain to read, an adequate biography.

At the best, biographies are but the expressions of another's concept of a life, and the more metaphysical that life the harder it is for a writer to conceive, the more difficult to express in language the actual truth regarding one whose greatness is in goodness.

In "Retrospection and Introspection" Mary Baker Eddy, Discoverer and Founder of Christian Science, gives a few points touching her earthly experience, but very little of her human history.

To meet this need, Sibyl Wilbur, in 1907, wrote "The Life of Mary Baker Eddy," noting in the introduction that "all statements of facts made in this narrative are founded on reliable evidence, town registers, church books, and court records."

This work, brought up to 1911, and now published by The Christian Science Publishing Society, is available for perusal or purchase at all Christian Science reading rooms.

It clearly, sympathetically, and correctly sets forth the essential and interesting events in Mrs. Eddy's life history.

Every one who reads this book with an open thought increases his understanding of Christian Science, by gaining a right view of the Discoverer and Founder, for, as Mrs. Eddy says of Paul (page 560 of Science and Health), to misunderstand him "was to be ignorant of the divine idea he taught."

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

**THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.**

Digitized by Google

JAN 19 1918

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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




VOLUME XX NUMBER 21

Boston, January 19, 1918

Contents of This Number

| | | |
|---|---|---|
| Christian Science Publications | | 402 |
| Prayer | Robert Ramsey, M.B. | 403 |
| Heaven's Artillery | Annie Jones Atkin | 404 |
| Obedience and Healing | W. Stuart Booth | 404 |
| Giving Wisely | J. Louise Carter | 405 |
| Serving in Business | A. Warendorff | 405 |
| Principle the True Guide | Estelle T. M. Crane | 406 |
| God's Day (Poem) | Lieut. Col. Robert E. Key | 407 |
| Selected Articles | | 407 |
| Editorial | | |
| Distribution of Literature | | 410 |
| The Courage of the Peacemaker | | 410 |
| Pacifism Analyzed | | 410 |
| A Day's Journey | | 411 |
| Among the Churches (Current Notes) | | 412 |
| The Lectures | | 412 |
| Testimonies of Healing | | 414 |
| From the Press | | 418 |
| Special Announcements | | 418 |
| "A cup of cold water" | | 419 |
| Works on Christian Science by Mary Baker Eddy | | 420 |




PRICE 7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion,** also **What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

**The Christian Science Publishing Society, Boston, U.S.A.**

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX JANUARY 19, 1918 NUMBER 21

## Prayer

ROBERT RAMSEY, M.B.

IN the present age the tendency of the ordinary man to make an honest and unprejudiced investigation of human beliefs, is one of the signs that the time is ripe for a more democratic sense of religion. Time was when only a few initiated ones dared to think upon religious questions; now the complaint is that these questions cannot be answered by anyone. In Christian Science, however, the seeker finds nothing and nobody to stand between God and himself. It is a case of every man being able to understand for himself, although at first this freedom from personal guidance may be accompanied by a feeling of loss,—the fledgling is sometimes afraid to fly, though perfectly able to do so. The altered concept of God brought by Christian Science necessitates an altered concept of God's creation; for a new concept is unfolded for every false sense taken away. Until the new concept of things is grasped, however, young Scientists, like the disciples, are apt still to cling to personality sufficiently to ask, "Teach us to pray."

It is probable that formerly prayer was merely a request for finite good, or a fearful petition that what was possessed might not be taken away, offered perhaps with a willful blindness to the fact that some equally good petitioner might be making an opposite request. The first real concept of prayer dawns when one perceives that it is not the request, but the desire or motive at the back of it, which is the prayer. This point is made quite clear on the very first page of Science and Health, where Mrs. Eddy says, "Desire is prayer." The sentiment that desire is prayer has been voiced for years,—one well-known hymn saying, "Prayer is the soul's sincere desire,"—but Christian Science is very insistent that words alone do not necessarily convey an understanding of the proposition involved. The same hymn contains a further scientific truth about prayer where it says, "Prayer is the Christian's vital breath;" yet this has been passed over as poetic fantasy, nothing more. If, however, prayer is true desire, then prayer is man's vital breath, for without desire mankind would die, desire being the motive power of human life.

The apostle says we should pray always, and this, like every scientific truth, is a law of guidance out of ignorance, just as the attainment of scientific truth is the cure for ignorance, and is the only legitimate desire. The quality of the human life, therefore, or state of progress out of ignorance, depends upon the quality of the desire. Looked at from the human point of view this statement may be questioned. The thought may arise: "I desire health and I do not have it, wealth and I do not get it; therefore my life does not correspond with my desires."

This reasoning is as sensible as that of a child who might say, "I desire to do my sums correctly, but I do not get them right; therefore I do not agree with mathematics." In a sense the child does not agree with mathematics, and in the same sense the man who is sick does not agree with health; but neither event proves failure in the science of mathematics or the Science of being. Desire for an answer will not make a sum come right; but let the child desire knowledge and do all in his power to advance in accord with that desire, then he can be assured that the day will come when he will easily do the sum correctly. Similarly, let a man desire the knowledge of man's true being as God's idea, and let him do all in his power to advance with that desire, then to him will be added health, wealth, and even life for evermore.

It is therefore provable that it is the quality of the desire or prayer which is the important thing. If eternal in its nature, such as the desire to know God, eternal life must be the result; if mortal in its nature, such as the desire for finite good and fear of finite evil, death must be the result. The scientific relation of prayer to eternal Life was confirmed by Jesus when he said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." To know Jesus Christ is to recognize the effect of the understanding of God as omnipotent, infinite good in its application to the human problem. This recognition makes it impossible to acknowledge or desire any other power, for desire follows the belief in power. As an example, suppose a man comes to Christian Science wishing to overcome a tendency to outbursts of anger. What needs to be removed is the belief that anger has power; for the tendency to be angry follows this man's acceptance of the belief that anger can control him, or that he, by being angry, can control or affect some one else. A belief in the power of anger is associated with the general belief in human power, which in itself is merely the failure to recognize God as omnipotent.

Conversely, the scientific recognition of the all-power of God brings to the human consciousness the recognition of the impotence of so-called human power. In the case of the man taken as our example, the conscious recognition that anger can produce no result because God is the only power, would heal him of his outbursts of anger. It does not matter, so far as the immediate healing is concerned, whether this recognition, or prayer, is the result of his own work or the outcome of the work of a practitioner, for the belief in the power of anger is a false belief, never part of any man's real consciousness. The work cannot, however, be done entirely by the practitioner. In Matthew's gospel we are told that when Jesus was in his own country "he did not many mighty works there because of their unbelief." The man desiring to overcome his anger may not be willing to lay down his claim to human power, and when faced with this proposition may, like the young man whose case is also recorded by Matthew, go away sorrowful. If, however, the patient accepts the all-power of God, and does his best to gain a practical knowledge of it, he will make his proof by gaining healing. Thus healing is the proof that the statement of God's all-power has come into human life as a practical thing, and shows that prayer and its answer are correlated in divine Science.

Scientific desire must therefore be based on the recogni-

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

tion of the all-power of God as expressed by Jesus when he said, "Not my will, but thine, be done." This incident in Jesus' career has been taken by many to mean that Jesus was willing to submit to death as a divine decree. Read scientifically, however, it is clear that even if Jesus' human will, or sense testimony, pointed to death as inevitable, his understanding of God pointed to eternal life; hence Jesus' prayer was not a prayer of resignation to death, but a prayer of declaration of the all-power of God.

Every desire other than the desire to know and do God's will may be classed as a belief in human will power, the "my will" which Jesus so effectively disowned. This appeal to will power is the prayer of the ungodly. It is the desire for personal good, a "wicked and adulterous generation" seeking after a sign. Now although Jesus condemned the seeking after a sign, he promised that those seeking the divine will would have the sign added. It is not wrong, therefore, to receive that which to finite sense is good, but it is wrong to attempt to force the manifestation through the human will, which is the result when a mortal tries to gain good in any other way than through divine power.

On page 206 of Science and Health we read, "The power of the human will should be exercised only in subordination to Truth." This at first looks as if the human will were finding support, but a little thought makes the matter quite clear; for there is in reality no human will. That which is called will power is merely a false sense of power apart from God, and is condemned. Suppose, for instance, a man believes that he is suffering from a real illness and then tries by his human will to make himself believe that he is well, hoping that by doing this he may become better; he is then believing in the power of the human will. On the other hand, if a man feels ill and even appears to be ill, but, knowing scientifically that God's creation is perfect, contends for the truth of health with all his might and main, then, just to the extent that he scientifically understands the truth for which he is contending, he is subordinating human will to Truth. He is doing all he can to advance his desire to know God, the source of health, and is fulfilling the second condition of prayer, as defined by Jesus: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

## Heaven's Artillery

ANNIE JONES ATKIN

A VERY impressive event took place in our city recently when our field artillery passed through on their way to a training camp. About half an hour before the arrival of the trains all the church bells rang and all the whistles blew. I was at the station to meet my son, and five minutes before the first troop train arrived the school children had appeared marching. Five hundred American flags were waving and a thousand people were singing when the train pulled in. The windows were filled with smiling faces, appreciative of the demonstration.

Greetings were being exchanged on all sides, when down the platform appeared a tall, graceful elderly lady carrying a bundle of green and blue, her face radiant with smiles. At every window she passed, eager hands were extended to grasp some portion of this bundle. Nearer she came, and to our delight it was seen to be copies of *The Christian Science Journal* and the *Christian Science Sentinel* that she was distributing.

My thoughts at once flew to three large boxes of literature I had hoarded up for about ten years; the other Scientists also saw and grasped the opportunity, and in a short time the entire collection was at the station, where a distribution was made to every troop train which passed through that morning. The dear sister who had taken the initiative said, "Every boy wanted a paper but one; he seemed unhappy. I gave him a flower and a smile, then he seemed happier."

There were over five hundred copies of the *Journal*, *Sentinel*, and *Monitor* distributed that morning. I have often wondered why I kept these publications so long, but they were at last put to good use. As the trains pulled out it seemed to me that they had just stopped to be loaded with heaven's artillery.

## Obedience and Healing

W. STUART BOOTH

THE spiritual illumination shed by Christian Science upon the life of our Master shows us that in no thought, word, or act was he superficial. In each account of healing wrought by him, in addition to the proof and encouragement afforded thereby may be found inspiring lessons, discernible to all who, breaking away from the trammels of old theological and materialistic training, will look deeper through the clear lens of spiritual understanding.

The story of the healing of the ten lepers, of whom but one returned to give thanks, has always served to bestir appreciation and gratitude, but to the careful student yet other rich and helpful lessons are revealed. In nearly every case of healing wrought by Jesus it is to be noted that he bade the patient do something, and the healing which followed ready obedience to the command of wisdom must have been dependent thereupon. To the ten lepers he simply said, "Go shew yourselves unto the priests," and they obeyed without question, although the suggestion might easily have come to them to wait until they were healed before going to the priests; but no, we read that they obeyed the spiritual demand, and "as they went, they were cleansed."

It can be seen that these men might have delayed the realization of their healing by listening to the suggestions of doubt and fear, based on material sense testimony, which would have urged them to wait beside the road until the healing was made manifest before they went to the priests. Waiting beside the road had not brought them healing, and will never bring healing to anyone. We are told that when the children of Israel were facing the Red Sea the Lord said unto Moses, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." As the children of Israel were obedient to the divine voice speaking through Moses and bidding them go forward, they thus obtained their deliverance. Similarly, these ten were obedient to Christ Jesus, and "as they went, they were cleansed."

The Master believed in rendering unto Cæsar the things that are Cæsar's, and thus he was obeying the rabbinical law of purification in sending these men to the Levitical priests. Similarly, Christian Scientists are under explicit instruction from our Leader to follow Jesus' example by obeying the laws relating to quarantine and in reporting to the proper authorities the diseases designated by them as contagious.

As we look still more deeply into these verses of Scripture we find that a casual reading will not serve to open for us the richer treasures of Truth deposited therein. Perhaps the greatest spiritual treasure to be gained and the most inspiring lesson to be learned from this account of healing is unlocked to us by the Christian Science textbook, "Science and Health with Key to the Scriptures." On page 141 Mrs. Eddy says, "In healing the sick and sinning, Jesus elab-



Digitized by Google

orated the fact that the healing effect followed the understanding of the divine Principle and of the Christ-spirit which governed the corporeal Jesus." She adds, regarding Principle, "Its only priest is the spiritualized man."

This scientific idea of priesthood shows us that Jesus' command to the lepers, in its highest and spiritual sense, was not merely to direct them to a person clad in clerical robes, but rather to turn them to the perception of their own true, spiritual selfhood, and so discover themselves to be as man has ever been, whole, pure, and free. It was this perception of man which enabled the Master to unsee, and thus heal, the leprous condition, even as Mrs. Eddy so clearly writes on page 476 of Science and Health: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." We further read in Scripture how of the ten cleansed but one "turned back, and with a loud voice glorified God," doing this even before he showed himself to the priest. This one responded more quickly to Jesus' perception of Spirit and spiritual man, and it was this which the Master recognized in pronouncing him already whole.

Many people of to-day are enslaved by such leprous conditions of thought as fear, selfishness, envy, passion, hatred, or other blighting beliefs, which perhaps have been externalized on the body as disease. Their hope of deliverance, which may have become indeed forlorn, is rekindled when it is learned that the healing and saving Christ, perceived by Abraham, Moses, and the prophets, and so perfectly manifested by Christ Jesus, is again finding expression through Christian Science. Turning away from mortal man to God, from matter to Spirit, they are bidden, as were the ten lepers, to arise from their false consciousness and show themselves to the spiritual idea of man, or, as Mrs. Eddy puts it (Science and Health, p. 476), "earnestly seek the spiritual status of man, which is outside of all material selfhood."

Obeying this divine behest, men are finding to-day as of yore that as they go on their way of right, spiritual thinking they are healed. Well it is for those who early learn that their need and desire is not physical ease, but spiritual understanding; and such will not be found among the nine, but among those who turn back to throw themselves at the feet of Christ in true humility and gratitude, and glorify God.

## Giving Wisely

J. LOUISE CARTER

THE true Christian Scientist, recognizing the unreality of evil and the actuality of good, feels an ever increasing sense of gratitude to our much loved Leader, Mrs. Eddy, for the mental peace which he is experiencing to-day in spite of the turmoil of suppositions with which he is surrounded. It would seem that he need make but little change in his customary manner of living, while yet conforming to that new order of things which is expected from all who would be of use to their fellow men. Consistent obedience to "God's Requirement," as quoted from the Manual (Section 5 of Article XXIV) by The Christian Science Board of Directors in their special article entitled "Food Conservation," in the *Sentinel* of October 20, has already brought about that simplicity in daily life which, while it brooks neither extravagance nor waste, at the same time loves to share with all mankind.

Since the dawn of the understanding of Jesus' words, "Freely ye have received, freely give," the Christian Scientist has practiced the fine art of giving wisely, until it has become second nature to desire to aid in any good work. The old habit of giving grudgingly or perfunctorily has disappeared, and deep down in his consciousness he knows, through demonstration, that it is far more blessed to give, in the spirit of brotherly love, than it is to receive. The time and thought spent in the study and practice of this truth has been a preparation for healing the sick and suffering; and could there be any better "first aid" than an instant application of the understanding of Life, Truth, and Love, with its ever operative and unsurpassed power to quiet fear, thus initiating that healing of both mind and body so essential to man's well-being, whether in his home or at the front? The constant postponement of the consummation of some cherished plan, that during the interim a brother may in some way be relieved, is a training toward that attitude of thought which is ever ready to take up the duty nearest at hand, or that one which seems at the moment of first importance.

Long ago our Leader uncovered to a doubting and oft-times antagonized world the activity of the submerged forces of the human mind, known as mesmerism, hypnotism, or malicious animal magnetism, which the Scriptures designate as those things which "the ancients of the house of Israel do in the dark." She unfolded as their remedy the lofty ideals and purposes of a Christianity which is not overcome of evil, which by scientific demonstration overcomes evil with good, the all-might of God; and she added for our comfort (Science and Health, p. 375), "All unscientific mental practice is erroneous and powerless, and should be understood and so rendered fruitless."

To-day we may take courage, and when we are called upon to economize by avoiding waste, to deprive ourselves of some of the luxuries of present day living, to give generously of ourselves, our time, thought, and money, or to comfort the sorrowing and minister to the wounded, we find that Truth's motto, *Semper paratus* (see Science and Health, p. 458), is our motto, and that Christian Science has already prepared us to fulfill the request of our country, the demand of humanity, that we shall show forth in ourselves, and expect from others, some slight approach toward the selflessness of ideal citizenship.

And is not this country deserving of all that we can give and do for it? Not merely because it is our country, but because it is here, in this land of the truest freedom, where woman has been liberated from many of the old binding and cramping customs, that the truth which makes free from evil, disease, and death was first discovered, and the vineyard thereof planted and watered by her whose work still blesses, and will eventually and eternally bless all nations and peoples.

## Serving in Business

A. WARENDORFF

ONCE, when Mary and Joseph sought the boy Jesus and found him in the temple, he said, "Wist ye not that I must be about my Father's business?" This simple question has a profound lesson for the man or woman in the business world; it can indeed be made so practical in the individual's career that continuous activity will become a pleasure instead of a hardship. Such has been the writer's experience. At one time, before he knew of Christian Science, business seemed a monotonous drudgery, and each day the thought would come, What is the use of it all? Suppose we make a little more or a little less, what good is it? Since studying



Digitized by Google

Christian Science, however, an entirely different viewpoint has been reached. In fact, the change is so radical that one not having some understanding of Christian metaphysics would scarcely believe it possible.

Very recently a gentleman who sought help in Christian Science said that he thought it sacrilegious to ask God to help him in his business. It was explained to him that Christian Science teaches that to be in business means to have the opportunity to reflect God, divine Mind, in all the minutiæ of daily affairs. He was shown this statement by our revered Leader on page 40 of Science and Health: "It is sad that the phrase *divine service* has come so generally to mean public worship instead of daily deeds."

A study of the human experience of Jesus will show that his life was spent in serving his fellow man. Can anyone imagine that this pure man, while working as a carpenter, stooped to practice greed or dishonesty? Can we not see him protecting his fellow beings in every dealing? And did not Mrs. Eddy dedicate her life to serving her fellow man? Her thought is beautifully expressed in the last stanza of her poem "Christ My Refuge" (Poems, p. 12):—

> My prayer, some daily good to do
> To Thine, for Thee;
> An offering pure of Love, whereto
> God leadeth me.

This is the only satisfactory thought about business: to do good to all. During an especially busy season recently an immense amount of joy was experienced by holding steadfastly to the thought of service rather than remuneration. The proprietor said to his helpers: "Let us be more watchful about getting our goods into first-class shape and ready to sell, so that those who get them will have much pleasure from them. Let us not bother so much about the selling end; that will adjust itself." This advice was heeded, and the result was a perfect demonstration of the equality of supply and demand.

One often hears the statement, "Competition is the life of trade." Christian Science would revise this statement and make it, Cooperation is the life of trade. When the world awakes to the metaphysical meaning of these words from the forty-first chapter of Isaiah, "They helped every one his neighbour; and every one said to his brother, Be of good courage," business will no longer seem a drudgery, but a pleasure. There are seasons in every line of business when there seems to be an unusually heavy demand on the strength of the business man. On these occasions he will experience much help if he will turn to page 119 of Science and Health and study the passage: "As astronomy reverses the human perception of the movement of the solar system, so Christian Science reverses the seeming relation of Soul and body and makes body tributary to Mind. Thus it is with man, who is but the humble servant of the restful Mind, though it seems otherwise to finite sense."

Suppose a customer tells a confectioner, "I have a little friend going to camp to-day and would like to send him some of your wares to make him happy." According to Christian Science this kindly thought is, like all good, from God, and is finding a human expression through words. The Christian Science viewpoint gained and applied makes business a real pleasure; if it is not, there is something that needs correction. The more active a Scientist is, the happier he is. If some one tells him he has a headache, or that he is suffering from overwork, it is his business to know that divine Mind governs man and that matter has no sensation, because God is All. This is being about our Father's business.

One does not need to have a practitioner's office in order to think metaphysically. The thanks of one who has been helped in truth will bring more joy than the biggest sale. When we truly learn in Christian Science how to love our fellow man, then will we be constantly alert to protect him, and that is the only business worth while. We shall be following the command of our Master, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

## Principle the True Guide

ESTELLE T. M. CRANE

AN article which appeared in the *Sentinel* some time ago, on the overcoming of fear in operating an automobile, appealed especially to two students of Christian Science. It awakened them to a higher recognition of man's freedom and dominion in the truth, and when the time came for them to have a machine of their own they were able to take a couple of lessons in driving it and to start on a long trip homeward without any sense of fear. Desiring to be guided by Principle in this new experience, and realizing that in order to do so they must be steadfastly conscious that Mind, infinite intelligence, created man in His own image and likeness, and that man reflects and is directed by this one intelligence, they knew that their every thought must be one of good. It was seen that any discordant happening could only result from error of thought, from neglecting to watch that their thoughts should express the ever active intelligence of divine Principle, Love.

The one difficulty encountered on that trip, like each one experienced since then, in the thousands of miles covered in traveling through fifteen different states, was the result of following human will instead of divine Mind. Though almost nothing was known of mechanics, this first problem was solved when the sense of impatience accompanying it was replaced by a sudden realization of Love's tenderness, as, after the opening words of our Leader's hymn, "Shepherd, show me how to go," the words of the twenty-third psalm flashed into the thought of one of these students, and the intelligence required was immediately manifested through the right action of the other one.

On a later trip, during a flood season in the South, this same failure to listen to divine guidance brought a severe lesson, for the car, including business satchels and money, as well as personal luggage, had to be abandoned in the middle of a rising river. After the first thoughts of fear and reproach had been quieted and the sense of Love's omnipotence was again bringing a comforting message, the work which meant the overcoming of all the obstacles connected with this apparently serious problem was begun. Through knowing, as taught in Christian Science, that God's ideas cannot lose anything which rightfully belongs to them, for they are held safely in His eternal possession as the manifestation of Mind, and since the car and its contents had a place in this manifestation, being seemingly necessary to the convenience of these travelers, the fear of loss was overcome and a feeling of peace took its place.

After climbing a muddy hill in the rain, these students found that two men engaged in working on a house near the road, the only house within several miles, had heard the machine go by and were on their way to warn the passengers. Through the students' realization that Love's children reflect only love, that each one is in reality a channel for love and is glad to help his brother, these men became the friends to help their fellow men in their need. For several hours much



Digitized by Google

mental work had to be done to realize that "God is our refuge and strength," and that man reflects the strength of God, of Life; that his health is in Mind and cannot be disturbed by seeming material conditions.

Finally the car was out of the water, and with more faith in good than in evil these students were able to start the engine, despite all material laws in regard to it, and to take the eighteen mile ride to the nearest town with a deep feeling of gratitude and humility. One held the wheel, the other did the mental work, and it was a safe and triumphant trip, a surprise to all except these two, who learned from it a higher lesson in their journey in truth. Before retiring that night one of them opened the Bible and Science and Health and received this message from page 319 of the textbook, "Having faith in the divine Principle of health and spiritually understanding God, sustains man under all circumstances," and reading it aloud, went to rest in perfect security. The morning brought only exaltation, for both felt an even higher sense of freedom and joy, and the seeming hardships of the previous day's experience were "as a thing of nought."

On a more recent trip material beliefs were again overcome through lifting thought to the omnipotence of Truth. Although unable to have needed repairs made to the motor, and in spite of all dubious prophecies in regard to the trip, these Scientists started for a town which it was necessary to reach that night. While traveling over the first few miles the week's Lesson-Sermon was read aloud, and as the one who was driving listened to these words from the Bible: "Every valley shall be exalted, and every mountain and hill shall be made low," she knew that she had received her answer to the day's problem. Determining to keep in thought the truth that man lives and moves in Mind, and so reflects intelligent and unceasing activity; that Mind is Love which makes the way perfect, she was guided to do the right thing as each valley was traversed, and each mountain was ascended and descended in perfect harmony. The desired destination was reached in good time, and that day's journey proved one of the best, for it also carried these students farther along the great highway where Principle is acknowledged as the only power, the only guide, and the only intelligence.

[Written for the *Sentinel*]

## God's Day

LIEUT. COL. ROBERT E. KEY

WHEN trembling chords of human hopes
Are silent on the harp of time,
In such a moment Love evokes
The melody of Life divine.
Not "here," or "there," beclouds the way,
Nor time agone, nor years to be,
But noon in God's eternal day,
And freedom for humanity!

The sepulchers of sin and shame
Are lit with Truth's all-conquering light;
The deaf and blind, the sick and lame,
No longer dream of starless night,
But forward, with a voice of praise,
They seek the Father and His ways.

Man's consciousness can never dwell
In shade of death or vale of woe,
For praise and gratitude dispel
The mists of earth which come and go,
And with a note divinely clear
Destroy the elements of fear.

# Selected Articles

["Self-denial"—*The Christian Science Monitor*, Boston, U.S.A., Nov. 17, 1917]

Self-denial is the denial of self. That, it may be remarked, is a self-evident proposition: which is true; but what is by no means so evident is the construction to be placed on the word. To the man in the street self-denial is a very simple business. It is merely denying oneself some gratification or even apparent necessity which it is within one's power to enjoy. But that is only the most superficial way of looking at the matter. And it is surely very far from what Christ Jesus intended, when he said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Now the Greek word which in the first and second gospels is translated deny means much more than this. It means to deny utterly. And when a human being denies himself utterly, it means just what Mrs. Eddy meant when she wrote, on page 242 of Science and Health: "Denial of the claims of matter is a great step towards the joys of Spirit, towards human freedom and the final triumph over the body."

Now when a man denies himself utterly it is obvious that he cannot deny that which is real. Therefore what he is denying cannot possibly be the spiritual reality, made in the image and likeness of God, Spirit. It must be the material counterfeit made, in the words of Paul, of the earth, earthy. Thus, consequently, a man who utterly denies his material selfhood, takes up his cross in his struggle with the flesh, until such a time as he, walking in the footsteps of the Christ, in other words living in every thought, and word, and deed in obedience to Principle, succeeds in laying off his sense of a material body, in the tomb of material belief, and emerging conscious only of his true selfhood, which is the Son of God, or the Christ. This is man in the image and likeness of God, as invisible to the material gaze as the Christ became to that of the disciples in the mountain in Galilee.

If, then, a man denies himself utterly, he denies incidentally the lusts of the flesh. Now it is not impossible for a man to turn from evil to good in a moment, but it is entirely outside human experience. Even Jesus did not complete his life work in that way: indeed, had he done so, his example might have been lost. Hour by hour, day by day, he fought his way through the temptations, and hour by hour, and day by day, the material man vanished before the manifestation of the Christ. "No man," Christ Jesus himself said, "cometh unto the Father, but by me." No man, to put it a little differently, demonstrates his true at-one-ment with Principle except through an understanding of and an obedience to the Christ, Truth. Mrs. Eddy puts this quite perfectly, on page 369 of Science and Health, when she writes, "In proportion as matter loses to human sense all entity as man, in that proportion does man become its master. He enters into a diviner sense of the facts, and comprehends the theology of Jesus as demonstrated in healing the sick, raising the dead, and walking over the wave."

It is clear, then, that the demonstration of the teaching of Christ Jesus lies in that gradual conquest of the flesh, comprehended in its utter denial as a reality, a demonstration which can be proved to be absolutely scientific by means of those miracles, as the world terms them, which were demanded by Jesus himself, when he declared, "He that believeth on me, the works that I do shall he do also." Now Jesus healed the sick, raised the dead, and walked on the wave, because he had so persistently and so utterly denied



Digitized by Google

himself, repudiated his own supposititious materiality, that he had proved to himself the utter unreality of all matter. Mankind cannot, however, any more turn from evil to good in a moment, than Polycarp could from good to evil. It has, it would seem, to begin with little things, but it had better begin at once. "We must begin, however," says Mrs. Eddy, on page 429 of Science and Health, "with the more simple demonstrations of control, and the sooner we begin the better."

It is in this way that the necessity for the exercise of ordinary self-denial comes in. It is ridiculous to suppose that any person can hope utterly to deny the flesh whilst gratifying what appear to be even harmless appetites. There is, of course, scientifically no such thing as a harmless appetite. The leaf plays its part in the life of a tree equally with the tap root. And if a man cannot cut the tap root of animality right off, cannot, that is to say, turn from evil to good in a moment, he can at least begin to pluck off the leaves; begin, as Mrs. Eddy says, "with the more simple demonstrations of control."

Take, for instance, a simple lust of the flesh like tobacco. A man, when he first hears of Christian Science, cannot understand why he should give up smoking, and yet the very hold smoking has upon him is the strongest possible reason why he should gain his freedom from so powerful a material appetite. But, comes the common retort, defiant of the mildest logic, Why should a man give up smoking rather than eating? Well, for the simplest of reasons. For the reason that if a man starved himself he would die. And it is nearer Principle to demonstrate physical life than physical death. At the same time, in order to live it is not necessary to drink champagne nor beer, nor to eat pâté de foie gras nor green turtle. Therefore the sooner people learn to eliminate the sensuous element in anything, the better for their chance of demonstrating the unreality of matter.

The question of smoking does not, however, end here. The individual's knowledge of Christian Science is in exact proportion to his measure of scientific demonstration. Now all demonstration is based upon an ability to prove the unreality of matter. What chance, then, has a man enslaved by tobacco of proving his disbelief in, or his understanding of, the unreality of matter? Let him lay aside a pipe or a cigar to convince a patient verbally or mentally of the unreality of nicotine poisoning, and then consider the volume of his success. Every one knows that it is the belief in pleasure in matter, and not of pain in matter, that manacles the world in its efforts to free itself from matter. Let a man indulge himself in the peculiarly vivid sensuousness of the pleasure of smoking, with all its narcotic restfulness, and then let him set himself to prove to his neighbor or to himself that there is no reality or pleasure in matter, and he will begin to discover that it may be said of those who indulge the flesh while denying the flesh, "Verily I say unto you, They have their reward."

✧

[H. S. Hughes, Jr., in *Evening Wisconsin*, Milwaukee, Wis.]

The cautious manner in which our ministerial friend handled the subject of mental healing before a meeting of the Methodist clergymen at the Y. M. C. A., fails to conceal the motive back of the remarks, which, it is plain, was to discredit the work that is being done by Christian Scientists. It is gratifying to recognize that he admits that functional diseases yield to metaphysical treatment. If a conscientious investigation were made, he would be convinced that organic diseases yield with equal readiness to metaphysical treatment, as is proven by thousands of authentic cases of healing recorded and accessible. This assertion can be verified by any person sufficiently interested to attend the Christian Science Wednesday evening meetings (held all over the world), where testimonies can be heard from the lips of those who have been lifted from bondage pronounced organic and incurable by creditable physicians.

The instances of healing by material applications, as reported in the Scriptures and referred to in this clergyman's remarks, are insignificant compared to the many cases which were healed without the use of material means, and do not in any manner disprove the efficiency of metaphysical treatment, as practiced by the master Christian, to heal diseases of all kinds. To-day the same works are being repeated by those having a demonstrable understanding of Christian Science, which is God's law made practical.

In speaking of the mission of Christian Science Mrs. Eddy, its Discoverer and Founder, writes on page 107 of "Science and Health with Key to the Scriptures" as follows: "Through Christian Science, religion and medicine are inspired with a diviner nature and essence; fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God." These words, conscientiously and thoughtfully pondered by the earnest seeker for truth, would be helpful in assisting him to determine to his own satisfaction what the real mission of Christian Science is with reference to both religion and medicine.

✧

[Warren O. Evans, in *Woonsocket* (R. I.) *Call*]

If the remarks of a certain minister at the recent meeting of the Franklin Grange were as reported, they certainly need correction in so far as they referred to Christian Science. Classifying Christian Science with theosophy and spiritism, it is stated that the speaker "spoke at length of his experiences as a student of these cults, especially Christian Science." To associate Christian Science with such philosophy indicates clearly that our friend has been a very poor student of Christian Science; for it is not difficult for one who has caught even a mere glimpse of the fundamentals of Christian Science to see that it has nothing in common with such teachings.

Christian Science is based absolutely upon the teachings of Christ Jesus. To be sure, Christian Science does represent "the seeking of mankind for an understanding of the inner meaning of events," and the beauty of it all is that Christian Science furnishes this understanding, as every true Christian Scientist has realized. But to say that the Founder and followers of Christian Science have "only a partial knowledge of what is taught and understood in the established Christian churches," is absurd. By "established Christian churches," it is presumed that the speaker referred to the Christian churches which were established prior to the establishment of the Christian Science church in 1879, for certainly the Christian Science church is recognized by all well-informed people as an established Christian church in the fullest sense.

Furthermore, instead of Christian Scientists having "only a partial knowledge of what is taught and understood" in the Christian churches, it was because of a lack in the knowledge and understanding offered them that they were obliged to leave their former associations in order to enter into a fuller and more complete understanding of the teachings and works of the great Master. That their step was a progressive and reasonable one is proved by the test which Jesus gave: "By their fruits ye shall know them." The "fruits" of Christian Science speak for themselves.

From experience the writer knows what all this means.



Digitized by Google

Uniting with the Baptist church at an early age, for more than twenty years he was an active member of that church and dearly loved it. It was only when a great sorrow came into his experience and his church could not give him the understanding of the "why" and the "when" and the "where" that he found the answer to all his questions in Christian Science, and a satisfying and demonstrable understanding of what was formerly only "partial."

Christian Scientists have nothing but love for their former church; they have simply taken an advance step in what they have proved to be the better way. In one of her published works, known as "Christian Science versus Pantheism," Mrs. Eddy, the Discoverer and Founder of Christian Science, has given this loving counsel on page 13: "Love all Christian churches for the gospel's sake; and be exceedingly glad that the churches are united in purpose, if not in method, to close the war between flesh and Spirit, and to fight the good fight till God's will be witnessed and done on earth as in heaven."

✧

[Samuel Greenwood in *The News*, Nelson, B. C., Canada]

The *News* despatch, giving a Calgary [Alberta] clergyman's condemnation of Mrs. Eddy, reads like an echo of those dark ages when the thumbscrew and the rack and the fagot were the reward of men and women who dared to be true to their religious convictions. In the present instance it seems well-nigh past belief that one who has set himself apart for the profession of a Christian minister could work himself into such a state of mind as to glory in the eternal suffering of even the veriest sinner; and how much more in the case of a gentle woman whose only cause of condemnation was that she dared to follow the Master in demonstration rather than in man-made doctrines, and taught others to do likewise.

The following morning one of the Calgary daily newspapers felt it necessary to voice an editorial protest, and a member of the same denomination as the speaker publicly apologized, concluding his letter thus: "May the good Lord speedily deliver us from preachers of this type."

With all the charity possible one cannot help feeling that one who allows a sense of vindictiveness toward a fellow religionist to run riot in a Christian pulpit, has passed the point where he can claim to be a benefactor of mankind and is approaching perilously close to the point of becoming an actual enemy to human welfare. Such utterances as that attributed to this speaker are not designed to lift the thought of his hearers nearer to God, nor to fit them to become followers of the great Teacher, who said, "Love your enemies." To quote from the editorial mentioned in the preceding paragraph: "The gospel preached to us on Sunday night is strange to most of us. It is not the gospel of love that most of us associate with the life and message of the Man of Nazareth."

As every well-informed person knows, Mrs. Eddy was preeminently a good woman, the larger part of whose life on earth was unstintedly given to the alleviation of human suffering and the Christianization of mankind. This fact is so generally acknowledged, even by those who do not agree with her religious views, that it requires no argument or protestation. Mrs. Eddy's work has brought blessing to thousands upon thousands of human beings, not only in physical healing but in moral regeneration and spiritual enlightenment. If these are things for which God condemns man to hell, then the Scriptures will have to be rewritten and the divine plan for human redemption be revised.

Well did Jesus ask the Jews, "For which of those works do ye stone me?" And well may Christian Scientists ask concerning their Leader: For which of her good works is her name maligned and traduced? Mrs. Eddy never claimed to be a prophet, but she was one of God's messengers to humanity, whose good work is bearing fruit in every corner of the globe. When Balaam's aid was invoked to curse the Israelites he asked, "How shall I curse, whom God hath not cursed?"

✧

[Robert S. Ross in *Binghamton* (N. Y.) *Republican-Herald*]

You report a former Jewish rabbi as saying at the recent conference at Bible School Park that he became interested in Christian Science and served as a reader for a Christian Science congregation, but that he never gave up Judaism. In reply thereto permit me to state that there is a vast difference between the God of Judaism and the God of Christian Science. The Scriptures point out the inevitable result of trying to worship two masters and of trying to put new wine into old bottles. If, therefore, the former rabbi failed to grasp the Christian Science point of view and reap the blessings that unfailingly follow, the cause is not hard to discern.

Jesus taught that his real blood was the life that he lived, and Mrs. Eddy teaches in Science and Health that they truly drink his blood who strive to emulate him. In the twenty-fourth psalm we read: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." This illustrates as clearly as anything can the Christian Science view of atonement. Any other interpretation would appear to be unreasonable and unscientific.

✧

[Carl E. Herring in *Nebraska State Journal*, Lincoln, Neb.]

A correspondent issues a challenge to debate the question as to the Biblical authority of the Christian Science religion. The invitation is courteously declined, and I am sure he will not take offense if we point out that this form of issuing a challenge is only a refinement of the old "wager of battle," in which the guilt or innocence of the accused was determined at the point of a lance or by the resisting power of a steel helmet. It is but a varied form of gladiatorial contest, in which even with the most good-natured opponents and reflecting audiences the spirit of rivalry is sure to spring up and judgments be formed in heat, when the subject is one which demands that it be weighed in the cloister of one's own spiritual consciousness, as far as possible from the turmoil of the public forum.

That Christian Science rests upon Biblical authority we sincerely believe, but Christian Scientists are engaged in no crusade to convince the world of that fact. They are sincerely desirous that the world shall know and participate in the blessing that has come to them through Christian Science, but whatever efforts they may make in this direction are inspired by gratitude, and gratitude cannot be a party to a controversy, nor can it engage in any proceeding that would even have a tendency to excite animosities. They believe that the spiritual healing of sickness and sin was taught by the precepts and example of Jesus, and thus believing they endeavor not only to obey his commands, but as well to find the Mind of the Christ.

We believe that our friend who issued the challenge will agree that a religion which is entitled to survive will do so through the example of the regenerated lives of its adherents, rather than through any form of propaganda that has in it any element of compulsion or overpersuasion.



Digitized by Google

himself, repudiated his own supposititious materiality, that he had proved to himself the utter unreality of all matter. Mankind cannot, however, any more turn from evil to good in a moment, than Polycarp could from good to evil. It has, it would seem, to begin with little things, but it had better begin at once. "We must begin, however," says Mrs. Eddy, on page 429 of Science and Health, "with the more simple demonstrations of control, and the sooner we begin the better."

It is in this way that the necessity for the exercise of ordinary self-denial comes in. It is ridiculous to suppose that any person can hope utterly to deny the flesh whilst gratifying what appear to be even harmless appetites. There is, of course, scientifically no such thing as a harmless appetite. The leaf plays its part in the life of a tree equally with the tap root. And if a man cannot cut the tap root of animality right off, cannot, that is to say, turn from evil to good in a moment, he can at least begin to pluck off the leaves; begin, as Mrs. Eddy says, "with the more simple demonstrations of control."

Take, for instance, a simple lust of the flesh like tobacco. A man, when he first hears of Christian Science, cannot understand why he should give up smoking, and yet the very hold smoking has upon him is the strongest possible reason why he should gain his freedom from so powerful a material appetite. But, comes the common retort, defiant of the mildest logic, Why should a man give up smoking rather than eating? Well, for the simplest of reasons. For the reason that if a man starved himself he would die. And it is nearer Principle to demonstrate physical life than physical death. At the same time, in order to live it is not necessary to drink champagne nor beer, nor to eat pâté de foie gras nor green turtle. Therefore the sooner people learn to eliminate the sensuous element in anything, the better for their chance of demonstrating the unreality of matter.

The question of smoking does not, however, end here. The individual's knowledge of Christian Science is in exact proportion to his measure of scientific demonstration. Now all demonstration is based upon an ability to prove the unreality of matter. What chance, then, has a man enslaved by tobacco of proving his disbelief in, or his understanding of, the unreality of matter? Let him lay aside a pipe or a cigar to convince a patient verbally or mentally of the unreality of nicotine poisoning, and then consider the volume of his success. Every one knows that it is the belief in pleasure in matter, and not of pain in matter, that manacles the world in its efforts to free itself from matter. Let a man indulge himself in the peculiarly vivid sensuousness of the pleasure of smoking, with all its narcotic restfulness, and then let him set himself to prove to his neighbor or to himself that there is no reality or pleasure in matter, and he will begin to discover that it may be said of those who indulge the flesh while denying the flesh, "Verily I say unto you, They have their reward."

✧

[H. S. Hughes, Jr., in *Evening Wisconsin*, Milwaukee, Wis.]

The cautious manner in which our ministerial friend handled the subject of mental healing before a meeting of the Methodist clergymen at the Y. M. C. A., fails to conceal the motive back of the remarks, which, it is plain, was to discredit the work that is being done by Christian Scientists. It is gratifying to recognize that he admits that functional diseases yield to metaphysical treatment. If a conscientious investigation were made, he would be convinced that organic diseases yield with equal readiness to metaphysical treatment, as is proven by thousands of authentic cases of healing recorded and accessible. This assertion can be verified by any person sufficiently interested to attend the Christian Science Wednesday evening meetings (held all over the world), where testimonies can be heard from the lips of those who have been lifted from bondage pronounced organic and incurable by creditable physicians.

The instances of healing by material applications, as reported in the Scriptures and referred to in this clergyman's remarks, are insignificant compared to the many cases which were healed without the use of material means, and do not in any manner disprove the efficiency of metaphysical treatment, as practiced by the master Christian, to heal diseases of all kinds. To-day the same works are being repeated by those having a demonstrable understanding of Christian Science, which is God's law made practical.

In speaking of the mission of Christian Science Mrs. Eddy, its Discoverer and Founder, writes on page 107 of "Science and Health with Key to the Scriptures" as follows: "Through Christian Science, religion and medicine are inspired with a diviner nature and essence; fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God." These words, conscientiously and thoughtfully pondered by the earnest seeker for truth, would be helpful in assisting him to determine to his own satisfaction what the real mission of Christian Science is with reference to both religion and medicine.

✧

[Warren O. Evans, in *Woonsocket* (R. I.) *Call*]

If the remarks of a certain minister at the recent meeting of the Franklin Grange were as reported, they certainly need correction in so far as they referred to Christian Science. Classifying Christian Science with theosophy and spiritism, it is stated that the speaker "spoke at length of his experiences as a student of these cults, especially Christian Science." To associate Christian Science with such philosophy indicates clearly that our friend has been a very poor student of Christian Science; for it is not difficult for one who has caught even a mere glimpse of the fundamentals of Christian Science to see that it has nothing in common with such teachings.

Christian Science is based absolutely upon the teachings of Christ Jesus. To be sure, Christian Science does represent "the seeking of mankind for an understanding of the inner meaning of events," and the beauty of it all is that Christian Science furnishes this understanding, as every true Christian Scientist has realized. But to say that the Founder and followers of Christian Science have "only a partial knowledge of what is taught and understood in the established Christian churches," is absurd. By "established Christian churches," it is presumed that the speaker referred to the Christian churches which were established prior to the establishment of the Christian Science church in 1879, for certainly the Christian Science church is recognized by all well-informed people as an established Christian church in the fullest sense.

Furthermore, instead of Christian Scientists having "only a partial knowledge of what is taught and understood" in the Christian churches, it was because of a lack in the knowledge and understanding offered them that they were obliged to leave their former associations in order to enter into a fuller and more complete understanding of the teachings and works of the great Master. That their step was a progressive and reasonable one is proved by the test which Jesus gave: "By their fruits ye shall know them." The "fruits" of Christian Science speak for themselves.

From experience the writer knows what all this means.



Digitized by Google

Uniting with the Baptist church at an early age, for more than twenty years he was an active member of that church and dearly loved it. It was only when a great sorrow came into his experience and his church could not give him the understanding of the "why" and the "when" and the "where" that he found the answer to all his questions in Christian Science, and a satisfying and demonstrable understanding of what was formerly only "partial."

Christian Scientists have nothing but love for their former church; they have simply taken an advance step in what they have proved to be the better way. In one of her published works, known as "Christian Science versus Pantheism," Mrs. Eddy, the Discoverer and Founder of Christian Science, has given this loving counsel on page 13: "Love all Christian churches for the gospel's sake; and be exceedingly glad that the churches are united in purpose, if not in method, to close the war between flesh and Spirit, and to fight the good fight till God's will be witnessed and done on earth as in heaven."

✧

[Samuel Greenwood in *The News*, Nelson, B. C., Canada]

The *News* despatch, giving a Calgary [Alberta] clergyman's condemnation of Mrs. Eddy, reads like an echo of those dark ages when the thumbscrew and the rack and the fagot were the reward of men and women who dared to be true to their religious convictions. In the present instance it seems well-nigh past belief that one who has set himself apart for the profession of a Christian minister could work himself into such a state of mind as to glory in the eternal suffering of even the veriest sinner; and how much more in the case of a gentle woman whose only cause of condemnation was that she dared to follow the Master in demonstration rather than in man-made doctrines, and taught others to do likewise.

The following morning one of the Calgary daily newspapers felt it necessary to voice an editorial protest, and a member of the same denomination as the speaker publicly apologized, concluding his letter thus: "May the good Lord speedily deliver us from preachers of this type."

With all the charity possible one cannot help feeling that one who allows a sense of vindictiveness toward a fellow religionist to run riot in a Christian pulpit, has passed the point where he can claim to be a benefactor of mankind and is approaching perilously close to the point of becoming an actual enemy to human welfare. Such utterances as that attributed to this speaker are not designed to lift the thought of his hearers nearer to God, nor to fit them to become followers of the great Teacher, who said, "Love your enemies." To quote from the editorial mentioned in the preceding paragraph: "The gospel preached to us on Sunday night is strange to most of us. It is not the gospel of love that most of us associate with the life and message of the Man of Nazareth."

As every well-informed person knows, Mrs. Eddy was preeminently a good woman, the larger part of whose life on earth was unstintedly given to the alleviation of human suffering and the Christianization of mankind. This fact is so generally acknowledged, even by those who do not agree with her religious views, that it requires no argument or protestation. Mrs. Eddy's work has brought blessing to thousands upon thousands of human beings, not only in physical healing but in moral regeneration and spiritual enlightenment. If these are things for which God condemns man to hell, then the Scriptures will have to be rewritten and the divine plan for human redemption be revised.

Well did Jesus ask the Jews, "For which of those works do ye stone me?" And well may Christian Scientists ask concerning their Leader: For which of her good works is her name maligned and traduced? Mrs. Eddy never claimed to be a prophet, but she was one of God's messengers to humanity, whose good work is bearing fruit in every corner of the globe. When Balaam's aid was invoked to curse the Israelites he asked, "How shall I curse, whom God hath not cursed?"

✧

[Robert S. Ross in *Binghamton* (N. Y.) *Republican-Herald*]

You report a former Jewish rabbi as saying at the recent conference at Bible School Park that he became interested in Christian Science and served as a reader for a Christian Science congregation, but that he never gave up Judaism. In reply thereto permit me to state that there is a vast difference between the God of Judaism and the God of Christian Science. The Scriptures point out the inevitable result of trying to worship two masters and of trying to put new wine into old bottles. If, therefore, the former rabbi failed to grasp the Christian Science point of view and reap the blessings that unfailingly follow, the cause is not hard to discern.

Jesus taught that his real blood was the life that he lived, and Mrs. Eddy teaches in Science and Health that they truly drink his blood who strive to emulate him. In the twenty-fourth psalm we read: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." This illustrates as clearly as anything can the Christian Science view of atonement. Any other interpretation would appear to be unreasonable and unscientific.

✧

[Carl E. Herring in *Nebraska State Journal*, Lincoln, Neb.]

A correspondent issues a challenge to debate the question as to the Biblical authority of the Christian Science religion. The invitation is courteously declined, and I am sure he will not take offense if we point out that this form of issuing a challenge is only a refinement of the old "wager of battle," in which the guilt or innocence of the accused was determined at the point of a lance or by the resisting power of a steel helmet. It is but a varied form of gladiatorial contest, in which even with the most good-natured opponents and reflecting audiences the spirit of rivalry is sure to spring up and judgments be formed in heat, when the subject is one which demands that it be weighed in the cloister of one's own spiritual consciousness, as far as possible from the turmoil of the public forum.

That Christian Science rests upon Biblical authority we sincerely believe, but Christian Scientists are engaged in no crusade to convince the world of that fact. They are sincerely desirous that the world shall know and participate in the blessing that has come to them through Christian Science, but whatever efforts they may make in this direction are inspired by gratitude, and gratitude cannot be a party to a controversy, nor can it engage in any proceeding that would even have a tendency to excite animosities. They believe that the spiritual healing of sickness and sin was taught by the precepts and example of Jesus, and thus believing they endeavor not only to obey his commands, but as well to find the Mind of the Christ.

We believe that our friend who issued the challenge will agree that a religion which is entitled to survive will do so through the example of the regenerated lives of its adherents, rather than through any form of propaganda that has in it any element of compulsion or overpersuasion.



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., January 19, 1918

# Editorial

## Distribution of Literature

ALTHOUGH primarily independent units, Christian Science churches and societies located in the same community may properly cooperate in the distribution of Christian Science literature in such a manner as to avoid duplication and increase the effectiveness of their work.

No previous statement made by this Board has been intended to discourage or interfere with joint literature distribution.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

## The Courage of the Peacemaker

WHO was the most courageous but the one who was also most meek, who could say, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls"? If we learn of him we shall know how to be truly brave.

Christ Jesus was the peacemaker in that he faced enmity and revealed its impotence by unfolding "the peace of God, which passeth all understanding." He could have avoided death by being a pacifist, by not cleansing the temple, by not contending with false teaching, by not declaring unpleasant but necessary truth; but by fighting the battle through for righteousness he both conquered the sin that sought to slay him and overcame death itself. It is by the threat and fear of death that wrong seeks to hold man in bondage, and he who would save life by serving wrong is the one who really loses it; whereas the Master's promise is perpetual, "Whosoever shall lose his life for my sake and the gospel's, the same shall save it."

In "Science and Health with Key to the Scriptures" (p. 459) Mrs. Eddy gives an unusual picture when she says, "Committing the bare process of mental healing to frail mortals, untaught and unrestrained by Christian Science, is like putting a sharp knife into the hands of a blind man or a raging maniac, and turning him loose in the crowded streets of a city." The making of peace in such a case requires the elimination of either motive or power to hurt, or of both; and the peacemaker will need courage to stand between those whom he would befriend and their danger. In the case of the insanely willful man with a sharp knife and governed by the prepossession that he should injure right and left those whom he thinks to be in his way, it is not enough to take the pacifist's view regarding the dangerous man, that it is his weapon and a man has the right to do what he wills with his own. Yielding to the personal will of the one in error may be merely cowardice, but nobly brave is he who risks his life to establish the peace of righteousness for others.

The rationalistic view of Christianity declares it to be invented by the weak, as the religion of slaves whereby their tortures may be mitigated on the theory that as their oppressors accept Christianity they will be kinder to their slaves. Rational philosophy, of course, holds itself superior to Christianity. Believing that some men are personal superiors and masters over others, it looks upon mercy as neither more nor less than weakness, having no place therefore in the character of its strong men. As against the merciless strong there are those who make a virtue of submission, and their meekness is nonresistance to evil. It is, however, by meekness before God, not by meek submission to the devil, that men realize the beatitude and "inherit the earth." On the other hand he "shall have judgment without mercy, that hath shewed no mercy," just as certainly as the beatitude is true, "Blessed are the merciful: for they shall obtain mercy."

Let us consider also that other beatitude which says, "Blessed are the peacemakers: for they shall be called the children of God." It should be easy to see that no cowardice nor compromise can be meant, no condonation of evil, no nonresistance to the devil, but rather such resistance as was exhibited by Christ Jesus, causing the devil to depart from him. When the pacifist Peter argued for the avoidance of conflict with evil, we are told that the Master "turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." Our Master went to the full measure of bravery, following his own standard which he had set down in his farewell address to his disciples, "Greater love hath no man than this, that a man lay down his life for his friends." Even though it appeared that they who could kill the body had power to deny Principle, he faced their denial and murderous claim, and behold, he brought forever to light God's "Fear not," so that God's children may forever know that they who kill the body have after that no more that they can do. Therefore it is that they who hold to Principle, even to going through death, can hear the trumpet word of the true peacemaker saying, "To day shalt thou be with me in paradise." Many in the world are understanding what it means to lay down their lives for their friends. Let us be glad for all the heroes of faith who have fought and do fight for the triumph of good, not counting their own lives dear unto themselves. Are not they the true peacemakers? Therefore, as we estimate the blessings bought for us by noble lives, self-sacrificed in the contest with evil and in establishing the triumph of righteousness, let us remember how "blessed are the peacemakers."

WILLIAM P. MCKENZIE.

## Pacifism Analyzed

A FALSE peace is to the nations like a falling star to a traveler seeking a guiding light. The real pacification of the world can only be accomplished by following the true star of divine Science, the light of the world which points to Principle. Pacifism may be defined as fear of war. It may argue that war is savage, the pastime of the bloodthirsty, and by advocating peace may pose as being above war and the custodian of high ideals. Yet this state of mind does not heal the world's woes, but rather makes a covering for the perpetration of further crimes upon humanity by ruthless exploiters of the weak.

Pacifism seeks ease, but finds dis-ease; dreads to hurt, but by inaction produces a worse hurt. Under the pretense of maintaining the brotherhood of man it keeps the door open for the unscrupulous to incite fratricidal wars. Proselyting pacifism, quite unexpectedly to its own believers, breaks the way for the propaganda of hate to insinuate itself unobserved among the innocent. The pacifist with the



Digitized by Google

desire of being a peace-maker practically becomes a peace-breaker. On page 233 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy writes: "The Scriptures say, 'They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace' (Jeremiah 6:14), thus taking the name of God in vain. Ignorance of self is the most stubborn belief to overcome, for apathy, dishonesty, sin, follow in its train."

An outward peace may mask a mental volcano. The habit of smoothing over difficulties instead of correcting errors leaves a smoldering fire to smudge up the atmosphere and thus darken the whole situation. Better the flashes of fire which refine and eventually make for perfect peace than the unconfessed and hidden hate and grievance which poison the system. God requires us to work for the world, to battle for the freedom of the universal brother, not to sit at ease and look on with indifference at the slaughter of defenseless women and children. Jesus said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." The sword of Spirit is two-edged,—when it goes forward it destroys conspicuous error, and in returning clears away any subtle, lurking error. The swing of the two-edged sword cuts both ways. The sword of demonstration is mightier than the pen which writes down mere doctrine, but the pen that is used powerfully to waken consciousness out of its selfish stupor is an instrument of God. Then the pen and the sword become one in purpose and power.

True heroism, courage, and self-sacrifice are expressed in deeds, not in mere words. The mask of pacifism is torn off by the right instinct of those who hold liberty more sacred than their own skins. The excuses of drowsy pacifism against meeting the enemy cannot becloud a nation's mentality with a mesmeric mist when Christian Scientists courageously handle error as they have been taught by their Leader. When national honor is threatened and the attempt is made to deprive the people of liberty it is rendering a poor service indeed to call war a calamity. What would we have to-day had not our forefathers paved the way for liberty? A greater liberty is to come whereby peace will be permanently established in the hearts of mankind by the understanding that death has no sting and Life is God. The belief of life in matter will no longer be idolized by the votaries of a false peace, and the love of ease will no longer act as a betraying Judas. In the book of Job we are given a very simple recipe for peace: "Acquaint now thyself with him [God], and be at peace: thereby good shall come unto thee."

Experience proves that the sentimental outpourings of pacifism do not help to end wars, but rather tend to hinder a nation's whole-hearted support of the brave soldiers who have taken the field. When the issue is clear between Principle and materialism the whole armor of God should be donned. There should be no flinching, no hesitating, but the banner of Love floating high above the fumes of hate should be carried joyfully to victory. In due time the eagle of righteous warfare will make way for the dove of peace. If the counsel of pacifism were followed, the dove would precede the eagle and thus be foully slain by the arrows of the enemy before its blessed mission could be accomplished.

God is the power which strengthens the ranks, lifts the fallen braves, gives the blessings of self-conquest, and brings the kingdom of heaven on earth. He holds the universe in the hollow of His hand and governs man. A peace of human contriving actuated by fear or self-interest is a bad peace, but when humanity has learned to let the outlining of good peace be traced by the Eternal One war will be no more. As Mrs. Eddy has stated on page 204 of "Miscellaneous Writings": "When the good fight is fought, error yields up its weapons and kisses the feet of Love, while white-winged peace sings to the heart a song of angels."

WILLIAM D. MCCRACKAN.

## A Day's Journey

IN olden times it was customary to speak of the distance between one place and another as a day's journey, or it might be three days' journey. This of course meant the progress made by an individual or even a large number of persons traveling on foot. In modern times we are accustomed to speak of a day's work, but in either case we think of actual progress made in a given direction. In the book of Job we have a gloomy outline of human possibilities which culminates in this sad pronouncement: "Man that is born of a woman is of few days, and full of trouble." Little wonder that the text goes on to speak of mortal man as one whose only outlook is to "accomplish, as an hireling, his day."

A modern hymn writer gives a higher tone to hope when she speaks of each stage of our earthly journey as "a day's march nearer home;" and it is surely well to learn how we can make every day count for so much that there will be no sorrowful retracing of steps and no barren regrets for wasted opportunities. In the second epistle of Peter we read: "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." The psalmist also says of God, "For a day in thy courts is better than a thousand." We cannot deny that it is our high privilege as children of the perfect Father to spend all our days with Him, and thus in applying the spiritual law of progression to make one day accomplish more for our own welfare and that of all mankind than a thousand days, yes, or even a thousand years.

Mrs. Eddy gives us an explanation of the passage quoted from the second epistle of Peter when she says (Science and Health, p. 504): "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence." While under a stressful sense of present human conditions we may often ask ourselves when the long dark night will end; and as we turn to the words of Christ Jesus for illumination we find that the same query was addressed to him, but his only reply was, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." We should not, however, forget that he added, "Watch therefore: for ye know not what hour your Lord doth come."

Studied in the light of Christian Science the Master's words respecting the day and hour of complete deliverance from all evil seem to mean that long centuries of mortal belief might go on with little result toward the establishment of God's kingdom on the plane of human consciousness until men begin to lay hold upon the truth with a vital purpose and realize that no true progress is made except as we are "with the Lord,"—one in desire and purpose with infinite Mind, the divine Principle of all real being. Our Master said distinctly that the evil days would be shortened "for the elect's sake," for that otherwise "there should no flesh be saved." We also find in the Apocalypse the assuring promise that there would be a sudden disappearing of all evil; that in "one hour" the divine judgment would uncover and destroy the iniquitous claim of a mind separate from God, which has long held the nations captive through the hypnotic arguments of material power and splendor.



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., January 19, 1918

# Editorial

## Distribution of Literature

ALTHOUGH primarily independent units, Christian Science churches and societies located in the same community may properly cooperate in the distribution of Christian Science literature in such a manner as to avoid duplication and increase the effectiveness of their work.

No previous statement made by this Board has been intended to discourage or interfere with joint literature distribution.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

## The Courage of the Peacemaker

WHO was the most courageous but the one who was also most meek, who could say, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls"? If we learn of him we shall know how to be truly brave.

Christ Jesus was the peacemaker in that he faced enmity and revealed its impotence by unfolding "the peace of God, which passeth all understanding." He could have avoided death by being a pacifist, by not cleansing the temple, by not contending with false teaching, by not declaring unpleasant but necessary truth; but by fighting the battle through for righteousness he both conquered the sin that sought to slay him and overcame death itself. It is by the threat and fear of death that wrong seeks to hold man in bondage, and he who would save life by serving wrong is the one who really loses it; whereas the Master's promise is perpetual, "Whosoever shall lose his life for my sake and the gospel's, the same shall save it."

In "Science and Health with Key to the Scriptures" (p. 459) Mrs. Eddy gives an unusual picture when she says, "Committing the bare process of mental healing to frail mortals, untaught and unrestrained by Christian Science, is like putting a sharp knife into the hands of a blind man or a raging maniac, and turning him loose in the crowded streets of a city." The making of peace in such a case requires the elimination of either motive or power to hurt, or of both; and the peacemaker will need courage to stand between those whom he would befriend and their danger. In the case of the insanely willful man with a sharp knife and governed by the prepossession that he should injure right and left those whom he thinks to be in his way, it is not enough to take the pacifist's view regarding the dangerous man, that it is his weapon and a man has the right to do what he wills with his own. Yielding to the personal will of the one in error may be merely cowardice, but nobly brave is he who risks his life to establish the peace of righteousness for others.

The rationalistic view of Christianity declares it to be invented by the weak, as the religion of slaves whereby their tortures may be mitigated on the theory that as their oppressors accept Christianity they will be kinder to their slaves. Rational philosophy, of course, holds itself superior to Christianity. Believing that some men are personal superiors and masters over others, it looks upon mercy as neither more nor less than weakness, having no place therefore in the character of its strong men. As against the merciless strong there are those who make a virtue of submission, and their meekness is nonresistance to evil. It is, however, by meekness before God, not by meek submission to the devil, that men realize the beatitude and "inherit the earth." On the other hand he "shall have judgment without mercy, that hath shewed no mercy," just as certainly as the beatitude is true, "Blessed are the merciful: for they shall obtain mercy."

Let us consider also that other beatitude which says, "Blessed are the peacemakers: for they shall be called the children of God." It should be easy to see that no cowardice nor compromise can be meant, no condonation of evil, no nonresistance to the devil, but rather such resistance as was exhibited by Christ Jesus, causing the devil to depart from him. When the pacifist Peter argued for the avoidance of conflict with evil, we are told that the Master "turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." Our Master went to the full measure of bravery, following his own standard which he had set down in his farewell address to his disciples, "Greater love hath no man than this, that a man lay down his life for his friends." Even though it appeared that they who could kill the body had power to deny Principle, he faced their denial and murderous claim, and behold, he brought forever to light God's "Fear not," so that God's children may forever know that they who kill the body have after that no more that they can do. Therefore it is that they who hold to Principle, even to going through death, can hear the trumpet word of the true peacemaker saying, "To day shalt thou be with me in paradise." Many in the world are understanding what it means to lay down their lives for their friends. Let us be glad for all the heroes of faith who have fought and do fight for the triumph of good, not counting their own lives dear unto themselves. Are not they the true peacemakers? Therefore, as we estimate the blessings bought for us by noble lives, self-sacrificed in the contest with evil and in establishing the triumph of righteousness, let us remember how "blessed are the peacemakers."

WILLIAM P. MCKENZIE.

## Pacifism Analyzed

A FALSE peace is to the nations like a falling star to a traveler seeking a guiding light. The real pacification of the world can only be accomplished by following the true star of divine Science, the light of the world which points to Principle. Pacifism may be defined as fear of war. It may argue that war is savage, the pastime of the bloodthirsty, and by advocating peace may pose as being above war and the custodian of high ideals. Yet this state of mind does not heal the world's woes, but rather makes a covering for the perpetration of further crimes upon humanity by ruthless exploiters of the weak.

Pacifism seeks ease, but finds dis-ease; dreads to hurt, but by inaction produces a worse hurt. Under the pretense of maintaining the brotherhood of man it keeps the door open for the unscrupulous to incite fratricidal wars. Proselyting pacifism, quite unexpectedly to its own believers, breaks the way for the propaganda of hate to insinuate itself unobserved among the innocent. The pacifist with the



Digitized by Google

desire of being a peace-maker practically becomes a peace-breaker. On page 233 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy writes: "The Scriptures say, 'They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace' (Jeremiah 6:14), thus taking the name of God in vain. Ignorance of self is the most stubborn belief to overcome, for apathy, dishonesty, sin, follow in its train."

An outward peace may mask a mental volcano. The habit of smoothing over difficulties instead of correcting errors leaves a smoldering fire to smudge up the atmosphere and thus darken the whole situation. Better the flashes of fire which refine and eventually make for perfect peace than the unconfessed and hidden hate and grievance which poison the system. God requires us to work for the world, to battle for the freedom of the universal brother, not to sit at ease and look on with indifference at the slaughter of defenseless women and children. Jesus said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." The sword of Spirit is two-edged,—when it goes forward it destroys conspicuous error, and in returning clears away any subtle, lurking error. The swing of the two-edged sword cuts both ways. The sword of demonstration is mightier than the pen which writes down mere doctrine, but the pen that is used powerfully to waken consciousness out of its selfish stupor is an instrument of God. Then the pen and the sword become one in purpose and power.

True heroism, courage, and self-sacrifice are expressed in deeds, not in mere words. The mask of pacifism is torn off by the right instinct of those who hold liberty more sacred than their own skins. The excuses of drowsy pacifism against meeting the enemy cannot becloud a nation's mentality with a mesmeric mist when Christian Scientists courageously handle error as they have been taught by their Leader. When national honor is threatened and the attempt is made to deprive the people of liberty it is rendering a poor service indeed to call war a calamity. What would we have to-day had not our forefathers paved the way for liberty? A greater liberty is to come whereby peace will be permanently established in the hearts of mankind by the understanding that death has no sting and Life is God. The belief of life in matter will no longer be idolized by the votaries of a false peace, and the love of ease will no longer act as a betraying Judas. In the book of Job we are given a very simple recipe for peace: "Acquaint now thyself with him [God], and be at peace: thereby good shall come unto thee."

Experience proves that the sentimental outpourings of pacifism do not help to end wars, but rather tend to hinder a nation's whole-hearted support of the brave soldiers who have taken the field. When the issue is clear between Principle and materialism the whole armor of God should be donned. There should be no flinching, no hesitating, but the banner of Love floating high above the fumes of hate should be carried joyfully to victory. In due time the eagle of righteous warfare will make way for the dove of peace. If the counsel of pacifism were followed, the dove would precede the eagle and thus be foully slain by the arrows of the enemy before its blessed mission could be accomplished.

God is the power which strengthens the ranks, lifts the fallen braves, gives the blessings of self-conquest, and brings the kingdom of heaven on earth. He holds the universe in the hollow of His hand and governs man. A peace of human contriving actuated by fear or self-interest is a bad peace, but when humanity has learned to let the outlining of good peace be traced by the Eternal One war will be no more. As Mrs. Eddy has stated on page 204 of "Miscellaneous Writings": "When the good fight is fought, error yields up its weapons and kisses the feet of Love, while white-winged peace sings to the heart a song of angels."

WILLIAM D. MCCRACKAN.

## A Day's Journey

IN olden times it was customary to speak of the distance between one place and another as a day's journey, or it might be three days' journey. This of course meant the progress made by an individual or even a large number of persons traveling on foot. In modern times we are accustomed to speak of a day's work, but in either case we think of actual progress made in a given direction. In the book of Job we have a gloomy outline of human possibilities which culminates in this sad pronouncement: "Man that is born of a woman is of few days, and full of trouble." Little wonder that the text goes on to speak of mortal man as one whose only outlook is to "accomplish, as an hireling, his day."

A modern hymn writer gives a higher tone to hope when she speaks of each stage of our earthly journey as "a day's march nearer home;" and it is surely well to learn how we can make every day count for so much that there will be no sorrowful retracing of steps and no barren regrets for wasted opportunities. In the second epistle of Peter we read: "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." The psalmist also says of God, "For a day in thy courts is better than a thousand." We cannot deny that it is our high privilege as children of the perfect Father to spend all our days with Him, and thus in applying the spiritual law of progression to make one day accomplish more for our own welfare and that of all mankind than a thousand days, yes, or even a thousand years.

Mrs. Eddy gives us an explanation of the passage quoted from the second epistle of Peter when she says (Science and Health, p. 504): "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence." While under a stressful sense of present human conditions we may often ask ourselves when the long dark night will end; and as we turn to the words of Christ Jesus for illumination we find that the same query was addressed to him, but his only reply was, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." We should not, however, forget that he added, "Watch therefore: for ye know not what hour your Lord doth come."

Studied in the light of Christian Science the Master's words respecting the day and hour of complete deliverance from all evil seem to mean that long centuries of mortal belief might go on with little result toward the establishment of God's kingdom on the plane of human consciousness until men begin to lay hold upon the truth with a vital purpose and realize that no true progress is made except as we are "with the Lord,"—one in desire and purpose with infinite Mind, the divine Principle of all real being. Our Master said distinctly that the evil days would be shortened "for the elect's sake," for that otherwise "there should no flesh be saved." We also find in the Apocalypse the assuring promise that there would be a sudden disappearing of all evil; that in "one hour" the divine judgment would uncover and destroy the iniquitous claim of a mind separate from God, which has long held the nations captive through the hypnotic arguments of material power and splendor.



Digitized by Google

Here we must often remind ourselves that this glorious consummation is never a question of time or of anything which can be accomplished by the human mind, but that it depends wholly upon the spiritualization of thought which will enable us to see God unceasingly and to desire above all else to be with Him,—one in desire and effort with Truth and Love. Because of the vastness of the problem involved it is surely well for us to ponder ofttimes these words of our revered Leader on page 5 of "Unity of Good": "Every one should be encouraged not to accept any personal opinion on so great a matter, but to seek the divine Science of this question of Truth by following upward individual convictions, undisturbed by the frightened sense of any need of attempting to solve every Life-problem in a day." This does not, however, mean that there is any indefiniteness about the goal to be reached, and no one who is wise would allow himself to become apathetic concerning his duty to God and to humanity when the need for the highest Christian effort is so great.

The call of Truth forever is: "To day if ye will hear his voice, harden not your hearts." To-day, if some intrenched belief of error, selfishness, self-will, appetite, or passion, is fearlessly faced and overcome, who knows how great may be the influence of this spiritual victory toward the triumph of right over wrong the whole world over. Whether taken as a day's work or a day's journey, it leads up to the spiritual height from which St. John heard these words: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

ANNIE M. KNOTT.

✧ ✧ ✧

# Among the Churches

## Current Notes

LOS ANGELES, CAL.—The edifice of First Church of Christ, Scientist, located at 1366 South Alvarado Street, was dedicated on Sunday, November 25. It is the custom with churches of the Christian Science denomination not to dedicate their buildings until they are free from debt, and Christian Scientists of this city are rejoicing that the building of First Church has been completed and paid for in such a short space of time.

The first Christian Science society of Los Angeles was formed in 1892. In 1895 this society was incorporated as a Church of Christ, Scientist, and in 1898 reorganized under the name of First Church of Christ, Scientist, of Los Angeles. The first Christian Science church building in the city was erected by this organization in 1901 on West Seventeenth Street. The present church building and ground cost one hundred and fifty-two thousand dollars; its seating capacity is about twelve hundred.

BATH, MAINE.—First Church of Christ, Scientist, has secured the use of Odd Fellows Hall, 109 Front Street, for the purpose of holding their regular Sunday morning services and Wednesday evening meetings. The removal from the Knights of Pythias Hall in the Y. M. C. A. building, where the church has been holding services for the past thirteen years, was occasioned by the closing up of that building on account of the scarcity of coal.

GREEN BAY, WIS.—The dedication services of First Church of Christ, Scientist, were held yesterday [Nov. 25] at the church edifice, Monroe Avenue and Cherry Street. The church was finished and the opening service held several years ago, but in accordance with the rule of all Christian Science churches it was not dedicated until entirely free from debt.—*Green Bay Press-Gazette.*

APPLETON, WIS.—The dedication of the edifice of First Church of Christ, Scientist, 687 Franklin Street, took place Sunday, November 18.

✧ ✧ ✧

# The Lectures

CHICAGO, ILL. (Ninth Church).—Virgil O. Strickler, lecturer; introduced by Mrs. Martha Cohn, who said in part:—

Throughout the whole world to-day there is a great yearning for peace. Men are seeking above and beyond things material as they never sought before. Why? Because the mighty problems that shake the world to-day have not been solved; the evils that have beset human existence for ages have not been alleviated. Physical sciences, materia medica, the various theological creeds and doctrines, have not opened the door to freedom, nor have they brought to mankind the much desired peace. And yet our great Master said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Christian Science occupies a unique position in the world to-day in that it differs wholly from all other systems or philosophies. Christian Science reestablishes the healing and redemptive Christianity of Jesus the Christ. It is indeed the promised Comforter. It is the dove that bears to all nations the olive branch of peace.

LONG BEACH, CAL. (First Church).—Prof. Hermann S. Hering, lecturer; introduced by Mrs. Inez Simpson, who said in part:—

To one who does not understand the teachings of Christian Science (and I speak from past experience), it seems mysterious and mystical, and, looked at from a material standpoint, impossible; but when once understood, it is so simple that a child can demonstrate it. Christ Jesus proved to the world, more conclusively than anything else has ever been proven, the power of spiritual thought over every material condition. Through the practical teachings of the Christ, as revealed to us through Christian Science, we are enabled to realize the ever presence of God—that "now are we the sons of God," "joint-heirs with Christ." It is our inheritance and birthright, more precious than gold and silver.

RICHMOND, VA. (First Church).—John Sidney Braithwaite, lecturer; introduced by Benjamin F. Chandler, who said in part:—

Epitomizing human experience, Job said: "Man that is born of a woman is of few days, and full of trouble." His great need, then, is for a way to escape these troubles. In the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy has written (p. 134): "Man-made doctrines are waning. They have not waxed strong in times of trouble." This may be because the very best that "man-made doctrines" have had to offer has been a hope,—a hope that somewhere, sometime, we may escape from the ills "that flesh is heir to," but not here or now. Christ Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free;" from which we may deduce that that which does free is the truth. As Christian Science frees from sin and disease of every kind here and now, and has



Digitized by Google

freed thousands during the last half century, just as Jesus said the truth would do, may not Christian Science justly claim to be the truth to which he referred?

LA PORTE, IND. (First Church).—Clarence W. Chadwick, lecturer; introduced by Hobart M. Cable, who said in part:—

In this remarkable period of the world's history, one of the most notable developments has been the progress of Christian Science, not alone as a religion but especially as a means of healing. Jesus instructed the disciples in many things when they were about to go forth, but particular emphasis was given the point of healing: "And as ye go preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Was ever a declaration more positive? Does it not carry with it a conviction of spirituality, of relief and freedom to humanity suffering in sickness and sin? And Christian Scientists to-day are putting into actual practice the very things enjoined upon the disciples by Jesus. The earnest seekers of this healing truth may find this haven of health and harmony, for Christian Science is world-wide as a religion and its churches and societies are in every land.

*The La Porte Herald.*

ORANGE, N. J. (First Church).—William W. Porter, lecturer; introduced by Samuel J. Macdonald, who said in part:—

We read in the Gospel according to St. Luke how our Savior, in one of his discourses, made use of the story of a woman who had lost a piece of silver. After telling of her loss and of her vigorous and thorough search for the missing piece, our Savior proceeds: "And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost."

The members of this church are like that woman. They had, every single one of them, lost man's dearest possession, the knowledge of the only true God and of Jesus Christ whom He has sent. Their loss was manifested in many evidences of discord,—in sorrow, disease, lack, limitation, misery, bodily uncomeliness, unlovely environment; but, by the grace and mercy of God, and through the consecration and courage of a noble woman, Mary Baker Eddy, they have found that which was lost. They have regained, in some measure, the knowledge "of our Lord, and of his Christ," and in consequence their joy now knows no bounds. The inharmonies which during long and weary years appeared to encircle and imprison them have yielded to the omnipotent and invincible harmony of Truth and Love, which has brought with it the peace and joy which no man taketh from them.

HURON, S. DAK. (Society).—Charles I. Ohrenstein, lecturer; introduced by Mrs. Leah S. Robins, who said in part:—

Christian Science is not a new religion; it is the same truth which Jesus taught and practiced on the shores of Galilee and the hills of Judea. The world is still asking, "What is truth?" and the answer is found in Christian Science. Hundreds of thousands of people are daily offering thanks to the Giver of all good for freedom from the bondage of sickness and sin,—freedom attained through an understanding of this teaching. Because Christian Science is the best thing on earth to-day, we wish all mankind to enjoy its blessings.

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Burbank (auspices Glendale): Horne Hall, 131½ West Second Street, 8 p.m., Jan. 24.
Fillmore: Barnes Theater Building, 3 p.m., Jan. 27.
Monrovia: Woman's Club House, 8 p.m., Jan. 29.
Pasadena: Church Edifice, Oakland Avenue near Colorado Street, 8 p.m., Jan. 25.
Watts: I. O. O. F. Building, 8 p.m., Jan. 26.
Whittier: Woman's Club House, Friends Avenue and Bailey Street, 8 p.m., Jan. 28.

CONNECTICUT—Danbury: Odd Fellows Building, West Street, 8 p.m., Jan. 29.

ENGLAND—London (First Church): Church Edifice, Sloane Terrace, S.W., 3 p.m., Feb. 17.

ILLINOIS—Chicago (Seventh Church): Church Edifice, 5318 Kenmore Avenue, 8 p.m., Jan. 28 and 29.
Chicago (Eleventh Church): Church Edifice, Logan Boulevard and Mozart Street, 8 p.m., Jan. 28 and 29.
Chicago (Fifteenth Church): Masonic Temple of Austin, Central Avenue and Fulton Street, 2:30 p.m. and 4:30 p.m., Jan. 27.
Peoria (Second Church): Church Edifice, 129 Barker Avenue, 3 and 8 p.m., Jan. 27.
Rockford (Society): Masonic Cathedral, Kishwaukee and Third Streets, East Rockford, 8:15 p.m., Jan. 25.
Streator: Good Will Hall, 8 p.m., Jan. 31.

INDIANA—Indianapolis (Third Church): Oriental Lodge Building, Central Avenue and Twenty-second Street, 2 p.m. and 4 p.m., Jan. 27.

MASSACHUSETTS—Athol: Y. M. C. A. Hall, 8:15 p.m., Jan. 26.
Boston (Second Church): Church Edifice, Elm Hill Avenue and Howland Street, Grove Hall, 8 p.m., Jan. 28.
Lawrence: Church Edifice, Green Street, 8 p.m., Jan. 25.
Springfield: Municipal Auditorium, 8:15 p.m., Jan. 28.
Weymouth (auspices Quincy): Bates Opera House, 3:30 p.m., Jan. 27.

MICHIGAN—Jackson: Masonic Temple, 8 p.m., Jan. 25.
Sturgis: Strand Theater, 8 p.m., Jan. 25.

MINNESOTA—Duluth: Church Edifice, Ninth Avenue East and First Street, 8:15 p.m., Jan. 18.

MISSOURI—Montgomery City: Opera House, 8:15 p.m., Jan. 25.
St. Joseph (First and Second Churches): First Church Edifice, Twelfth and Felix Streets, 8 p.m., Jan. 22.

MONTANA—Anaconda (Society): Moose Hall, over Bluebird Theater, 8 p.m., Jan. 29.
Great Falls: Grand Opera House, 8 p.m., Jan. 25.
Helena: Unitarian Church, 8 p.m., Jan. 26.
Kalispell: McIntosh Opera House, 8:15 p.m., Jan. 28.

NEW JERSEY—Weehawken: Union Hill High School, 8:15 p.m., Jan. 22.

NEW YORK—Far Rockaway, Long Island: Masonic Temple, Mott Avenue, 8:15 p.m., Jan. 31.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Jan. 28 and 29.
Oswego: Y. M. C. A. Auditorium, 8 p.m., Jan. 24.
Richmond Hill, Long Island: Garden Theater, Jamaica Avenue, 3 p.m., Jan. 27.

OREGON—Portland (Fourth Church): First Church Edifice, Nineteenth and Everett Streets, 3 p.m., Jan. 27.

RHODE ISLAND—Woonsocket: Eureka Hall, Exchange Building, 8 p.m., Jan. 24.

TENNESSEE—Memphis: Church Edifice, Monroe Avenue and Dunlap Street, 8 p.m., Jan. 24 and 25.

TEXAS—Corpus Christi (Society): High School Auditorium, 8 p.m., Jan. 31.
Dallas: Jefferson Theater, 12:15 noon, Jan. 26, and Church Edifice, Browder and Cadiz Streets, 3 p.m., Jan. 27.
Houston: Church Edifice, Main Boulevard and Jefferson Avenue, 8 p.m., Jan. 28 and 29.
Paris: Church Edifice, Kaufman and Seventeenth Streets, Jan. 24.
Temple: Temple Theater, 8 p.m., Jan. 25.

WASHINGTON—Centralia: Church Edifice, Main and Rock Streets, 8 p.m., Jan. 25.



Digitized by Google

# Testimonies of Healing

This testimony is written in gratitude for the many blessings which have come to me through Christian Science, and with the hope that it may encourage some of the many earnest seekers for the truth. My good health for the past eleven years is due to the understanding of God gained through the daily study of the Bible and the Christian Science literature. Prior to the time, eighteen and a half years ago, when my parents started to study and apply Mrs. Eddy's teachings, I was continually ailing. Although my condition improved after that, I had to have treatment from a practitioner periodically for several years.

For perhaps six years I labored under the delusion that I could not grasp the method whereby the healing was accomplished, and yet, when placed in situations where I could not reach a practitioner, I found that I could prove the truth for myself. Though anxious to learn about the healing and to experience it, I did not fully realize the need of systematic study, and there were constantly recurring periods of several days when I would fail to read any of the literature. I thank God that this mesmeric belief has been broken. Now my uppermost desire is to devote my life to the study of Christian Science and to the practice of Christian healing as therein revealed.

My healings have been numerous, but as a clearer understanding of the Scriptures is gained, I have less to overcome in a physical way and harmony is instantly realized more often. Had it not been for Christian Science I would probably not be living to-day, for eleven years ago I came near passing on as the result of a virulent attack of typhoid fever which it was thought my abnormally weak constitution at that time could not withstand, but I was healed without drugs through the application of the power of Mind, God. Upon regaining consciousness I was permitted to start eating regular meals, although I could barely lift my hand to my mouth and my frame was terribly wasted. The fever delirium was broken in a week, but was followed by a heavy sleep or coma from which I was not finally roused for ten or twelve days more. According to the health laws of the region where I then resided, a disease such as typhoid must be reported to the board of health. Although we did not desire a doctor's visit, the practitioner complied with the law and a health officer was called. After looking me over he told the trained nurse in attendance that he did not believe I could pull through, and on learning that my parents were having Christian Science treatment for me he reported my condition as hopeless.

In order more fully to comply with the law, the practitioner permitted an allopathic physician to accompany her about once a week, and the diagnosis was thus confirmed by two practicing allopathic doctors, a man and a woman. This latter physician, like an ever increasing number of the profession, was favorable toward Christian Science and was desirous of witnessing a representative healing. On calling one day and seeing my food, she became much disturbed at the flagrant disregard of so-called medical law, for I was eating all the things that make up a hearty dinner. Noticing the doctor's exclamation, the practitioner firmly assured her that I was in God's loving care, not in the hands of man, and that I had been eating such food for several days with no bad effects. As the result of witnessing my own and my younger brother's healing of this disease, for he was stricken just after I was but recovered his strength more quickly, this doctor deserted her medical practice of more than twenty-five years' standing and took up the study of Christian Science with the purpose of learning to practice Christian healing. I was away from school less than ten weeks, while my brother was away barely six.

I am indeed thankful to God, as revealed in Christian Science, for this liberation as well as for the many other healings experienced and witnessed, but the logical and acceptable explanation of daily living means far more to me. Spiritual understanding is the great asset gained by studying this Science of being as taught in Science and Health, and this is something the world cannot give or take away. I am grateful for membership in The Mother Church as well as in a branch church. When in college, I found the Christian Science society of the university to be an immeasurable aid. There would have been much lacking in my college experience without that constructive association. Moreover, I am deeply thankful that I was led by divine Love to attend a university where there was such an organization, and for the privilege of graduate membership in that society. The great love and reverence I feel for Mrs. Eddy is the product of the many blessings experienced as a result of putting her teachings into practice.

Lastly, I am thankful for having learned the import of our Leader's words on page 3 of Science and Health: "Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech." I realize that I need to reflect good both in thought and in deed in order effectively to show what I feel.

EDWARD EVERETT HAND, Jr., Brooklyn, N. Y.



About four years ago I heard for the first time of Christian Science. From a sense of duty rather than out of interest I read the *Herold* which was given to me at the time. Soon, however, I came across a statement which made me keenly interested. It read, "You need believe only what you can prove for yourself." No blind belief, therefore, was asked. I then studied all the Christian Science literature available in the German language, and while doing so a weakness of the eyes of many years' standing disappeared. Previously I was never able to read in artificial light, but now I read through half the night. The many references to the English works convinced me that the German translations constituted but a small part of the Christian Science literature, and I thereupon began to translate for myself one after another of Mrs. Eddy's works. At first things went very slowly, for I had to look up in the dictionary hundreds of words. I now possess all the books by our Leader and subscribe to all the Christian Science periodicals and read them all.

I was recompensed for my efforts in still another manner. A skin disease which was considered hereditary and incurable disappeared, never to return. Many more or less serious illnesses and inharmonies were overcome through Christian Science. One particular case I should like to mention. A short time ago my eldest son had a severe attack of appendicitis. None of the family asked for a doctor, although the symptoms were alarming. I myself was strengthened by the encouraging thought that however small my understanding of the omnipotence and omnipresence of God might be, it was sufficient to solve my problem; and this proved to be the case.

After three days the boy was out of bed, but he seemed so very thin, pale, and weak that I had to support him. This condition lasted until the following day. A conversation about food made me look into this question more closely, and when I spoke with the patient about there being no record in the Bible of a long convalescence, his appear-



Digitized by Google

ance changed and the weakness disappeared so quickly that on the following day he was able to go out on his bicycle, and two days after that he was doing manual work.

Words can express but faintly my gratitude for what Christian Science has done for me and mine. My greatest desire is to follow more and more the counsel contained in the Bible, "With all thy getting get understanding."

MRS. I. GERTSCH, Steffisburg, Kt. Bern, Switzerland.

✧

Five years ago, when Christian Science was brought to our home, I was healed of nervousness, after having been under a physician's care for three years or more without any result. My husband was freed from lumbago in a short time through Christian Science, and our eldest daughter, then twelve years old, was healed of St. Vitus's dance in its worst form. For about three months she had been in such a condition that she could not attend school. Our son turned on a high pressure steam hose and his face was severely scalded, but he was healed through Christian Science in less than two weeks and no marks were left. Our little girl was healed of convulsions in two treatments, and our little boy of toothache in one treatment. Many other ailments have been overcome through the power of Truth. The birth of my baby under Christian Science treatment was to me a most wonderful experience. We are very thankful to God and to Jesus the Christ for showing us the way, also grateful to Mrs. Eddy for revealing this beautiful truth to us.

MRS. ELIZABETH GOHS, Chicago, Ill.

✧

I wish to express my gratitude for what Christian Science has done for me. In 1910 I was taken out of school on account of nervous trouble which seemingly was very serious. I was unable to walk or talk. This condition seemed to get worse instead of better, but we had Christian Science treatment and kept faithfully at work. At the end of about five months I was healed. We are very grateful for this wonderful proof of God's presence and power. It taught us not to be discouraged even if the healing seems slow.

I am a member of the Christian Science church, and also attend the Sunday school. I am indeed very grateful for all the wonderful blessings received.

MISS MARION ADELAIDE MCCORMICK, Saginaw, Mich.

✧

With heartfelt gratitude I give my testimony of what Christian Science has done for me and mine during the past six years. After our first baby came I was left in very poor health. I lived in misery for half a year, suffering from headache and stomach trouble, and was then asked by a relative to try Christian Science. I went to a practitioner merely for physical relief, and after the first treatment came away knowing I would be helped. The next morning upon arising I felt as if a load had been lifted from my shoulders, but did not realize that I had experienced instantaneous healing. Fear still held me in bondage to the thought that these conditions might return, so I took three weeks' absent treatment and was a well woman.

I secured the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it through hurriedly, expecting to find some formula for the healing process, but was disappointed. The practitioner told me that I had soared to the mountain top, but must go back and climb slowly, until I gained the understanding of God's omnipotence, omnipresence, and omniscience. I became discouraged many times when the path would seem dark and I could not see my way clearly, but at those times I would turn to the testimonies in the *Sentinel* and gain courage to press on.

The Christian Science periodicals have been a great help and they are like daily manna to me. I have had many beautiful demonstrations of God's love and care, for my children and myself and also for animals. Medicine has not been used for the children or myself since coming into Christian Science. A few weeks after my first healing my eldest daughter was healed of a bowel disorder through the little understanding I had then gained of the truth, and she has never had a return of the trouble.

One day my husband came home from a trip suffering from influenza, and to material sense he was very sick. In the old way of thinking, this ailment is supposed to be contagious, and two days afterward both little girls and myself were not able to raise our heads. About three o'clock in the afternoon I realized that we need not submit to this bondage, as we had broken none of God's laws and God governs man and the universe. All sense of pain left and we arose. By evening we were in a normal condition, and I am grateful to say that not one of us has had an attack of this trouble during the last four years, whereas I had been subject to a siege of it every winter.

I have had the privilege of becoming a member of The Mother Church, and my desire is to be a true Christian Scientist. There are still many things to overcome, but I know that if I hold steadfastly to the truth all will be changed. For the benefits received and for my knowledge of Christian Science, I am deeply thankful to God and most grateful to our revered Leader, Mrs. Eddy, who has prepared the way for us. I also take this opportunity to thank the friends who have so lovingly helped me on my journey from sense to Soul.

MRS. ELINORA F. BERNICK, Hawarden, Sask., Canada.

✧

I wish to express my deep gratitude for many blessings received through Christian Science. From the time I was old enough to think for myself, I never believed in the existence of a Supreme Being, for I could not believe that a good God would create such a world as this; but, seeing that the results of religion were good, I attended an orthodox church for about twenty-three years, and read the Bible all through in the hope that some day the mystery of life and the hereafter would be revealed to me. I could not, however, grasp the spiritual meaning of the Bible, and so got no nearer to the truth. As time passed I found no real satisfaction in life, and questioned the use of living and striving to make the world better for a future generation who like us would end in dust.

A friend remarked to me one day that Christian Scientists not merely believe their religion to be true but know it to be so. I had been ignorantly prejudiced against Christian Science and its Founder, but now, despairing of learning the truth in any other way, I borrowed a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and studied it carefully. Before I had read half through the book, the true concept of God was revealed to me; I was absolutely assured that a God who is Love does exist, that man is His spiritual child, and that life is everlasting. Many statements in the textbook seemed hard to understand, but gradually with continued study the light became clearer, and I now have the blessed assurance that "there is nothing covered, that shall not be revealed."

I am very grateful for the Christian Science lectures and literature, which are wonderfully helpful, also for the loving help and encouragement given me by older students of Chris-



Digitized by Google

tian Science. Many selfish habits have been overcome. I used to worry a great deal about the health of the family, and much good has resulted since my fear of sickness was removed. A sense of financial lack was beautifully overcome through the understanding that in God's perfect creation there is no lack. When I ceased to plan and applied the truth, the need was quickly supplied.

Through Christian Science I have lost all fear of old age and death, and for the last three years Truth has been my only medicine. Words can never express my gratitude for what Christian Science has done and is doing for me and for all mankind.—Miss Emily Maud Saunders, Portland, Ore.

✧

Each day brings fresh occasion for gratitude that Christian Science has come into my life. I have experienced physical healing many times. Weak ankles, sleeplessness, a broken arm that had remained practically useless for many years despite the untiring efforts of physicians, besides poisoning and burns,—all have yielded to the application of the truth, and I am grateful. Strange as it may seem, however, the physical healings did not mean much to me till I realized that they were proofs of the presence now of the God "who healeth all thy diseases." It was to learn of this God that I then began to study the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I am even more grateful for the understanding of God that has come to me than for relief from physical ills. There have been times when the storms encountered seemed almost more than I could withstand, yet always peace has come after the storm, and on looking back I could see gain even when outwardly there had seemed only loss.

Those of us who do not have the privilege of church attendance are daily grateful to our Leader for the loving thought which reached out to plan blessings for one and all. The *Monitor,* the *Journal,* the *Sentinel,* and the *Quarterly* come to us regularly with help for all our needs. I wish to express my gratitude to all who make the periodicals possible for us. Class instruction too has meant much to me.

Mrs. Jennie Gar Fones Grant, La Pryor, Texas.

✧

On page 14 of Science and Health our Leader says: "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well." Recently I had occasion to experience the truth of this statement. For upward of ten days I had, to mortal sense, been suffering greatly from an attack of stomach trouble. Accompanying it was a hard, dry cough, which strained my head terribly each time I coughed. I had borne this attack so long that I had begun to see crooked, that is, in a mental way. To me the whole world was wrong; every one in it was wrong; even Christian Science was wrong.

One Sunday, after I had been at home about an hour from the morning service at church, the thought came to me to read over the next Sunday's Lesson-Sermon, and from the beginning I became so absorbed in it as to be entirely unconscious of my surroundings. Every line seemed to be a prayer for me. On finishing I moved about the house attending to my duties with this wonderful lesson in mind, till a neighbor called. When I turned from the door on seeing her out, I realized for the first time that my body had ceased its complaints. This thought startled me at first; then a feeling of awe passed over me,—I had received a benediction. The next sensation was one of joy that I had experienced a healing. Then, in the twinkling of an eye, all was changed. The world was all right; every one in it was all right; Christian Science was all that it claimed. I was myself once more.

I have been a student of Christian Science a little over two years; but in this time have had illuminations and demonstrations enough to know that Mrs. Eddy has indeed found and given to the world in Science and Health the "Key to the Scriptures," with its healing agency.

Mrs. N. F. Wilson, Lansdowne, Pa.

✧

I have always loved our Wednesday evening testimony meetings, and have been helped much by testimonies given there, consequently I have realized that necessary as it is to tell others at these meetings of the reason of the hope that is in us, it is also necessary to send our testimonies to the *Sentinel* or *Journal.*

Eleven years ago I was a woman without hope, and after a severe breakdown was told by the doctor that I ought to be glad I was suffering from heart trouble, as it was such a clean disease. I was not glad, but was bitterly resentful and terribly unhappy. I did not want to die, and although I did not ascribe my suffering to the Almighty directly, I felt that somehow I was very badly treated. Things went from bad to worse, and at last there was supposed to be no hope of recovery. During all the physical suffering my mental state was worse. I tried to read the Bible, but obtained no relief. I then decided to have no more medical treatment, so dismissed doctors and nurses, and daily was carried into the garden that I might die there, for I had no hope.

We all prayed for help, however, and the prayer was answered. I rose from the couch after some days and went about, still depressed and miserable. A loving sister took me out driving, and a friend whom we visited told me of Christian Science and gave me some copies of the *Sentinel* to read. I read them and then wondered where I could find a practitioner, for all the testimonies spoke of treatment. A few days later, at another friend's house, a practitioner was pointed out to me, and I asked her for help. From the first treatment I was better, though not healed at that time, as I expected to be; still I never despaired. I knew I had found the truth which sets free, and the joy of knowing that all Christ's sayings were true, was enough for me.

I had always loved the New Testament and its teachings, but never had appreciated the Old Testament, feeling that I could not love a God of wrath who sent suffering and sickness. Now I read the pages of the Old Testament, rejoicing in the promises which are being fulfilled daily, and in the knowledge that our Father loves all His children, cares for and protects them, from the least to the greatest.

The blessings we have had through Christian Science are countless, and as a hymn says, "the half has never been told." Sickness in many forms has been overcome by the truth that makes free. My youngest daughter broke her arm, but it was never in a sling. From the first treatment there was no more pain; on the third day she could move the arm and there was no trace of injury, except slight discoloration. She carried a plate in her injured hand the night of the accident. Both my daughters were healed in a very short while of mushroom poisoning. We were all healed of measles in less than a week, and all fear of infection for others was overcome. It was a particularly bad form of the ailment, but only two were in bed one day; the others were not confined to bed at all.

I am strong and well and can do all that I wish, so with great joy and thankfulness I send this token of gratitude to God for His goodness in sending to this age a messenger to



Digitized by Google

help poor humanity in its struggle against sin, sickness, and death. I wish also to say how grateful I am for the wisdom of our dear Leader in giving to the world such helpful literature as the *Journal, Sentinel,* and, last but not least, the *Monitor.* I always enjoy giving out the *Monitor* because it reaches those who are not prepared to read the other periodicals. As a family we are very fond of animals, and we are so glad that we can help them.

I have had wonderful protection from injury when meeting with accidents; I fell from the top of a tramcar down the stairs, and was saved by a policeman catching me before I reached the ground. A short time ago I was thrown out of a wagon, which passed over me, but no bones were broken. When falling I knew that divine Love was protecting me. I was also able to help the friend who was with me, and she was uninjured.

This testimony would be incomplete without an expression of my deep appreciation and love for the great work of our beloved Leader, Mrs. Eddy, whom I loved from the first day I read Science and Health. As a family our blessings have been many, and our desire is to help others in the same loving way in which we have been helped.—Mrs. Phyllis B. Lys, Johannesburg, Transvaal, South Africa.

I wish to indorse all my wife has said, and to add my testimony. In 1896, during some dark days in this country, my wife and two little daughters had to leave as refugees in an overcrowded train, which was smashed up at Glencoe, in Natal. This left my wife an utter wreck, and for years it taxed all my resources to try to get her restored to health. Many doctors prescribed for her and operated on her, but it always ended in her being ordered away to Europe to undergo more special treatment, with the same result, that for a few months she remained in fair health, then a relapse was sure to set in, as her heart was pronounced affected and she could not live at this high altitude. When we had tried everything that the medical profession could do for her, we were divinely led to Christian Science. It took us some time to understand what this teaching really is, and what it required of us. I can never forget the beautiful change and blessings that came. From a home under the shadow of pain and sorrow we stepped to one of peace, joy, and happiness, and my wife has never been forced to leave here on account of the effect of the altitude on her health.

We have been students of Christian Science for nearly twelve years, and every day brings fresh joys into my life. A daughter's broken arm and many minor ailments in our home have all been healed through the power of Truth, and on no occasion have we used medicine or called in a doctor. Words are but poor means of expressing what I would like to convey; I can only strive to show my gratitude by living the life of a student of Christian Science, and by returning in work what I have received in blessings. I am grateful for our literature, and can never express my thanks to God for Mrs. Eddy's untiring work and the blessing of Christian Science.—R. V. Godfray Lys.

✧

With a heart overflowing with thankfulness to God I write this testimony of my healing of stomach trouble and bowel disorder through Christian Science. Many other ailments too have disappeared like a mist before the sun. Medicine had been taken almost daily for years, without benefit, but when I first heard of the healing work being done through Christian Science, I turned a deaf ear. Finally a daughter in Texas was healed of serious troubles through the power of Truth, and she said I could be healed too. It did not seem possible that one so ill could be helped in such a short time, but with treatment from a practitioner I was healed in two days, and the happiness that came to me cannot be expressed in words. My hearing too has been restored. There was a bunion on the joint of my big toe, which gave me a lot of trouble in winter, but I was instantly healed of this two years ago through the realization of the truth expressed in Mrs. Eddy's statement on page 393 of Science and Health, "Have no fear that matter can ache, swell, and be inflamed as the result of a law of any kind, when it is self-evident that matter can have no pain nor inflammation."

I am thankful for Christian Science, which has taught me that God heals all our diseases, and grateful for what Mrs. Eddy has done for all the human family through her writings. The articles in the periodicals have been a great help to me, and my desire is that I may be the means of helping some one in need. My daily prayer is that the true light of God may guide and direct me in all I do.

Mrs. D. W. Stoner, Vesper, Kan.

✧

I wish to relate a healing which occurred about three years ago, during the winter season. A cold settled in my system and later a lump formed in my left side in the region of the pleura. I could not account for this and spoke of it to a friend who explained that it was due to an abscess, and that under medical treatment such cases nearly always prove fatal. Not long after this the growth seemed to break and disappear, but my body became stiff and fear crept in. I however applied the truth to the best of my understanding and in a few days was fully recovered.

For this healing and many others that have come to me and mine I am sincerely grateful. I have been interested in Christian Science eleven years and with little aid from practitioners have been able to overcome the various ills that seem to beset humanity. My son is eleven years old and has had nothing but Christian Science treatment. Every ailment which children of his age seem subject to has been overcome through the power of Truth. I am most grateful for all the blessings that we have received, but most of all for the spiritual understanding that is gained in Christian Science. I wish to express my thankfulness to God and my gratitude to our beloved Leader, Mrs. Eddy.

Mrs. Elizabeth M. Bolus, Detroit, Mich.

✧

With love to God and gratitude to Mrs. Eddy I send this testimony of some of the blessings that have come to me through the study of Christian Science. Over four years ago I was stricken with what the doctors called paralysis, which resulted in my left arm hanging helpless at my side. I tried physicians of three different states, and underwent their treatments without benefit, until eventually each one declared the case hopeless. Then Christian Science was mentioned to me by one who had been reared an orthodox Jewess, and who is now my wife. She was not at the time interested in Christian Science, but has become so since my healing.

Although living in Iowa, I had absent treatment from a practitioner in Cincinnati and was completely healed in ten days. At the same time glasses were discarded after I had used them for six years, and a severe case of blood poisoning was overcome in five days. The smoking habit was the last to yield. One day, however, I felt that I really desired to be healed and asked for help, and in three days I was completely freed. My daily prayer is to know more of this truth.—Gus Hansen, Cincinnati, Ohio.



Digitized by Google

# From the Press

[*The Methodist Times*]

Faith was the means of bringing the sufferer out of his self-centered helplessness into the fellowship of those resources of divine love and power which went to restore the health, fulfill the harmony, and renew the power of the whole personality. It is more than probable that this ideal was not always completely realized in those who received healing at the hands of Christ. The process of healing by faith, though sufficient for the immediate result, was not always completely carried to the highest point and made lasting there. Yet this completeness of spiritual restoration is of the essence of our Lord's aim throughout his healing ministry. In other words, his own formula, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," is intended to include bodily well-being through healing, as well as all the other gifts of God's providence. Hence, all our Lord's healing is redemptive, and conversely all his redemption is healing. He makes men whole.

[*The Christian Commonwealth*]

The word "God" denotes the growing ideal of the race; and from the nature of the case it can never be a realized ideal. To conceive of such a God is to make an idol of Him; for all idols are not made of wood or stone or some kind of metal; they are made out of the thoughts and fancies of men, wrought sometimes by the hands of ignorance and fear, and these have been the most hideous of them all. The word "God" can never, therefore, have a clear, definite, and fixed meaning—one that has the same meaning to-day as a thousand years ago; the same to the child as to the man, to the ignorant and superstitious as to the wise and learned. Its meaning to the individual varies with every enlargement of his knowledge, and to the race with every step of its advancing civilization.

[Rev. J. C. Harris in *The Christian Commonwealth*]

Every doctrine, however obscure it may seem, had its rise in some deep experience of the human soul. Creeds do not come out of books, but out of the hearts of men; they are not invented by theologians, nor finally settled by councils, but they evolve from the dreams and hopes, the thoughts and sorrows, the ideals and visions of the men who read the riddles of nature, who explore the seas, and weigh the stars, and bear the burdens, and make the maps. Revelation is not a past event but a perpetual process.

❖ ❖ ❖

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## French Translation of Science and Health with Key to the Scriptures by Mary Baker Eddy

In conformity to the rules established by Mary Baker Eddy for making and publishing translations of the Christian Science textbook, "Science and Health with Key to the Scriptures" has been translated into the French language, and is now published with the English text opposite the French translation, and is ready for delivery.

This edition is printed on fine paper and bound in cloth similar to the cover used on the English editions. Price, one to five copies, $3.50 each; six or more copies to one address, $3.25 each. It is also printed on Oxford India Bible paper, and bound in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the French translation, including the two styles of bindings.

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This small volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, and which will occupy the minimum space and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition are now being filled in rotation.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## New Pamphlets

The following pamphlets are now on sale at five cents a copy:

"Christian Science: Its Teachings, Methods, and Works," a lecture by Judge Septimus J. Hanna. Printed in Swedish with alternate pages in English.

"Christian Science: The Christianity of Jesus," a lecture by Mrs. Sue Harper Mims. Printed in Swedish with alternate pages in English.

"Christian Science Healing Not Medical Practice." By Judge Clifford P. Smith. Printed in English only.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

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

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google




# "A cup of cold water"

Of all the opportunities ever opened up for the distribution of Christian Science literature to mankind, none has exceeded that being presented at the present hour.

Eager for that which comforts, sustains, and protects, soldiers need just that "cup of cold water in Christ's name" (Science and Health, p. 570) which Christian Science extends.

The Postmaster-General of the United States has provided the channel, and a one-cent stamp over the official notice on the front cover of *The Christian Science Journal* and *Christian Science Sentinel* (re-mailed in the United States only) makes it possible for these periodicals to reach the soldiers at the front and at army and navy camps with directness.

Those desiring to send periodicals other than their own copies, can doubtless make arrangements with any Christian Science reading room to send periodicals regularly as desired, either to soldiers or sailors at the front, or at training cantonments.

Any effort to make our periodicals active and useful will prove true the statement of Science and Health (p. 570), "Those ready for the blessing you impart will give thanks. The waters will be pacified, and Christ will command the wave."

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U. S. A.

Digitized by Google

JAN 25 1918
UNIV. OF MICH.

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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

VOLUME XX NUMBER 22

Boston, January 26, 1918

Contents of This Number

Christian Science Publications . . 422
Waiting Hours . Louise Knight Wheatley 423
Lessons from an Iceberg Violet Ker Seymer 424
In Confidence . . . W. K. Primrose 425
"The infinite calculus" Katharine P. Borland 425
Mental Surgery . . Hilda Beresford 426
Love's Protecting Power . Flora L. Winter 426
Light (Poem) . . Gertrude E. Ballard 427
Selected Articles . . . . . 427
Benevolent Funds of The Mother Church 429
Editorial
The Strength of Kindliness . . 430
Soldiers and Devoutness . . . 430
Perfect Peace . . . . . 431
Among the Churches (Current Notes) . . 432
The Lectures . . . . . 432
Testimonies of Healing . . . . 434
From the Press . . . . . 438
Special Announcements . . . . 438
The Rendezvous of Good . . . 439
Works on Christian Science by Mary Baker Eddy . . . . 440

PRICE 7c A COPY, $3.00 A YEAR

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

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

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
BOSTON · U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

### OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

### VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 40 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 27 cents.
"O'er Waiting Harpstrings of the Mind," 27 cents.
"Shepherd, Show Me How to Go," 27 cents.
"Saw Ye My Saviour?" (Root), 27 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

**The Christian Science Publishing Society, Boston, U.S.A.**

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX JANUARY 26, 1918 NUMBER 22

## Waiting Hours

LOUISE KNIGHT WHEATLEY

TO be waiting for something seems to be the common lot of humanity. If anyone doubts this, he has only to look into the deepest recesses of his own heart and see what he finds there. If he is like most of us, he will see that for a long time he has been waiting for something to happen, or to cease happening; for some one to do something, or to stop doing something; for something to come, or something to go; for something, somehow, somewhere, to change so that things will be a little different from what they now are. It may be an open secret in which all sympathetically share; it may be unguessed even by his closest friends; it may be unacknowledged even to himself; yet there it lies, in his daily thought, that delayed, hoped-for something for which he is longing, alone with God.

In this journey from the bondage of material beliefs into light and freedom we are fellow travelers, in all states and stages of spiritual advancement. Some are going rapidly, some are going slowly, all are making some progress; but to most of us there comes a time, sooner or later, when the path ahead suddenly grows so dark and uncertain that all we can seem to do is just to stand still and hold fast to the Father's hand. Such moments, indeed, are trying in a rare degree, for there are but few who have learned the sublime truth of the poet's statement, "They also serve who only stand and wait." Mortal mind does not like to wait; in fact, it heartily objects to waiting. Tenacious of its cherished plans, ungrateful for correction, and resentful of delay, it wants what it wants immediately; and failing to receive it, it indulges in impatience, fretfulness, and rebellion. Yet waiting is a really wonderful thing to him who has so risen above the mists of self-pity, self-condemnation, and self-righteousness that he can discern the lesson it brings.

Having to wait and learning to wait are two very different things. All of us have to wait, more or less, and we do it more or less gracefully according to our various dispositions and the amount we possess of what is generally called "human endurance;" but it is only the truly great who have learned to wait, whose vision has become so purified that they have been able to scale the lonely heights whereon is gathered this rare edelweiss of human experience. To such, these waiting hours seem only like gracious resting places in the day's journey, where they may turn aside for the moment, to refresh themselves with clearer glimpses of the all-wise purposes of God, and to acknowledge joyously the guidance of unerring Mind, the power of unalterable Truth, and the presence of ministering Love.

She who had learned the lesson of patience as but one other before her ever learned it, once wrote (Poems, p. 4):—

> O gentle presence, peace and joy and power;
> O Life divine, that owns each waiting hour.

Then if it is Life, or God, that owns these hours, as well as all other hours in our lives, how can they be fraught with anything but peace and joy? The aspect surely changes as we think of this,—that right there, in the midst of the fear and the trembling, is God only. When all is over, and we are safely on our way again, how sweet it is to look back upon some fertile, green oasis in the desert sand, and realize that it was not error, after all, which was holding us there in its relentless grasp, but rather the gently compelling hand of Love, bidding us pause for the reason that we could not safely go on until we had learned our lesson.

Would all this seem to imply that the eternal now of divine Mind is not an ever present and demonstrable fact? Not at all. It only means that, to human sense, our every thought has not yet been brought into obedience to the law of Christ. It only means that by patient, untiring, ceaseless endeavor we must strive so to reconstruct our thinking that each erroneous human concept shall be replaced in our consciousness by the perfect spiritual idea, of which it is but the poor counterfeit. This is not always the work of a moment, nor of a day. Just how soon it will be completed no one knows, "neither the Son, but the Father." We only know that if we persevere, the time will surely come when the last flimsy tatters of false belief will be swept away forever by the glorious, life-giving winds of Truth.

There is always the right time for every right thing,—let us never lose sight of that; but the right thing done at a wrong time may easily become the wrong thing. Let us not lose sight of that either. Then, in view of all this, how would it do to leave the selecting of that time to God? Mrs. Eddy once wrote (Miscellaneous Writings, p. 117): "According to my calendar, God's time and mortals' differ. The neophyte is inclined to be too fast or too slow . . . God is the fountain of light, and He illumines one's way when one is obedient. The disobedient make their moves before God makes His, or make them too late to follow Him." Is it not possible that we have, perhaps all unconsciously, been deciding on the move which we think God ought to make, and then wondering why He keeps us waiting so long before He makes it? Let us analyze our thought, and see how much we may have been outlining in regard to this problem of ours which seems so stubborn. How much have we been figuring in our own minds that a certain thing must happen before the desired end can be attained, that this person must do this, or that person must do something else, before our problem can be "worked out"?

Prayer which outlines a specific *modus operandi* is not prayer at all, as it is understood in Christian Science. Suppose we stop watching for such and such a thing to happen, and begin to realize that in God's perfect universe nothing ever needs to happen to bring about harmony, because harmony is already an established fact. We do not need to change something, or do something, or get something, in order to make man perfect, for he is so already, by divine decree. The mountain lake needs no outside assistance in order to reflect the beauties of sky and cloud and wooded slope. All that needs to "happen" is that it shall be still.

Our Leader says (Science and Health, p. 454), "Wait patiently for divine Love to move upon the waters of mortal

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

mind, and form the perfect concept." This quietness, however, which waits patiently on Love, is by no means synonymous with that mental laziness which placidly folds its hands and lapses into helpless lethargy. There is passive waiting, and waiting which is intensively active. A drowsy summer noonday, with motionless shadows, and cattle standing idly under the shade of trees whereon no leaf is stirring, may well be called a type of passive waiting. It looks for nothing, desires nothing, expects nothing; it is still simply because there is nothing in particular to move it. Quite different is the stillness of the man who sits upon some mountain peak at break of day and watches for the sunrise. He waits for something which he knows is coming. Not a sound mars the perfect silence, not a leaf moves, not a bird note, as yet, is heard; the lonely figure itself is motionless; yet the whole air teems with the breathless hush of joyous expectancy.

Shall we not watch for the coming of the Christ, Truth, with the same unfaltering trust with which the mountain climber watches for the sunrise? Dark clouds may yet infold us, and the night may indeed have seemed to be without a star. If we wait, however, as does he, in quietness and confidence, a little bird note of hope will, after a while, break the stillness, the leaves will begin to flutter, and a faint flush will presently transform the clouds into rosy beauty as one by one they softly roll away to make room for the glories of the rising sun.

## Lessons from an Iceberg

VIOLET KER SEYMER

THE temptation to search for the origin of evil is a besetting suggestion of the carnal mind. The statement in Genesis that "God saw every thing that he had made, and, behold, it was very good," and the further statement by St. John that "without him [God] was not any thing made that was made," reveal beyond question that it is unchristian to seek for any origin apart from God, good. In answer to the inquiry, What is the remedy for evil? it may be said that evil is nothing but a lie, entertained, hence the needful remedy is truth alone. Our Master said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." The student who allowed his thoughts to be diverted from the study of spiritual causation into a quest after the origin of evil would be plucking the forbidden fruit, rather than seeking the tree of Life.

"Spiritual causation," our Leader tells us (Science and Health, p. 170), "is the one question to be considered, for more than all others spiritual causation relates to human progress." Through repudiating as unreal that which has no spiritual causation, namely, sin and sickness, the student will soon express better health and a purer consciousness. This improvement will be in proportion as the true seeking after God has replaced the former fruitless search after suppositional evil. Who could profitably make a study of darkness? Night ensues each time this planet turns from the steadfast sun; yet darkness has no starting point. Mortals, likewise, turn toward those densely material studies which only obscure thought by deflecting it from God, the one source of true enlightenment. Only the firm declaration that evil is without causation can rid humanity of evil's seeming effects.

Perhaps we can learn a few simple lessons from an iceberg, and apply these when error chills us into the belief of icebound reserve and suffering. That immense mass, solid though it may seem, is powerless to hinder its own dissolution, when it drifts toward the sun's beneficent rays. Taken as a phenomenon of mortal thought, the iceberg surely has not the same permanence and individuality which we see indicated in birds, trees, flowers. An iceberg as a frozen mass of water resulting from the absence of the warm rays of the sun could not have been formed had those rays been present. With each returning spring the floating monster breaks away from its bleak moorings and is carefully given a wide berth by the watchful mariner, but as it floats into more genial latitudes, can it long resist the melting rays of the sun which each day causes it to steadily disappear?

What is the end of this pretentious mass? Complete dissolution, when the place which once knew it knows it no more. Similarly does Truth cause the disappearance of sickness and sin, provided we do our part in drawing nearer to divine Love in thought, and leave those arctic regions of belief in which error seeks to imprison humanity. We must abide in right thinking, by continually knowing and proving that divine Mind fits us for this task and rewards its accomplishment. Beliefs of hatred and jealousy, fear and disease, sensuality and sorrow, are but negative conditions, devoid of Mind, substance, or intelligence. Then let us admit spiritual light into these sunless recesses of mortal thought and reflect the Love which alone melts away hardness, pride, and suffering. No iceberg ever chills the sun; no hatred ever touches divine Love. The action of divine Mind brings to light God's reflection in all who apply their knowledge of Principle scientifically and honestly.

Mortal thought is apt to become morbid, introspective, and circumscribed. It needs to be dealt with as the good housewife deals with dampness; she unbars the shutters of a darkened room, throws open the windows, and invites in the abundant air and sunshine. Do pride, sensitiveness, reserve, and shyness keep our shutters barred? Are moral cowardice, dishonesty, and procrastination among the robbers which would deprive us of sunlight? Why should we consent to periods of loneliness, and unkind criticism of others, since this state of belief obviously cheats us of joy and useful activity? Perhaps a restricted, loveless childhood is answerable for much of our present aloofness and apparent helplessness; then let us waste no further time, for enough has been lost already. Let us be honest and active, and not make yesterday the scapegoat for to-day's idleness and gloom, else we should always be time's debtors. Did not our Master say, "Sufficient unto the day is the evil thereof"?

Now that Christian Science has revealed the scientific way of release and the positive duty of joyfulness, let us blot out false memories in order better to reflect spiritual reality; let us have done with hesitancy, with self-condemnation or self-justification, and resolve to express the harmony and supremacy of divine Principle, Love, in our daily lives. This will melt the iceberg! Then we shall find compensation, and the redemption of the past, in the golden opportunities of to-day, and we shall find ourselves enjoying the rays of God's sunshine, which is always cloudless and forever with us. If we are holding aloof from our fellows, we are probably hiding from God, hiding from the best we know. It is only as thought rises that we can forgive and forget seeming injuries, awaken out of nightmares, emerge consciously into the spiritual atmosphere of Love, and be ever ready to help, and, what sometimes seems even more difficult, lovingly accept the help of others. Whatever error of belief chills and hardens an individual is inevitably felt by those around him, if they do not yet understand how to



Digitized by Google

guard against the seeming influence. On the other hand, that which blesses and melts away hardness in one, heals also the other near by who is being similarly tempted. The mortal tendency to ruminate and brood over error is seldom recognized as plain selfishness.

To commit some error, and then to hug the error, is to make two mistakes instead of one. It is the colliding rather than the dissolving of icebergs. Let us strive to reflect love enough to melt away all pent-up suffering, our own or another's, and let us not hesitate to take the problem to some faithful worker should our present understanding of Christian Science seem too feeble to cope with it. Let us not hibernate in the dark, thereby prolonging the "winter of our discontent," when at every moment the true metaphysician can impersonalize the whole thing before our eyes, reveal the truth about it, and send us on our way rejoicing. God's way is the way of enlightenment and freedom; it points to the open doorway through which all may pass out of their dark corners into the sunlight. On page 516 of "Science and Health with Key to the Scriptures," Mrs. Eddy says, "Love, redolent with unselfishness, bathes all in beauty and light."

## In Confidence

W. K. PRIMROSE

A CERTAIN gentleman once described another to the writer as the shrewdest lawyer the speaker had ever met. The reason given for this characterization was that one could go to him for advice on any subject, and he would never afterward refer to the matter, not even to ask if his advice had been taken. The family lawyer, with the exception perhaps of the doctor, is the person who receives more confidences than any other, and the capacity to retain and hold them as sacred frequently does more to earn the respect of his clients than even professional skill. The Christian Science practitioner will, however, probably receive more confidences than even the family lawyer, and too careful attention cannot be given to the first paragraph of Section 22 of Article VIII of our Church Manual, either by members of The Mother Church or by any Christian Scientist.

To the lawyer and the doctor evil is a reality, and the secret of the client or patient, whatever has been revealed in confidence, though hidden is not forgotten. On the other hand, the Christian Scientist is learning that evil is unreal, and he regards the troubles told to him in confidence as untrue and as never having had any real existence. Immediately or ultimately, therefore, they vanish into their native nothingness—because being understood as unreal they have no abiding quality.

The genuine Christian Science practitioner would not allow himself to be tempted into discussing or even mentioning any of his cases unless he was compelled to do so by an inquiry of a relative or friend of the patient. Experience has shown that too often even these "friends" question from curiosity, and sometimes to expose the faults and failings of another or a desire to steady the ark. The admonition from the Manual already referred to, namely, "Members of this Church shall hold in sacred confidence all private communications made to them by their patients; also such information as may come to them by reason of their relation of practitioner to patient," may perhaps at first sight seem to apply only to the practitioner, but surely it can be applied also to our everyday dealings with friends and neighbors, and more especially to what takes place at our church meetings.

It is the duty of every Christian Scientist to love his neighbor as himself, and a careful study of this section will show that it is but one other loving injunction to keep ever before us the perfect man; and can we show love for our neighbor better than by doing this? Mrs. Eddy says (Science and Health, p. 476): "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

## "The infinite calculus"

KATHARINE P. BORLAND

THE responsive reading in church one Sunday morning, telling of the feeding of the five thousand in the wilderness, so illumined the writer's thought that with a little study later, a place was revealed where tired human reason could stop and rest. On this occasion Jesus bade his disciples to come "apart" from the busy throng and "rest a while." Perhaps we can reach the very place in thought where Jesus fed the multitude, and demonstrated for that time and all time an unlabored process of right reasoning,—through revelation instead of calculation. Compassion, one meaning of which as given by Webster is "fellowship in feeling," stirred the heart of the loving Master, and from this unselfed love, flowing from the fount of Love, abundance unlimited and universal poured forth, to feed forever all who "hunger and thirst after righteousness."

What was the process? What was it that soared above all material reasoning and grasped in understanding the Principle of the universe and made it manifest as a proposition which when demonstrated would multiply five loaves and a few fishes into food for thousands? Mrs. Eddy says, "Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit" (Science and Health, p. 209). Having learned through revelation and not through letters, Jesus' mentality, free from "speculative theories" and at-one with the Father, knew the Principle before which the material science of numbers vanished, and he drew his deductions from "the infinite calculus," the oneness of God and His idea.

Realizing that God feeds and clothes His own idea, "the only begotten of the Father," Jesus scientifically drew the conclusion, and demonstrated it in fact, that the infinite One feeds and clothes all. Enough for one is enough for all, and the five loaves and few fishes were abundance and over for one. "In the scientific relation of God to man," Mrs. Eddy tells us (Science and Health, p. 206), "we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes,—Spirit, not matter, being the source of supply."

What wonder was it that Jesus knew this law so well that he could prove it, and the wonder grows that one in this age could so have the Mind "which was also in Christ Jesus," as our beloved Leader had, to discover this same Principle and rule and reduce it to a science, that all mankind might learn that reflection and not limitation is man's inheritance. Jesus' knowledge came through obedience, for he said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Elijah based his demonstration on this same law in supplying the widow of Zarephath with meal that wasted not and oil that did not fail.



Digitized by Google

There are no favorites, no outcasts, no rich, and no poor in God's family. God's perfect idea, "the only begotten Son," constitutes His household, reflecting His glory and perfection. Speaking as the ever present Christ, our Master said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Rest indeed, from ceaseless striving and the poverty of material reasoning,—rest in the rich abundance of Spirit!

## Mental Surgery

HILDA BERESFORD

IN "Rudimental Divine Science" (p. 9) our Leader says, "The spiritual power of a scientific, right thought, without a direct effort, an audible or even a mental argument, has oftentimes healed inveterate diseases." I am very happy to be able to testify to the truth of that remarkable statement, having been healed of cancer through Christian Science.

Some years ago I called on an eminent specialist to have a medical diagnosis. The examination showed that there was a very large growth, which had caused the affected organ to become almost twice its normal size. The physician did not express an opinion as to whether it was a malignant growth, but advised me to return to him in six weeks and go to a nursing home to be operated on. When I left his consulting room that afternoon, it was clear to me and had been before then, that humanly speaking the condition was a matter of life and death; but I had no fear, that having been overcome before I called for the diagnosis. What I had to decide there and then was whether I should undergo the operation for the sake of my family or trust to Christian Science treatment.

Looking back over the two or three years since Christian Science had first been brought to my notice, and remembering how it had helped me when all human power had failed, I had no hesitation in deciding to trust myself to God's power, as revealed and demonstrated in Christian Science. I was sure that God could and would take care of His child, and so I surrendered to Him completely.

The practitioner who had helped me from time to time was away just then, and this seemed to point to the fact that I was to do my own work, and thus prove in a practical way whether I had gained a correct understanding of Christian Science. I did not know how to cope with this particular case, being very inexperienced at the time, but I knew that I would be shown; and so I was. That evening this thought came to me: "Every plant, which my heavenly Father hath not planted, shall be rooted up;" and this thought brought about my healing. I saw the metaphysical truth very clearly; more clearly still I realized that in spiritual consciousness error had never had a foothold. So plainly did I see this that the healing began at once, as I could tell by the great upheaval which was taking place.

This upheaval did not alarm me in the least,—in spite of the fact that the specialist had said I was to report to him the moment there were any fresh developments. I understood from previous experience that Truth was at work in my consciousness, and that it was bound to conquer. After a while the pain gradually diminished, and at the end of the six weeks there was no pain at all. I returned to the specialist as arranged, and the examination showed that the growth was considerably reduced and the inflammation entirely gone. He remarked about my improved appearance, saying that I looked radiant, though the conditions had not yet entirely responded. I called again some months later for a final examination, and this time he said there was no trace of the growth left.

This experience was to me a most wonderful proof of God's love and care, and showed me that nothing is impossible in Christian Science. I was deeply grateful to have been spared so much suffering. Having arranged for another interview with the specialist, I asked him at that time to tell me frankly whether the symptoms manifested at the first examination were those of a malignant growth, and he admitted that they were. I then asked how he accounted for the fact that the healing had come about without an operation and without the use of any material remedy, and his reply was that it was an act of divine power. Of course he knew from the start that I was a Christian Scientist, and he had frequently discussed Christian Science with me in a fair, open-minded way.

Many indeed and great are the blessings that have come to me and mine through the sacred ministrations of Christian Science, but among the physical benefits I think I feel most grateful for this experience, because we hear so much nowadays of operations, and it is most comforting and reassuring to know that they are no longer necessary, now that Christian Science is here. When I see the suffering on all sides among those who do not share these blessings with us, my heart goes out in deepest praise and gratitude to God that He has given to this age the priceless pearl of Christian healing; and that one gentle woman was found loving enough, faithful enough, and dauntless enough to stand alone with God against a world of opposition, in order to bring this healing truth to a suffering world, thereby fulfilling the promise in Revelation, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ,"—the healing power of Truth and Love.

## Love's Protecting Power

FLORA L. WINTER

MANY are the instances of God's loving care in the experiences of Christian Scientists. It delivers them from sickness, sorrow, and disasters, and is the means of prevention of these various things. Ofttimes we have passed through dangers not knowing they were dangers until afterward, and then we have realized how unceasingly God cares for us. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." This verse from the ninety-first psalm was most convincingly proved to me recently in an experience through which I passed. It has left such a feeling of gratitude for even the slight knowledge I have of Christian Science that I wish to pass it on to others.

One Sunday I listened to a solo sung in our church which contained these words:—

We are safe in Love's protection.

this song made a very uplifting and lasting impression upon me and I found myself going over it frequently. On the next Wednesday morning my little daughter and I started on a long motor trip, which had been anticipated with much pleasure. My husband was to join us in the afternoon, and although we had one severe thunderstorm after another all day, I did not feel afraid but felt secure in Love's protection. We were detained at our first stopping place because the train on which my husband was to arrive was delayed, so we remained over night and started early next morning, taking every possible precaution, as we had been warned of the slippery condition of the roads over the mountains ahead of us. I began my mental work for the protection of us all, as soon as we started. We had been gone an hour and a half when



Digitized by Google

the unexpected happened. Just after we had passed the first group of mountains and were on a comparatively straight stretch of road, I saw that something was wrong with the car and that the chauffeur had lost control of it. I immediately declared God's allness, and that not one of us could be harmed, although to the senses it looked as though we would be dashed to pieces.

We went off the road about fifty feet, the right wheel striking a telegraph pole with such force that we were turned completely around while the chauffeur was thrown out on the opposite side. The telegraph pole was badly twisted, the wires were disconnected, and the cross bars torn off, but except for a slight shock to all and two slight cuts on the chauffeur's head, which did not disable him or cause him any suffering, we were unharmed. At first I was tempted to feel dismayed. Indeed our condition seemed hopeless, for we were eighteen miles from the nearest station, and to proceed or extricate ourselves from the difficulty seemed impossible; but I knew even then, and I have known ever since, that God was taking care of us, that He had never forsaken us. It was proved to us in a short time how wonderfully God's law always operates.

Practical assistance came to us almost at once, in a way we least expected, and inside of two hours the car was on trucks, drawn by mules, on its way back over the mountains eighteen miles to the nearest station to be shipped home. However, to our surprise we found that the car could be repaired in this small place, thus eliminating the shipping.

Before the car left, my daughter and I were taken on East by a kind gentleman. This enabled us to reach our destination that night. Our need was met at every step of the way without planning and without any sense of annoyance. Everything was adjusted for us, and I had a keener sense of the meaning of Jesus' statement, "I can of mine own self do nothing." I went on my way feeling very happy, uplifted, and thankful for the loving care so manifested, rejoicing in the added proof of God's allness and error's nothingness. My husband joined us the following day and the purpose for which we made the journey was not thwarted by any sense of loss, nor were we deprived of anything good, but were very happy during our entire stay.

Mrs. Eddy writes (Science and Health, p. 66), "Trials are proofs of God's care." Christian Science has given us a practical, demonstrable religion with which to meet these trials, one that enables us to solve the problems which arise each day. Surely God controls every situation and His "hand is not shortened, that it cannot save."

[Written for the *Sentinel*]

## Light

GERTRUDE E. BALLARD

WITH vision of a seer, glad and free,
The artist casts bright halos, as he paints,
Around the heads of fair and holy saints,
That humankind their holiness may see.
So Raphael made circles clear and white,
And Fra Angelico, great rounds of gold;
Murillo, softened radiance,—gentle, bold;
All knew the truth that holiness means Light.

How humankind makes visible its thought!
One man is seen as mortal, one as saint.
Our work it is to know that God has wrought
All good in all: in thought let each one paint
His brother man with halo lasting, bright;
For everywhere shines God's eternal light.

# Selected Articles

["Treatment That Is Prayer"—*The Christian Science Monitor*, Boston, U.S.A., Nov. 15, 1917]

Accompanying the growing appreciation of the effectiveness and availability of Christian Science healing, is an increasingly insistent inquiry as to what is Christian Science treatment, or what are the means through which are accomplished the remarkable results experienced by adherents of this teaching. That Christian Science treatment is prayer, is a frequent answer to this inquiry, and a correct one; but to the inquirer it presents another word that must be defined. Treatment that the world generally relies upon is not related to prayer. Prayer as it is commonly conceived and practiced has not proved an effective means for the treatment of human ills. It is apparent then that the conventional use of either term does not describe Christian Science practice or explain its results.

It is from the standpoint of treatment that most seekers approach Christian Science, but it is from the standpoint of prayer that they come to understand it. So far as the words are differentiated in Science, prayer is the expression of the truth in terms of God, and treatment is the expression of the truth in terms of man. When the scientific unity of God and man is realized, then the synonymity of the words is understood. Since it is fundamental in Science that man cannot be separated from God, the demonstration of this teaching requires that prayer and treatment be understood and applied as synonymous spiritual terms.

It is in terms of prayer more than of treatment that Christian Science is explained in its textbook, "Science and Health with Key to the Scriptures," by Mary Baker Eddy. "Prayer" is the title of the first chapter of this book, and it is marvelous how logically and comprehensively this infinite theme is developed in the brief space of sixteen pages. Any earnest, intelligent study of this chapter will reveal something of the availability and power of spiritual prayer. The reader may ponder it more deeply, and appreciate more of its application, if he remembers, while he reads, that this prayer is the treatment through which Christian Science does the works that approximate the Christlike standard of practical effectiveness in dealing with human ills.

A full statement of this treatment is contained in Chapter XII of Science and Health, and its theme is, "Christian Science Practice." The chapter begins with a repetition of Luke's account of the anointing of Jesus by a woman, who some suppose was Mary Magdalene. The whole action of the woman, as described, was practical, exalted prayer, and the transformation and healing that it brought about show its efficacy as treatment. This woman came to Jesus and, disregarding the condemnation and opposition of the onlookers, poured out her precious ointment, which was conclusive proof of her love of good and her appreciation of it as immediate and sufficient help. Every seeker for spiritual healing has need for the same gratitude and love to overcome the conventions and obstacles that seem to separate him from the Christ, or Truth.

The account of this event in the fourteenth chapter of Mark quotes Jesus to the effect that this act of the woman should be known wherever the gospel is preached. The prophecy is being fulfilled, and it is explicable on the basis that her deed is a type of spiritual prayer.

The treatment that Christ Jesus used in this case is similar enough, both in method and results, to that of his other healing works to give weight to the scientific fact that divine



Digitized by Google

Principle underlies all he did. Accurate statement and demonstration of Principle, then, must be Christian Science, or demonstrable understanding of the theory and practice of Christ's teaching. A requisite of scientific treatment is adherence to the fact that man is spiritual, the idea of God, and, therefore, is perfect, contrary to the human estimate of man. Mrs. Eddy says, on page 476 of Science and Health: "When speaking of God's children, not the children of men, Jesus said, 'The kingdom of God is within you;' that is, Truth and Love reign in the real man, showing that man in God's image is unfallen and eternal. Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." We find an example of such scientific treatment in this gospel story of a magdalen, if we realize that instead of seeing an outcast, which those about him seemed to see, Jesus' spiritual perception beheld the pure likeness of Spirit. The record does not indicate that he undertook to present this fact in words, but his silent realization of it was able, apparently, to reveal to human sense an exalted character instead of a debased one.

The climax of the incident was the Savior's declaration: "Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." This indicates that love is the essence of prayer. The potency of scientific prayer is clearly illustrated in the transformation of Mary Magdalene, which is described in the Bible as the casting out of seven devils. All the works of the Master disclose the utility and dominion of divine Love which, through spiritual understanding, destroys sin, disease, and death as light dispels darkness. Mrs. Eddy repeatedly declares that God is Love, and that it is Love that heals and liberates. On page 113 of her textbook, "Science and Health with Key to the Scriptures," she affirms, "The vital part, the heart and soul of Christian Science, is Love."

Christian Science proves that such unselfish seeking for good as the magdalen's reveals the allness of good and the nothingness of evil. This includes the treatment of all evil, including disease, as Christian Science holds that Jesus treated it, by dismissing it as a mistake, a falsity, without cause or entity from the standpoint of spiritual being, and letting the evidence of evil disappear. The present demonstration of this Science shows that no element of the healing power of Love has been lost. It proves that the opportunity and duty of manifesting an understanding of the presence and power of infinite Love is always at hand, and is as certain now to evoke healing as it was when Jesus dwelt in Bethany.

✧

[Frederick R. Rhodes in *The Halifax* (England) *Courier*]

In a reference to Christian Science a writer mistakenly couples it with several isms, which are then all referred to as "doubtful things." One of the principal definitions of the word "doubtful" is given as "being uncertain;" and no one with even a small knowledge of the teachings and practice of Christian Science could either call it a "doubtful thing," or classify it with spiritualism, theosophy, or fatalism. Mrs. Eddy writes on page 129 of the Christian Science textbook, "Science and Health with Key to the Scriptures," "Animal magnetism, hypnotism, spiritualism, theosophy, agnosticism, pantheism, and infidelity are antagonistic to true being and fatal to its demonstration; and so are some other systems."

Our Master told his followers that the best proof of the efficacy of any teaching concerning true being was a consideration of the fruits which followed that teaching. The indisputable fact that a vast army of men, women, and children scattered all over the civilized world have been brought back from the jaws of a physical death or the mouth of a mental hell, is the best reply to any destructive criticism. It would seem a pity that anyone with the right to adopt such a pseudonym as the critic, should have either the time or the inclination to traduce the teaching of those who, although differing in method, have proved to the world by the "signs following" the success of their earnest efforts on behalf of all mankind. It would be well for the "Son of the Manse" to ponder over the words of the Wayshower for all true Christians, "He that is not against us is for us," uttered upon an occasion when John ventured to criticize the action of one who "followeth not with us."

It seems rather incongruous that, after asserting that "faith in Christ must be cleared of its subtle theological aroma and brought home in a practical and really helpful fashion," our brother should designate as "doubtful" the very channel through which this true consciousness is most assuredly being given to the world.

✧

[Samuel Greenwood in *The Colonist*, Victoria, B. C., Canada]

Christian Science does not deny that sin exists as a human experience, as even a superficial reading of its literature would disclose. The Christian Science movement, with its churches and other activities literally encircling the globe, exists for the sole purpose of helping men to overcome sin. Mrs. Eddy writes (Science and Health, p. 327): "The way to escape the misery of sin is to cease sinning. There is no other way. Sin is the image of the beast to be effaced by the sweat of agony." Also in the tenets of the Christian Science church we read: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts" (Science and Health, p. 497). And again on page 339, "A sinner can receive no encouragement from the fact that Science demonstrates the unreality of evil, for the sinner would make a reality of sin,—would make that real which is unreal, and thus heap up 'wrath against the day of wrath.' He is joining in a conspiracy against himself . . . Only those, who repent of sin and forsake the unreal, can fully understand the unreality of evil."

These quotations, which could be continued indefinitely if space permitted, are sufficient to show on what false grounds our critic assumes to judge Christian Science. According to his philosophy, evil will exist throughout eternity, although we have been taught to believe that God is omnipresent, and that in His "presence is fulness of joy." It is self-evident that the eternal presence of evil would make universal peace eternally impossible. It was Christ Jesus who said of the devil, "There is no truth in him," and he spent his life on earth in making good his statement. Christian Scientists will surely be pardoned for preferring the views of the Founder of Christianity.

The charge that Christian Scientists repudiate the authority of Christ Jesus is rather unfortunate, because it is well known that Christian Science accepts this authority to the fullest extent, even to the literal acceptance of the unreality of evil as given in John 8: 44, and of his teaching that healing the sick is an inseparable part of Christianity. When this speaker accepts the Master's authority as fully as do Christian Scientists, he will have some show of excuse for making comparisons; certainly not before.

The speaker's statement that Christian Science cannot be reconciled with the New Testament means nothing more



Digitized by Google

than that he cannot reconcile it with what the New Testament means to him, which is as far as he can truthfully go, and which is a vastly different proposition. Mrs. Eddy does not say or imply that "the crucifixion was a fraud," as anyone can discover for himself by reading her writings. Jesus submitted to the ordeal of the cross to prove for all mankind and for all time that the man whom God creates cannot die. If such a possibility could exist, if it were ever possible for the image, reflection, of God to sink into sin and death, the perfection and immortality of man would be a myth, and mortals would be left without hope; hence the immense significance to Christian Scientists of the crucifixion and resurrection, in that Jesus' experience demonstrated the inseparability of God and man, which after all is said and done offers the only basis for human salvation. This is the real atonement.



[W. Stuart Booth in *Larimer County Democrat*, Fort Collins, Col.]

Christ Jesus was misunderstood, misrepresented, and maligned, all because his hearers endeavored to judge his absolutely spiritual precepts and practice from a premise of material hypotheses and doctrinal beliefs. Christian Science, which is simply the restatement of primitive Christianity and the renewal of the Christ-healing, is similarly misunderstood and misrepresented to-day, and for exactly the same reason. Paul in writing of this said, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The claim that Christian Science healing is the result of human will power is but an echo of the assertion made two thousand years ago that the healings of the master Christian were by Beelzebub. On page 144 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "Human will-power is not Science. Human will belongs to the so-called material senses, and its use is to be condemned. Willing the sick to recover is not the metaphysical practice of Christian Science, but is sheer animal magnetism. Human will-power may infringe the rights of man. It produces evil continually, and is not a factor in the realism of being. Truth, and not corporeal will, is the divine power which says to disease, 'Peace, be still.'" For Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

The spiritual radicalism of truth expressed by Christian Science has aroused much opposition, but this stirring of human thought has served to prepare the soil for the reception of the truth as taught and practiced in Christian Science. Its wonderful accomplishments in healing and reformation have served to silence much criticism, and honest investigation invariably results in the recognition that through Christian Science the promises of the Bible are capable of present day application rather than mere post-mortem fulfillment.

Jesus and his followers during the first three centuries of the Christian era reformed the sinner and healed the sick by their religion, but those who are now following that worthy example are accounted heretics by some who have endeavored to justify the division of the command to preach the gospel and heal the sick. Christ Jesus, in voicing that dual command as well as the promise, "He that believeth on me, the works that I do shall he do also," attached no time or other limit thereto, for all that he said and did was based on the immutability of God and God's universal, ever operative law of harmony and perfection. Mrs. Eddy has stated this clearly in the Preface to "Science and Health with Key to the Scriptures" (p. xi): "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation."

Christian Science, pointing to its Christly results, replies to its critics in the words of the Bible, "Shew me thy faith without thy works, and I will shew thee my faith by my works," and, "For which of those works do ye stone me?"



## Benevolent Funds of The Mother Church

"You will be interested to learn that the San Francisco churches announced from the desk last Wednesday evening that contributions would be received for the relief of the Halifax sufferers. In response to this announcement $1231.70 was donated by the members of the various congregations. On the Saturday morning following, the committee on publication wired this amount."

"This is the day set apart by our President for national thanksgiving. We are most grateful for the privilege of helping our fellow man, and give thanks to the Father-Mother God for all His tender mercies, blessings, and supply, which has been bountiful. We inclose, as a freewill offering, our 'mite,' to be devoted to the War Relief fund."

"We truly desire once more to express our deep gratitude for the help given us from the American committee. We were touched by so much kindness, especially as the help came just at the moment when we needed it."

"We are so very grateful to all the Christian Science friends for passing on supply to us at such a time. We both found it so difficult in the beginning to get away from the sense of separation and lack of supply, but we held on through the maze of mortal seeming, and after demonstrating far beyond anything I could possibly outline in working out my own problem, I had the pleasure of being at home with my wife and children at the time your splendid supply came through to us, and together we were able to realize how much our dear Leader, Mrs. Eddy, had done for us in establishing a demonstrable religion, thereby proving to all of us the ever presence of divine Love. Words would utterly fail to express how much we owe to all of you dear friends in working so splendidly to assist us in just the right, sensible way, and we humbly, lovingly, simply, acknowledge the great help you are to us, and know that the only way to repay is to love one another with the love wherewith He hath loved us."

"Inclosed please find a money order for five dollars. Kindly use this as you see best, for either the Real Estate fund or the Benevolent Association fund. I have delayed sending a contribution until I could send a larger sum, and I realize that if the Christian Scientists who have only a mite to send had waited as I have done, the fund would not increase very rapidly, so I am taking advantage of the eternal now, as I realize we can put off attending to very necessary things until we forget them entirely."

"It is with gratitude and love to God, whom Christian Science has revealed to me as divine Principle, Love, that I send this little offering to The Christian Science Benevolent Association fund."



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., January 26, 1918

# Editorial

## The Strength of Kindliness

ONE who was a visitor to this continent from another shore, who came and went several times, on one of his visits confessed that the one thing impressive about the free people of the United States was their great kindliness. It is, of course, not strange that in their own land a free people should develop comradeship among themselves, and so be ready with kindness for the stranger, as if accepting him also for a comrade. Kindness is possible always where there is confidence, and confidence is the sure result of gaining a sense of Principle. Moses at the fortieth year of his leadership said, "Ye shall not be afraid of the face of man; for the judgment is God's."

Has not any man capacity for friendship of whom it can be said: "Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous. . . . He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord"? Where better than in free countries may light arise; and where more wonderfully has it arisen, than in the land where Christian Science was discovered and first proclaimed? If the ancient promise to Jacob was that he "shall be in rest, and be quiet, and none shall make him afraid;" and if the word of the Master was, "Let not your heart be troubled, neither let it be afraid," how much more should foglike fear be dispelled where the monotheism of Israel and the saving power of Christianity are united in Christian Science, unfolding Principle and its demonstration. Let fear, the mother of hate, be entirely abolished, and the admonition, "Love as brethren, be pitiful, be courteous," hardly needs to be spoken, because such action will be spontaneous.

A people kind and friendly is also very tolerant. The mind conscious of rectitude is unsuspicious, and to the scheming wicked all this seems weakness; but evildoers should not deceive themselves too easily or too long with such a belief, for freedom implies courage and love means strength. Should there be a refugee coming hither from a land of which it could be said, "Her princes within her are roaring lions; her judges are evening wolves," and should he, because of the new surroundings of geniality and peace, think to raven as a cowardly wolf among sheep, soon he will find that the hand giving the firm clasp in friendship has likewise strength against jaws and claws.

Wherein is this strength? It is not in the mere resistance of evil by evil in its own way of acting, thereby doubling the potency of the evil believed in. It is by drawing strength from Principle that men of right become men of might, and they find strength commensurate with their certainty that God and goodness are one. Kindliness is the expression of assurance that all is well. Mrs. Eddy gives us reassurance when she says (Miscellaneous Writings, p. 113): "Divine Love is our hope, strength, and shield. We have nothing to fear when Love is at the helm of thought, but everything to enjoy on earth and in heaven."

Isaiah said: "Open ye the gates, that the righteous nation which keepeth the truth may enter in. . . . Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." In agreement with this, Mrs. Eddy in her Message "Christian Science versus Pantheism" (p. 14) says: "Pray for the prosperity of our country, and for her victory under arms; that justice, mercy, and peace continue to characterize her government, and that they shall rule all nations."

When a nation will endure the wastage of war, not to make gain for itself, but just that oppression may end in the world, and the world become a better place to live in, then is enacted among nations what occurs in a family when a grown brother protects a younger from injustice, that the little one may have his right to grow up also into manhood. We may quote one more sentence from the Message already referred to: "Great occasion have we to rejoice that our nation, which fed her starving foe,—already murdering her peaceful seamen and destroying millions of her money,—will be as formidable in war as she has been compassionate in peace."

WILLIAM P. MCKENZIE.

## Soldiers and Devoutness

WE are at this time being constantly reminded of our obligations to those on land and sea who are rendering such heroic service in defense of civilization, which in its truer sense means Christianity. It goes without saying that we would none of us shirk in any wise the payment of this debt; hence we need to know how we can best meet it, and as Mrs. Eddy says (Science and Health, p. 1), "No loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds."

Students of Christian Science can never think of the men who are serving the country, whether in camp or on the battlefield, as other than the highest type of men, whose deepest needs and desires are moral and spiritual, in brief, as our brothers. If any who accept the gospel teachings question this statement they may recall Matthew's account of the centurion who came to Jesus and asked him to heal his servant who was desperately ill. We are told that when Jesus offered to go with him, the centurion spoke of his own unworthiness to have the Master enter his home, but he did not stop at this, for he added, "Speak the word only, and my servant shall be healed." We read that Jesus marveled and said to those about him, "I have not found so great faith, no, not in Israel." Nor is this all, for we are told that at Jesus' crucifixion, the centurion who stood by the cross said, "Truly this was the Son of God,"—a remarkable confession when we remember that it took Simon Peter long association with Jesus to reach this conviction and to voice his recognition of the truth it declares.

From a careful study of the book of Acts we find that Peter and also Paul brought the Christ-teaching to a number of soldiers. In the tenth chapter we read of a centurion stationed at Cæsarea and belonging to the Italian band: "A devout man, and one that feared God with all his house." We read that, in seeking further illumination from the Mind that governs the universe, he was led to send for the apostle Peter, who was then at Joppa, and his two household servants who were sent to Peter were accompanied by "a devout soldier." In this chapter we read of Peter's missionary work in Cæsarea, and here we find his inspired declaration that "God is no respecter of persons." This was followed by testimony concerning the healing work of Christ Jesus, and



Digitized by Google

we need not wonder at that which follows, namely, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word."

Later, Paul was sent as a prisoner to Cæsarea and lived in the garrison for about two years, carrying forward the missionary work which had been begun by Peter, and preparing the men with whom he was associated for becoming soldiers of Christ, and ready to carry the word of Truth to all parts of the world. When Paul appealed against the injustice which had kept him so long a prisoner although uncondemned, he was sent for trial to Rome in charge of another centurion named Julius, and while we do not read that this man was converted to Christianity, yet it is good to be told that he "courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself."

It is thrilling to read of that voyage which ended in shipwreck, but in spite of this, through Paul's prayers, not one life was lost, and during their enforced stay at the island of Melita, Paul resumed his healing work, which brought supplies to himself and those with him for their further journey to Rome. Here we find that Paul was again closely associated with soldiers, and although he lived in his own hired house and was at liberty to see those who wished to talk with him he was closely guarded by soldiers from Nero's household. As those men were changed from time to time, they carried with them to the palace the Christ-teaching, and doubtless did wonders in helping to establish Christianity throughout Europe.

History has little that is good to tell us concerning the imperial household, much indeed that is too terrible to write about, but in spite of mortal belief with all its deadly tendencies we find that Truth was doing its mighty work there through the soldiers who had been with Paul. At the close of his epistle to the Philippians we find this astonishing statement: "All the saints salute you, chiefly they that are of Cæsar's [Nero's] household." From this we learn that even there the fruits of Spirit were springing up and replacing the "murders, drunkenness, revellings, and such like," which characterized the paganism of that day, with the "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," which characterize man as God made him and as God knows him, whether he be on the human plane soldier or civilian. We cannot too often recall our revered Leader's words in her Communion Message to The Mother Church in 1898 (Christian Science versus Pantheism, p. 14): "In your peaceful homes remember our brave soldiers, whether in camp or in battle. Oh, may their love of country, and their faithful service thereof, be unto them life-preservers! May the divine Love succor and protect them."

ANNIE M. KNOTT.

## Perfect Peace

THE conscientious onlooker viewing the world's war asks himself the question, What can I do to help establish peace? The old saying worn threadbare by tradition, "Charity begins at home," can be promptly applied to the answer of his question. What of his own state of mind? What of his motives and methods? In order to learn the meaning of perfect peace it is necessary to possess the Mother love within as well as the Father power. By tireless thoughtfulness for others, by ever readiness to help the race, by leaving self behind in being reborn, and healing the mind of sin by applying the divine Mind, true service to humanity can be established upon the right basis.

The atmosphere of war should force the righteous through a baptism of fire to establish the right ideas which heal hate, tyranny, and greed, and thus pave the way for perfect peace. Turning to God and learning of Him will eventually bring this desired boon; as Isaiah says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Parents, relatives, and friends look upon their beloved ones going off to war with a sad pride and unconscious shock of fear if there are no spiritual ideas leading thought to God. The uncertainty of the future seems to make war more real to them. Christian Science at such an hour leaves the problem in God's loving protection, assuring those who are left behind that their mental work daily given will act as the armor of heaven to their dear ones at the front; and that the experiences of the latter can be made to work out better characters through the test of courage and endurance.

Real religion grows all the stronger by use. Mere church-going and formal prayers, without spiritual living, mock the peace of God. Perfect peace is God-made and God-given. This fact when understood by mankind will some day balance the world, but at present the crust of world traditions and world power is breaking with the explosions of evil. Let there be no panic when the evil-minded send forth their propaganda of fear; rather let there be a quiet trust in God which will reassure the timid. Let fatalism fall amid the débris of creed and dogma; for circumstances call for a live religion, demonstrable by deeds of healing. Perfect peace implies perfect unity. Mrs. Eddy writes on page 22 of "Pulpit and Press": "When the doctrinal barriers between the churches are broken, and the bonds of peace are cemented by spiritual understanding and Love, there will be unity of spirit, and the healing power of Christ will prevail. Then shall Zion have put on her most beautiful garments, and her waste places budded and blossomed as the rose."

Blind chance cannot follow the Christian soldier. Perils by land and sea are not dependent upon bad luck. Man is really always under a lucky star, the star of his true being, the light of God. There is no haphazard manner of living. The outline of life is God-created and patterned after Himself. Man has the power of God to fulfill the Scriptures by loving his brother as himself and resisting the devil. The divine purpose cannot be thwarted by any evil circumstances, for God clears the way for good results. Mrs. Eddy's writings open to all mankind the understanding of real peace and love, and those who live by her teachings need hold no anxiety over the absent ones, since they have learned by true prayer to establish perfect peace within and without. God is then recognized to be Father-Mother of His own, and the Scripture is fulfilled, "For he shall give his angels charge over thee, to keep thee in all thy ways."

Yes, there is real and perfect peace. The "secret place of the most High" is the abiding place of this peace. Real peace cannot be found in secret places where matter dwells, for material, mortal elements produce discord, and real peace is mental. Many human efforts have endeavored in vain to find a habitation for peace. Hermits who betake themselves out of the material world in the hope of finding peace often acquire an unrest which finds vent in a souring of their dispositions and keeps off the loving-kindnesses of people. Nor can real peace be created by political strategy. The camouflage of a human invention of peace only plunges the evil-minded deeper into the abyss of mental darkness, because they assume that their deceits have been successful. Perfect peace must be founded upon Principle. In the quiet sanctuary of spiritual understanding, in the sublime, eternal bliss of God's love, dwells the dove of peace, and there live the pure-minded who are filled with Christ's fellowship.

WILLIAM D. MCCRACKAN.



Digitized by Google

## Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names and present complete mail address of all officers and men in the military, naval, or aero service of the United States and of its allies, who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Boston, U.S.A.

✧ ✧ ✧

# Among the Churches

## Current Notes

SANTA BARBARA, CAL.—Plans and specifications for the new edifice of First Church of Christ, Scientist, will be completed, it is expected, within the next week or ten days [Dec. 20]. During the past few years the congregation has been growing very steadily, until to-day the Christian Science church represents one of the large denominations of the city. The growth of the Sunday school has been particularly gratifying, and to provide both a substantial and an adequate auditorium and Sunday school quarters the new church building is being planned.

It will occupy the site of the present structure, which will be moved to the back of the lot. While no authoritative statement has been made as to the probable cost, it is expected the new edifice will represent an outlay of between thirty thousand and fifty thousand dollars.

*Santa Barbara News.*

NEW HAVEN, CONN.—The dedication services of First Church of Christ, Scientist, were held November 25. It was a day of joy and thanksgiving to all those who had worked and waited for this event. As an expression of gratitude, the total collections of the day are to be given to the War Relief fund of The Mother Church.

The land was purchased in March, 1907, and on January 28, 1910, ground was broken for the new edifice. Provision was made for a seating capacity of six hundred and fifty, and eight months later, on September 11, 1910, the opening services were held.

GREAT LAKES, ILL.—Christian Science services are being held at the United States Naval Training Station at Great Lakes every Sunday morning. In the neighborhood of eighteen thousand young men are quartered in the various camps. Three near-by Christian Science churches, at Waukegan, Wilmette, and Evanston, alternate in conducting the services, which are held at ten o'clock Sunday mornings in Room 3 of Instruction Hall.

✧ ✧ ✧

# The Lectures

BOSTON, MASS. (The Mother Church).—William W. Porter, lecturer; introduced by Bicknell Young, who said in part:—

In this hour of human history, when the chaff is being sifted, and will undoubtedly through the unspeakably trying experiences of the times be more and more sifted from the true grain of individual and national character, Christian Science, a demonstrable, scientific religion, based upon the divine Principle of being, stands manifesting the calmness and strength that ever appertain to pure Christianity. From the fields, shops, mines, and shipyards, where the demands are such that men and women must show the greatest industry and energy; from the ships and trenches where boundless fortitude and courage are demanded of the soldiers and sailors, come a constantly increasing flood of testimonials gratefully acknowledging added ability and strength gained by many of these men and women through demonstrating Christianity, rather than merely believing in it.

That Christian Science heals diseases which have formerly been considered incurable is no longer an open question, but this is not all of its beneficent mission. It binds up the broken-hearted, and so from the home and fireside, among all classes of society, may be heard the ever ascending and ever increasing song of thanksgiving for Christian Science and all the blessings of its comforting assurance, especially given to those who are called upon to part with father, son, or brother answering the call of patriotism and duty.

Naturally people are asking more and more to be correctly informed as to this Science of Christianity which is doing so much in a practical Christian way to meet the great needs of the hour. There is no more intimate and satisfactory way to learn what is true about Christian Science and something of what it teaches and demonstrates than to attend and attentively follow a Christian Science lecture. Thereby one may hear of the divine Principle and rule which constituted the mighty power that Jesus exercised over sin and disease and death, so that the way of health and safety, proved abundantly in his career and promised to all mankind in every age, is no longer a hidden secret. Those who are seeking this way will here learn how to find it, and those who have already entered upon it will be sustained and strengthened.—*The Christian Science Monitor.*

ALHAMBRA, CAL. (First Church).—John Sidney Braithwaite, lecturer; introduced by Mrs. Margaret W. Dyer, who said in part:—

Never since history began has the world been in greater need of salvation, never has man been in greater need of a knowledge of God, than to-day. There are many, many thousands who have testified that Christian Science has given them an understanding of God that has healed them and others of fear, discouragement, poverty, sickness, and sin. We do not doubt that it was the truth which Christ Jesus gave to the world; because he did the "works,"—he gave proof that what he knew about God opened the eyes of the blind, cleansed the lepers, and raised the dead. To-day Christian Science is demonstrating to a weary and sin-burdened world that it is the truth, the Christ, the knowledge of God which regenerates and heals; that it is the way of salvation and peace.

SEBASTOPOL, CAL. (Society).—Prof. Hermann S. Hering, lecturer; introduced by Peter V. Ross, who said in part:—

A great change is coming over religious thought in these days. In times past people saw in Christianity little more than a means for attaining happiness in a world to come. To-day people begin to see that Christianity, when scientifically understood, affords on this plane of existence a remedy for the ills and difficulties which make up so large a part of human experience.

In former times it was supposed that the process whereby Christ Jesus healed the sick and performed other



Digitized by Google

wonderful works was shrouded in mystery and past finding out. Now it is being revealed that that process was based upon a science which can be understood and applied in this age as certainly as when the Master mingled with mortals among the hills of Galilee or walked with them along the streets of Jerusalem. There is nothing strange in this revelation, for did not Jesus himself say that those who believed or understood him could do what he did? Mrs. Eddy took this promise seriously, turned to the Bible to discover the science which the Master practiced, and having discovered it, presented it to the world in such a way that all who choose to investigate may understand.

HARVEY, ILL. (Society).—Virgil O. Strickler, lecturer; introduced by the Rev. Mr. Hammond, who said in part:—

We have gathered here from a desire to receive light on the subject of Christian Science. We sometimes conceive the thought that we know a great deal on a great many subjects; and it is only when we enter into a study of the movement of our day that we begin to realize how ignorant we are. Unfortunately we are but children of habit, not only habits of action, but habits of thought. We are children with sect ideas and petty prejudices, and are willing to accept of our knowledge second hand. We oftentimes close our minds because of our preconceptions of the things that have come to us, without looking into these questions for ourselves.

If our ideas are false, the sooner we are rid of them the better. If we are in possession of the truth we need not be afraid of any light which may be brought upon the theories that we hold.—*The Harvey Tribune.*

CAMBRIDGE, MASS. (Harvard Society).—Paul Stark Seeley, lecturer; introduced by Bliss Knapp, who said in part:—

As university men, and especially Harvard men, you will concede more and more the demands of truth. Indeed, the word truth has been emblazoned on the Harvard shield to be raised as the standard of Harvard thinking. Those of you who are students in this great university, are searching out the meaning of the word truth. Following the line of least resistance, and influenced largely by the thought of the world, you may be inclined to think of matter as the basis of truth. Your search after truth, therefore, may lead you to confine the scope of your activities to the realm of matter.

We learn in Christian Science that absolute Truth is essentially mental. Speaking of that unchangeable Mind which is absolute Truth, Job once declared, "He is in one mind," and Moses declared of God that He is "a God of truth and without iniquity, just and right is he." Starting from the viewpoint of absolute Truth, Mrs. Eddy presented a pure Science that admits of no approximation, a Science which corrects the errors of every human problem, establishing the truth about health and purity and life.

*Cambridge Tribune.*

BROOKLYN, N. Y. (First Church).—Charles I. Ohrenstein, lecturer; introduced by Joseph M. Thomas, who said in part:—

Never before in the history of the world has there been a greater need for spiritual understanding in the affairs of men and nations than at this particular time,—an understanding of God that lifts thought above the clamor of these trying times and establishes in consciousness the true brotherhood of man. This better understanding of God and man has been given to us, in a measure, through the study of Christian Science, and we rejoice that with it we can pray with a greater fervency than ever before and with a greater assurance that our prayers will be answered. This larger understanding of God and man is not the exclusive property of a certain favored people, but is, through the revelation of Christian Science, available here and everywhere for all mankind.

On page 113 of the Christian Science textbook, "Science and Health with Key to the Scriptures" Mrs. Eddy has written, "The vital part, the heart and soul of Christian Science, is Love;" and on page 13 of the same book she says, "Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, 'Ho, every one that thirsteth, come ye to the waters.' " Therefore Christian Science, which emphasizes love for God and man, is impartial and universal in its application to the needs of men.



## Lectures to be Delivered

**By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.**

ARKANSAS—Hot Springs: Princess Theater, 3:30 p.m., Feb. 3.

CALIFORNIA—Fullerton: Fullerton Union High School Auditorium, 8 p.m., Feb. 1.
Huntington Park: Church Edifice, Irvington and Rugby Avenues, 8 p.m., Feb. 7.
Oakland (Second Church): Church Edifice, Thirty-fourth and Elm Streets, 3 p.m., Feb. 3, and 8 p.m., Feb. 4.
Pacific Grove: Pacific Grove Hotel, 8 p.m., Feb. 5.
Santa Monica: Santa Monica Bay Women's Club, 8 p.m., Jan. 31.

COLORADO—Denver (Fourth Church): Denver City Auditorium, 8 p.m., Feb. 4 and 5.

CONNECTICUT—Waterbury: Temple Hall, West Main Street, 3:30 p.m., Feb. 3.

ILLINOIS—Brookfield (auspices La Grange and Riverside): Strand Theater, 7:45 p.m., Feb. 7.
Cairo: Kimmel Theater, 8 p.m., Feb. 5.
Granite City: Masonic Temple, Twentieth and C Streets, 3 p.m., Feb. 3.
Peoria (Second Church): Church Edifice, 129 Barker Avenue, 2:45 and 4:45 p.m. (note change), Jan. 27.

IOWA—Davenport: Church Edifice, Kirkwood Boulevard and Grand Avenue, 3 p.m., Feb. 3, and 8 p.m., Feb. 4.

MASSACHUSETTS—Holyoke: City Hall, 8 p.m., Feb. 1.
Lexington: Town Hall, 3:30 p.m., Feb. 3.
Lowell (Society): Colonial Hall, 23 Palmer Street, 8 p.m Jan. 31.
Taunton: Odd Fellows Hall, 3:30 p.m., Feb. 3.
Winthrop: Winthrop Theater, 3:30 p.m., Feb. 3.

MICHIGAN—Flint: Masonic Temple, 3 p.m., Feb. 3.

MISSISSIPPI—Tupelo: Comus Theater, 3 p.m., Feb. 10.

MISSOURI—Kansas City (First Church): Church Edifice, Ninth Street and Forest Avenue, 8 p.m., Feb. 2.
Kansas City (Third Church): Church Edifice, Fortieth and Walnut Streets, 8 p.m., Jan. 31.
Kansas City (Second Church): Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., Feb. 1.
St. Louis (Fourth Church): Church Edifice, 5569 Page Boulevard, 8 p.m., Feb. 5.
St. Louis (Sixth Church): Mount Moriah Masonic Temple, 8 p.m., Feb. 4.

NEBRASKA—Chadron: Pace Theater, 8 p.m., Feb. 1.

NEW JERSEY—Orange: Church Edifice, Cleveland Street, 8:15 p.m., Feb. 5.

NEW YORK—Spring Valley: Amity Theater, 8:15 p.m., Feb. 4.
Syracuse: Empire Theater, 4 p.m., Jan. 27.

RHODE ISLAND—Pawtucket (auspices Providence): Y. M. C. A. Hall, 8 p.m., Feb. 1.
Providence: Church Edifice, Prospect and Meeting Streets, 8 p.m., Feb. 2.



Digitized by Google

# Testimonies of Healing

Our hearts are full of gratitude to God as we write of the wonderful protection that our youngest son, five years old, experienced recently. When dinner time came, the boy did not appear, but no fear was felt for his safety until the meal was over and we started a search for him. By four o'clock that afternoon there were a number engaged in trying to locate our boy and his playmate, when one of the men happened to remember that he had seen the two boys playing near a cave in a sand bank close to the other boy's home. Two or three of the men hastened to the bank and found that a large overhanging shelf of clay and sand had given way. Shovels were secured, and after digging a short time our boy's hand was uncovered and he was taken out. He was able to answer when spoken to. The other little boy was uncovered a few minutes later, but he had passed on. His family know nothing of Christian Science.

Our boy was carried home, and the first thing we asked him was to declare that God was his Life, and a few other statements of truth, as taught in Christian Science, and he replied that he had said a lot of truth while he was in that hole. While he was sore and bruised for a day or two, he was able to eat his meals the next day, and was not long in fully recovering from his experience. The *Sanders County Ledger*, on September 20, had a lengthy account of the accident, in which was this comment: "That both little lives were not taken is considered little short of a miracle and is the cause of deepest gratitude on the part of parents and friends of the boy who escaped." The wonder of the community is how he could be completely covered for a period of about five hours and live through it all, but as Mrs. Eddy says in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 215), "Whatever is governed by God, is never for an instant deprived of the light and might of intelligence and Life."

We are thankful to God for the truth as taught in Christian Science, and to Mrs. Eddy, the Discoverer and Founder of this practical religion, which is able to heal and save to the uttermost.

Mr. and Mrs. Dwight Near, Thompson Falls, Mont.



In gratitude for Christian Science and what it has done for me I should like to write some words of thanks. I was brought up in the evangelical reformed religion, which is held to be based strictly on the Bible, but I found its teaching contradictory and there seemed no logic in all our human existence. From childhood I suffered from many diseases, and being like one without hope in this world, I thought the best thing for me would be to die. I, however, began to seek for the truth in books and in other religious congregations.

In this state of mind, I found Christian Science in the beginning of 1910. I can never describe or forget the wonderful illumination which came to me with the revelation of Truth. The scientific comprehension of God as Love enraptured my sense with overwhelming bliss. I felt myself in a consciousness of heaven, here and now, in which is no sin, disease, nor death. Then this light of spiritual understanding began to destroy the shadows of sick beliefs, and I was healed of a stomach trouble which had distressed me with its pains half my life. I was also cured of anæmia, neuralgia, and other ailments. These "signs following" were indeed cause for rejoicing, but what made me most happy was the recognition of having a life purpose as God's own child and to know how to love my neighbor as myself.

After about two years the stomach trouble returned as a result of fear because of my changed manner of living. I worked very hard as taught by Christian Science, and with the realization of divine Mind in which all action is harmonious and good, the trouble disappeared in fifteen days. Now I do not even catch cold, and when discord seems to appear, harmony rules in a short time through the application of divine law, the law of Life, Truth, and Love.

I am truly grateful for Christian Science, for all Mrs. Eddy's books, the periodicals, and all else in connection with it. The Christian Science literature is to me an inexhaustible source of joy and exaltation, thanks to the busy workers in Boston.

Miss Anna Katharine Leuzinger, Petrograd, Russia.



Though interested in Christian Science only two years, I feel that I have sadly procrastinated in not sending to the field my acknowledgment of a few of my blessings at least, for it would take too much space to enumerate all those which have come to me since I turned to Truth for help. The dear friend who first brought the subject to my attention was so determined I should know its real meaning that although I scoffed at the idea of help from such a source, eventually, through the very great kindness of an absent practitioner, I was gently led to see the allness of God and that nothing is impossible with Him. In a few weeks' treatment I was entirely healed of nervous exhaustion from which I had suffered for ten years, having had, during that time, seven doctors in consultation, none of whom was able to give me any relief.

While I was being treated by the practitioner for a sense of lack, having faced many material losses in the past two years, I was also overjoyed to find I had no more need for glasses, which I had been compelled to wear for twenty-three years. When in California four years ago I had been forced to consult a specialist, who informed me that my eyes were in such a condition I would never be able to take off glasses except upon retiring at night, which seemed all too true, for I many times tried going without them, only to suffer intensely for hours afterward. He also said I would require to have the lenses changed every two years. Instead of all this I am able to sew all day long, and use my eyes in any and every way necessary.

For these healings I shall never cease to be grateful, though the spiritual uplift and right concept of God far exceed all other blessings and give strength and courage to meet the daily requirements. My gratitude goes out to our wonderful Leader, who labored so long and patiently that all suffering humanity should know the truth that frees from all discords and gives us a brighter, healthier, and happier outlook on life.

Mrs. Emily L. McVittie, Victoria, B. C., Canada.



"God is love; and he that dwelleth in love dwelleth in God, and God in him." The foregoing statement from the first epistle of John was to me for many years a meaningless though well-sounding phrase, without any possibility of practical application. It seemed impossible to dwell in love while being cognizant of the many forms of discord which sooner or later threaten every human being. Many other Scriptural phrases from Genesis to Revelation were relegated to the class of humanly useless expressions, until finally the Bible seemed a self-contradictory, mystifying record of inconsistencies, and therefore of no practical use,



Digitized by Google

other than possibly to support a blind faith in a far-off God. The temptation to abandon all belief in God was not entertained; I chose rather to continue my search for a God whom I could conscientiously worship as omnipotent, omnipresent, and omniscient, yet who was not the author of the suffering which seemed to abound everywhere.

I had heard of Christian Science some eight years prior to this, but being much prejudiced, I gathered from the first discussion of the subject with a non-Scientist that it was merely another ism based wholly on mental science and arbitrarily linked to the operations of God. Nevertheless, the feature of healing, which I did not doubt, impressed me as worthy of consideration, and I concluded that later on I might look into the subject for the purpose of securing information only, in connection with my interest in the general subject of psychology.

Time went on without any further thought being given the matter, until I found myself harboring all sorts of beliefs which led to sin and sickness, and clinging to habits which threatened to disrupt my home and business life, without any definite means of relief. At this point I became much impressed with the eighth chapter of Romans, and this, together with the record of the healing works performed by Jesus, caused me to look into Christian Science. I was in a very unsettled condition of thought, when, during a luncheon period of one hour, I visited a Christian Science reading room, but on returning to my office I realized that I had seen the light—that I had found God; a God who is Love, and in whom "is no darkness at all," a God who is of "purer eyes than to behold evil" and cannot "look on iniquity."

I visited the reading room regularly and soon purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Before reading it half through, I discarded glasses which had been worn for about six years, under the belief, based on a specialist's diagnosis, that I could never get along without them. The Bible had by this time become a treasure house where an inexhaustible supply of spiritual food was to be found. The book of mystery had become one of spiritual guidance, leading me into an active understanding of the allness of God as Spirit. My earnest seeking had resulted in finding the "pearl of great price," and there was cause for much rejoicing, but the letter more than the spirit was unconsciously emphasized in my affairs, and, not using the "talent," I suddenly found myself almost completely enveloped by a dark and surging sea with but a gleam of light to give me hope.

Neurasthenia, accompanied by severe self-condemnation, presented a gigantic problem, and for a time the struggle appeared to be hopeless, but with the assistance of practitioners and by clinging steadfastly to the "Rock of Ages," I was gradually lifted from the depths into the light of day. With Paul I can now say that I rejoice in tribulation, for through this wilderness experience I have gained such an understanding of God as will sustain me in all things, regardless of how dark and threatening the storm of human belief may appear. I know that I have experienced that transformation referred to by Paul when he said, "Be ye transformed by the renewing of your mind," and the spiritual uplift is beyond description. Periodical headaches, believed to be hereditary; serious stomach trouble; chronic bowel disorder; nervousness, with all its attendant forms of impatience toward my family and my business associates; influenza, colds, and inflammation, all have been overcome, while business difficulties and other problems have been solved, through the application of the knowledge obtained in reading the Bible and the Christian Science textbook.

My wife has become an earnest student of Christian Science, and she also has experienced many beautiful healings during the three years in which we as a family have relied solely on the great Physician, Christ, Truth. Our two children have been wonderfully healed and protected, and today I am grateful beyond words for the new home atmosphere, for the interpretation of the words of our Master, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you," and for the joyous liberty in the truth, attendant upon the acceptance of the loving invitation, "Let this mind be in you, which was also in Christ Jesus."—ARTHUR J. PERROW, Westfield, N. J.

I am very glad to confirm my husband's statement of his healing. He has truly "put off the old man with his deeds" and has "put on the new man, which is renewed in knowledge after the image of him that created him." The acceptance of divine Truth as the healing power and only source of strength and comfort has made our home full of joy and peace. I am daily more grateful for my understanding of the Christ, Truth.—MRS. GLADYS M. PERROW.



The greatest blessing that has come into my life is Christian Science. I have had many blessings and feel very grateful for them, but my gratitude for this truth knows no bounds, and words can never express it. I turned to this teaching because I was weary and worn and sad. Such a condition of mind was in need of healing, and I found it in reading Mrs. Eddy's book "Science and Health with Key to the Scriptures." The world to me had long been a huge puzzle. All its sorrow and sin and sickness I could not unravel. I thought if I could only die it would all be explained to me, and longed earnestly for that day. Christian Science has shown me that Life alone can explain life with its many problems. What a relief that has been to me only those who have been helped through this healing truth can understand fully. It came as a great revelation to me that my life "is hid with Christ in God," and is not in the flesh. That startled me out of my dream of life in matter and made me study deeply the things of God. I soon saw that the human mind with all its stupid beliefs had to be regenerated and I had to grow into the Mind that was in Christ Jesus. That, I find, is the work of eternity, and a work of joy as one experiences the peace which the world cannot give and the world cannot take away. To God I owe endless gratitude for the wonderful revelation of the truth given to this age through Mrs. Eddy's teachings. My daily prayer is that I may be used to help others as I have been helped.

MRS. GEORGE D. INNES, Rusholme, Manchester, England.



Eighteen years ago Christian Science came to me. One doctor had said that an operation might benefit me, while another said he could do nothing more for me and gave me no hope; but right here Christian Science intervened, and I was healed of nervous prostration, also of a spinal trouble which was very painful, besides many other disorders. I was out of bed the first day after treatment, although I had been confined to it for six weeks. I would indeed be hard-hearted if I were not thankful to God for this freedom, and grateful to our beloved Leader for showing us how to know the truth and be free. Before coming into Christian Science I was always sick, never knowing a well day. Now friends and neighbors marvel at the amount of work I do.



Digitized by Google

I am so grateful for what our literature is doing; it certainly is one of our greatest preachers, for the gospel to a great extent is being sent forth through it. It is such a relief to take up a copy of one of our periodicals and know that everything printed therein is good and is true. The peace and comfort that Christian Science has brought to me cannot be written on paper, but, as our dear Leader says, we must let our lives attest our sincerity.

MRS. OLIVE M. BRUNER, Elmira, N. Y.

✧

We are told that "man's extremity is God's opportunity." I was to undergo an operation, but a week before the date fixed for it a neighbor handed me a copy of the *Herold*, with the remark that possibly I might find something in it that would comfort me. I read with great astonishment the testimonies of healing, and there was one which referred to a case similar to mine. I said to my neighbor I knew I would be healed because I had confidence in God. The next day I went to a Christian Science practitioner whose name was found in the *Herold*. Treatment was lovingly given me, and I cannot express in words the awakening to life which I experienced. After seven treatments I was completely healed of bowel disorder for which I had doctored two and a half years and which had caused me a great deal of suffering, also of acute stomach trouble, liver complaint, hemorrhoids, and nervousness.

My husband and my child too have experienced wonderful healings. Through the little understanding I have of Christian Science and my great confidence in our Father-Mother God my child was healed of an attack of paralysis in an hour and a half. I must add that the ninety-first psalm has been a great help to me. In it we read: "His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night . . . nor for the pestilence that walketh in darkness. . . . A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Where can error or pestilence find room when God, good, fills all space! My realization of the truth of these words was so clear that all symptoms of the disease vanished into their nothingness. The light of Truth shone around us. At another time my husband complained of a strain in his side. We took the Bible and "Science and Health with Key to the Scriptures" and together went through a lesson outlined in the Christian Science *Quarterly*, and when we had finished, my husband was healed.

I could write of many more blessings. The illumination of the Christ-teaching and the understanding of God are the true friends and the wealth of mankind. They mean our daily supply. I am deeply grateful to God and my fellow men who have helped me to search the deep things of God. I am also very thankful for our daily paper; in fact for all the Christian Science literature. It is very edifying. I acknowledge the great love of our revered Leader, Mrs. Eddy, who has enabled us to do good through the power of divine Truth, and am happy to have been accepted as a member of Third Church of Christ, Scientist, Philadelphia.

MRS. ELISABETH LAUMER, Philadelphia, Pa.

✧

I would like to give testimony through the *Sentinel* of the good that Christian Science has brought to me after many years of suffering. After undergoing three operations with the hope that I would be made well,—the doctors having all said I should be a new woman,—I did not seem any better, although I continued to have medical treatment for months after the last operation. One day the kind doctor said he would like to have me go to another specialist, but on my way home from his office I met a friend who asked me why I did not try Christian Science. At first I refused to listen, but she was so loving that I said I would try anything that would do me any good so as not to have to go to another doctor. I had lost all faith in everybody and everything, and also believed that God brought disease and suffering. My talk with a Christian Science practitioner convinced me that I was wrong in thinking as I did, and I promised to do differently. I gave up all medicine, and from that day began to feel better, to see everybody and everything in a different light. I can look back over the last three and a half years and know that most of my troubles had been brought on from worry.

I am thankful to God for the love and happiness that have come to me through Christian Science, also grateful to Mrs. Eddy for this wonderful healing truth.

MRS. MARGARET J. WESTWOOD, Waltham, Mass.

✧

Often have I wanted to relate the benefits derived from the study of Christian Science, and tell of the peace and contentment that have come to me through its influence; but I have hesitated, as there has been no special physical healing in my case, although many minor troubles have disappeared. I once heard some one say that every healing in Christian Science is wonderful, that through it we have touched the hem of Christ's garment and consequently have drawn nearer God.

On looking back some eight or nine years, I realize that my whole life has been changed; it has truly been regenerated. After all, it is the little things that go to make up one's individual experience, and it is this day-by-day overcoming and fulfilling which mean so much to the student of Christian Science. It is putting off the old man and putting on the new for which he is patiently working. My outlook on life has become enlarged and enlightened; much fear, worry, and doubt have disappeared, and I know that with increased spiritual understanding I shall grow into a yet higher sense of life and usefulness.

Christian Science appealed to me from the first, although I had been very well satisfied with the religious faith of my childhood; the first chapter, on Prayer, in "Science and Health with Key to the Scriptures" almost convinced me. I had never given the deeper questions of life much thought, but the first few pages of this book far surpassed anything I had ever read or heard about God, and it seemed to me that this was indeed the only way to worship and honor our heavenly Father. I therefore kept on reading, although there was much I did not understand, and at times I doubted whether one could live such a beautiful and trustful life. I remember being greatly disturbed shortly afterward; time-honored beliefs were slipping away, and I experienced a sense of helplessness. It seemed as if this book was turning things upside down; and so it was. The teachings of the past were being reversed, lifted from the material to the spiritual; my little world was being shaken, and the words of one of the prophets clearly came to me, "I will overturn, overturn, overturn, . . . until he come whose right it is." After that there was no more doubt; I knew this was the truth, and began to look forward to the time when I too could call myself a Christian Scientist, little realizing then all that the name includes. There have been trials as well as rejoicings along the way, but there has remained one comforting thought, that I was growing nearer God, and at least trying to follow in the way of Christ Jesus.



Digitized by Google

I feel deeply grateful for the life of our Leader, Mrs. Eddy, who so lived and loved that we might again have this new-old truth; for her wisdom and clear foresight in leading the way for all those who would follow; but our appreciation of her life work can best be expressed in deeds, in active and watchful service.

I am also grateful to the faithful staff of workers who so well provide for our periodicals, meeting the needs of those who far and near are desirous of knowing more of the truth. The *Sentinel* and the *Journal* have often come with a message of light when nothing else had met the need. The testimonies have proved most helpful; indeed, my own troubles have often disappeared while rejoicing with another in his victory over some phase of error.

The *Monitor* with its clear, clean, and cheerful pages is ever welcome. This paper has been a veritable education to me; it has broadened the mental horizon and truly interested me in the affairs of the world, whereas before I was so wrapped up in my own self and surroundings, and in a false sense of patriotism, that what our brothers were accomplishing on "the other side" interested me little. Now I know that all progress and enlightenment the world over is God working in the midst of us; and as Mrs. Eddy has written (Science and Health, p. 256), "Progress takes off human shackles."

Sometimes when we allow our thoughts to dwell on the strife and contention among mortals, and think of the great cleansing work to be done, we may lose heart, but only for a moment, for our Leader has well provided for any such discouraging thoughts; her writings are full of encouragement and admonition. My heart is full of love and gratitude for this blessed truth; it is truly the fountain of living waters of which all may drink and be satisfied.

Mrs. Susan B. Grant, Ancon, Canal Zone.

✧

Mrs. Eddy defines angels as "God's thoughts passing to man" (Science and Health, p. 581). This was beautifully proven to me some time ago. In the house where I lived two persons passed on with influenza. This gave me much concern, with the consequent result that I was seized with the same symptoms, and although I worked diligently for a week, as we are taught to do in Christian Science, the condition seemed to get worse, so it was deemed advisable to call for help from a practitioner. I was attending to my regular duties the best I could under the circumstances, but was so ill that I told the practitioner I would have to go home and go to bed. She, however, assured me that this was not necessary, that whatever my duties were I was about my Father's business, and with this assurance I again resumed work. Within an hour the thought came to me, "He sent his word, and healed them." Needless to say, I was better in a short time, and in two days was perfectly healed.

This experience meant very much indeed to me. It made me realize more fully the ever presence of God and His constant care and protection, regardless of the seemingly insurmountable difficulties which present themselves in our daily lives. Christian Science is the greatest thing that ever came into my life, and words are inadequate to express my gratitude to our beloved Leader, Mary Baker Eddy, the Discoverer of this wonderful truth and Founder of this great movement.—M. J. McWilliams, Baltimore, Md.

✧

It is with a deep sense of gratitude for what Christian Science has done for me during the past few years that I send my testimony. When Christian Science found me I was in the depths of despair. We moved into quarters at Fort Wayne, Indiana, and there I found a copy of the *Sentinel* and also of the *Journal*. What I read in them was a revelation to me and gave me hope. I went to see a practitioner, and through her patient and untiring efforts many discordant conditions have been overcome for me.

I am grateful for this healing and for our textbook, which is certainly a "Key to the Scriptures." Before taking up the study of Science and Health I never even read the Bible, but now it is studied every day. My daily prayer is that I may be able to help others as I have been helped along the way.

Mrs. Jessie Hough Rucker, Fort Snelling, Minn.

✧

Twenty-one years ago the Christ, Truth, was brought to my consciousness, and as a result these have been years of peace and contentment, and life has been worth living. I am indeed thankful to God that I live in this period in which the truth given to the world by our revered Leader, Mrs. Eddy, is now so widely known. For eight years prior to coming into Christian Science I suffered from conditions named by the doctors neuralgia and catarrh of the stomach and bowels. Every material remedy of which we knew had been put to the test and found wanting. My prayer for years had been to know and do the will of God, so when Christian Science was brought to my attention in my extremity, a few minutes of conversation convinced me that my prayer was being answered. The unfoldment to me of God as the giver of good only, brought back to my thought my childhood sense of God and that the Christ-healing was for all time. From that time new hope and courage were born in my consciousness, and I began to read the Scriptures from a very different standpoint.

Soon after this time I moved from the farm where I had been living to Council Bluffs, Iowa, where I was a stranger in a strange city. There were then very few people interested in Christian Science in that locality, but my desire for truth opened the way, and after three months some one loaned me a copy of "Science and Health with Key to the Scriptures." In a few hours of study I realized that my suffering had disappeared, and it has never returned. Since then I have had daily proofs of God's presence and His power to overcome evil with good. I have been able to overcome ptomaine poisoning, also severe headaches, in a very few minutes.

I am indeed grateful for Christian Science literature and the privilege of attending church services. Many benefits have been received from the testimonies given at our Wednesday evening meetings. I am also deeply grateful for spiritual understanding, even in a small measure, for it has enabled me to be of some help to my fellow man.

Mrs. Keziah M. Brown, Omaha, Neb.

✧

It is with a sense of deep gratitude and thankfulness that I write this testimony. I am the mother of three little children, and each day brings forth greater joy for the understanding of Christian Science, which has enabled me to know God, who is Love, and to think of my little ones as His perfect ideas. The sense of peace and security which this knowledge brings is beyond expression.

To Mrs. Eddy, whose perfect understanding of the truth has enabled all mankind to partake of this rich legacy, we owe endless homage. My daily prayer is to live the life of a true Christian Scientist.

Mrs. Alice Gillelen, Los Angeles, Cal.



Digitized by Google

# From the Press

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

There is, first of all, the law of faith—faith in God, faith in life, faith in man; faith in the love of God and His nearness, in the infinite value of the soul and its eternal life. For Jesus the great, deep, tender word Father best told the truth about God, and his attitude toward man was only the other side of his vision of God. The two were so interwoven in his faith that he never thought of them apart—God and man and their eternal life together being the theme of his gospel. No one on this earth has ever believed in man as Jesus believed in him. He saw in each human soul the possibility of eternal development. He trusted man, expected great things of him, even commanding him to be perfect as God his Father is perfect.

[*The Living Church*]

Man can discover very much of the will of God simply by knowing the nature and the attributes of God. God is just; hence, God's will is that justice should prevail on the earth. God is good; hence, God's will is that goodness shall prevail. God is merciful; hence, God's will is that mercy shall prevail. God is love; hence, God's will is that love shall sweep through all the earth and include in its scope every child of man. Whatever happens as a result of injustice, or wickedness, or the reverse of mercy, or hate, is not the will of God. God is not so inscrutable but that these deductions are certainly true. They may be reached by processes of the human mind, but they are processes that the human mind knows to be accurate. Up to the extreme limits of the human mind, man is conscious that things fundamental in human reasoning are true.

[Rev. L. P. Jacks, M.A., D.D., in *The Christian Commonwealth*]

Without charity all your good ideas, all your schemes for the reconstruction of society, will profit you nothing. Democracy itself is ultimately an affair of the charity that never faileth. The true aim of democracy is to establish the spirit of good fellowship, to make it the law of life for the community, to introduce it into the relations of all classes and all parties and all churches in the state. Short of that, democracy lacks the power which would give effect to its ideals. The greatest of all reforms at the present moment, at any moment, would be to bring the spirit of good fellowship into the life of the people.

❖ ❖ ❖

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## French Translation of Science and Health with Key to the Scriptures by Mary Baker Eddy

In conformity to the rules established by Mary Baker Eddy for making and publishing translations of the Christian Science textbook, "Science and Health with Key to the Scriptures" has been translated into French, and is now published with the English text opposite the French translation.

This edition is bound in cloth similar to the cover used on the English editions. Price, one to five copies, $3.50 each; six or more copies to one address, $3.25 each. It is also printed on Oxford India Bible paper, and bound in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the French translation, including the two styles of bindings.

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition are now filled in the order of their receipt.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## New Pamphlets

The following pamphlets are now on sale at five cents a copy:

"Christian Science: Its Teachings, Methods, and Works," a lecture by Judge Septimus J. Hanna. Printed in Swedish with alternate pages in English.

"Christian Science: The Christianity of Jesus," a lecture by Mrs. Sue Harper Mims. Printed in Swedish with alternate pages in English.

"Christian Science Healing Not Medical Practice." By Judge Clifford P. Smith. Printed in English only.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

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

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# The Rendezvous of Good

The Christian Science Monitor
provides a place for the
forces of good to mobilize.

It is not necessary for the moment for all of the "millions of unprejudiced minds" (Science and Health, p. 570) and all Christian Scientists to agree in detail upon all subjects, in order to work together toward the establishment of the kingdom of heaven on earth.

The earth is being torn by Armageddon, the great conflict between the positive forces of good and the negative forces of evil.

The fields of grain must first be saved from the destroyer before there can be need of final winnowing of the grain.

In the crucial hour the world is coming to recognize the uplifted standard of THE CHRISTIAN SCIENCE MONITOR, an international daily newspaper, founded by Mary Baker Eddy in 1908.

The Monitor is standing firmly with democracy against autocracy, with abstinence and sobriety against license and insobriety, with the cause of equality for the sexes and against the forces which seek to perpetuate the disfranchisement of woman, with the cause of medical and religious freedom and against the reactionary elements of organized medicine and proscriptive religion.

The world requires the help of Christian Science. This help will be extended with far greater effectiveness by studying the world through the lens of the MONITOR and by increasing the distribution of the MONITOR throughout the world.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¼ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

**THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U. S. A.**

Digitized by Google

FEB 2 1918

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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




VOLUME XX NUMBER 23

Boston, February 2, 1918

Contents of This Number

| | | |
|---|---|---|
| Christian Science Publications | | 442 |
| Life | Mary Baker Eddy | 443 |
| Heredity | Jane Halsey | 445 |
| Above the Clouds | Carro A. Bird | 446 |
| Our Heavenly Father | Florence W. Saunders | 446 |
| Now (Poem) | Samuel Johnstone Macdonald | 447 |
| Selected Articles | | 447 |
| Funds of The Mother Church | | 449 |
| Editorial | | |
| Rejoicing in Protection Adequate | | 450 |
| Salvation of the World | | 450 |
| "The children's bread" | | 451 |
| Among the Churches (Current Notes) | | 452 |
| The Lectures | | 452 |
| Testimonies of Healing | | 454 |
| From the Press | | 458 |
| Special Announcements | | 458 |
| No Delay in Mind | | 459 |
| Works on Christian Science by Mary Baker Eddy | | 460 |

PRICE 7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries** of the English Language supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

The Christian Science Publishing Society, Boston, U.S.A.

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX FEBRUARY 2, 1918 NUMBER 23

## LIFE

MARY BAKER EDDY

[This sermon, the manuscript of which is in possession of The Christian Science Board of Directors, was prepared by Mrs. Eddy, evidently for oral delivery, over thirty-five years ago, hence its literary style differs somewhat from that of her later writings.

In order to preserve to the fullest extent the power and originality of this important statement, the text of the original manuscript is printed below exactly as written. Punctuation has been added, Scriptural references verified, and capitalization made in accordance with Mrs. Eddy's rules. A few words which had been omitted are supplied within brackets, and in two cases where the reader is referred to Science and Health, obvious omissions in the manuscript have been supplied with the authorization of the Christian Science textbook.—EDITOR]

*John 14:6. I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

1st. What is the "I" referred to in the text?

2d. Is Life both matter and Spirit?

3d. What is Life?

4th. What is death, and what is the condition of man after death?

1st. The "I" referred to in the text is not a person, it is a Principle. It is not a man, it is God. Jesus said, "The words that I speak unto you I speak not of myself." Jesus was a man; he first became obvious to the personal senses as a babe whose infant wailings blent with the bleating of the goat and the lowing of the kine, in a remote Judean province. In Josephus' time there were several individuals by the name of Jesus—[the fleshly]* Jesus was not Christ; Christ was but another name for God, and it was an honorary title bestowed on Jesus for his great goodness. In the original texts the term God took its origin from the word good,—hence the term Christ Jesus, a good man.

In the passage "I am the way, the truth, and the life," the "I" alluded to is God—the divine Principle of the man Jesus and was that which guided his way in Science. To this divine intelligence the different periods have affixed the terms Deity, Jehovah, Christ, and God. These terms should be understood to express God as divine substance and intelligence that belong not to man neither to a person; but are an infinite Principle. The gross materialism at the commencement of the Christian era, required a very spiritual man to teach a divine Principle and to show by his own demonstration what this Principle is and the results of understanding it.

Jesus was the man for the age; he could best explain Life as God, but his rules and their illustration were misinterpreted. The God-Principle of the man was not understood; had it been, they must have admitted that Jesus' demonstration proved his Principle, and his Principle explained his demonstration. Truth and Life understood cast out error, heal the sick, raise the dead, and this demonstration brings to light the Truth of Life and the Life of Truth. One fact in Jesus' history is clearly apparent, namely, that his Principle, rule, and method of healing were Mind not matter, that he required not drugs, dogma, or doctrine to aid his work.

He only insisted on making the fount pure to make the streams pure; he argued that mind must first be right to set the body right, that we should know the Principle of man, and better understand God—yea, that we should have the Science of Life, for without it the demonstration of Life or Truth can never be made. Science demands a healthy mind and a healthy body,—and mind healthy because it is imbued with Truth, and the body healthy because it is governed by this mind. The entire tenor of Jesus' teachings were first to set thought right with the Truth of being; 2d, To learn how to govern the body by this Truth; 3d, To *govern* the body by it. Believing that God is a person, hinders the understanding of this divine Principle and its demonstration. We cannot demonstrate a person, therefore a person is not the power that heals the sick in Science; we can ask a person to doctor our sicknesses and to forgive our sins, and that is all we can do, but we can do more than that with a Principle, we can work it ourselves to this result, and following its divine rule, with [it] we can destroy sickness, sin, and death, and this in accordance with the Scripture, "Work out your own salvation . . . For it is God which worketh in you." Truth destroys error even as light destroys darkness. Sin, sickness, and death are error; they are beliefs and this fact found out will at length destroy them. Truth evolves life as a result of itself, for Truth is immortal, and the truth of Life would destroy death. But this understanding comes slowly; even to learn that matter has no sensation is quite a task, although this simple proposition is self-evident.

In the text, "I am the way, the truth, and the life: no man cometh unto the Father, but by me," we naturally ask, What is this way referred to? The way to harmony and the demonstration thereof is through the understanding of its Principle by which we can produce the harmony. A person believed in is insufficient,—the way, therefore, for this is Science and no man cometh to the Father, that is, can understand the Principle of being except through Science. Through Science alone can we learn Life and demonstrate our understanding of it with Life and not death.

The Scriptures tell us that, "Perfect love casteth out fear," but this first commandment is our very last resort; we are even taught to fear God, when it is Science to so love goodness that we possess the power of good to heal and save. If we understood God, we should have no cause to fear Him; we should know that He never punished a man for doing good; never made a law to produce softening of the brain because of overmuch humanity, or perfect love, and the fear of such a law and the consequences thereof, would be cast out by a correct idea of God. We may talk to you of metaphysics, its divine Principle, rule, and application, once every week, but this gives you little insight into the Life through which we learned metaphysics and through [which] you must learn it. This weekly service, however, may point

*Science and Health with Key to the Scriptures, 333:32.

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

the way like a milestone,—that is all. The apostle says, "How shall they hear without a preacher? And how shall they preach, except they be sent?" Paul knew that a theoretical drill, and the grinding of scholastic mills, are not the preparation for a moral teacher. He knew that inspiration cometh from Truth, from the Spirit, and not the letter. A child God-driven is more capable of uttering Truth in its sweet simplicity and the power of Love than a merely manufactured theologian; hence the Scripture, "Out of the mouth of babes . . . thou hast perfected praise." We all shall know when Truth is at work in Science, for it will heal our sicknesses and stop our sins. In the exact proportion that we understand Truth will it heal us mind and body, and in the proportion that we adopt error will it produce sin, sickness, and death.

2d. Is Life both matter and Spirit? Life is so considered; even the Scriptures referred to it thus in the dark ages of burnt offerings and sacrifices. See Genesis 9:4, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." But this was ritualism, a materialistic religion which deluged the earth with blood. In the gospel of the more spiritual Christianity, we learn Life oppositely. In Romans 8:6 we read, "For to be carnally minded is death; but to be spiritually minded is life and peace." Isaiah 38:16, "O Lord, by these things men live, and in all these things is the life of my spirit." Romans 8:2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." II Timothy, ". . . Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Our conceptions of Life as Spirit come of Science, and they exalt the aims, consecrate the motives, and purify the affections; but our conceptions of life as matter debase, subjugate, and make mortal. The only evidence we have of material life is furnished by the five personal senses, and what are these senses, but matter? Nerves and brains are as directly matter as a shoe-string, or a jelly. Through optics, olfactory, or tympanum, we can obtain not the slightest sense of Deity; we can neither see, hear, taste, nor smell Life, therefore it is self-evident that Life dwells not in that through which it is impossible to gain the least idea of Life.

Anatomy would have it that blood and nerves inform us correctly regarding a man's life, when it is plain that Life is Spirit, and that matter can take no cognizance of Spirit. Again, we say nerves recognize life and life is organic, but how can nerves feel or recognize life more than a stone or any form of matter can feel it or take cognizance of it? The only life the personal senses recognize is through mortal mind and a belief of structure that accident may destroy according to another belief. Life is Spirit and never matter, nor can it be structural, since it is infinite. Again we say, nerves recognize life as beginning and ending, even from the fading flower to the falling world, from the death of the grass to the death of a man. But while nerves are thus falsely testifying of life and death, something is ever saying, "I live, I am, and what is more I am learning that Life is Mind and not matter, and that Mind forms its own ideals of all things; that mortal mind peoples the vegetable, animal, and mineral kingdoms with creations of its own, giving to each and all its own mortal outline, form, and color, while the formations of immortal Mind or God are indestructible, harmonious, and eternal."

The side of nature which seems to the senses matter is but the veil that hides the reality of being; the visible universe is but the picture of the mind's ideas, the expression of thoughts, the hieroglyphic record of the art and meditation of Deity. In the words of Starr King, "There is not a planet that wheels a tiny circle around its controlling flame, not a sun that sheds its steady radiance upon the dark depths of neighboring space, not a comet that rushes through its excentric track, not a constellation among all that hang like fantastic chandeliers upon the dome of heaven, that is not the visible statement of a conception which dwells in the Omnipotent Mind. It is through the silent command of Mind that the morning light bursts like a wave of glory over the orderly universe."

3d. The materialist feels the *ground* to be solid beneath his feet, but the Scientist feels with more certainty the solidity of Truth. The eternal permanent side of things is unseen by the senses. A man may have just as much life as he pleases, if he goes to work right. By understanding life we accumulate it even as the muscles grow by use; we have just as much life as we have of Truth, goodness, virtue, etc. What is Life? It is Spirit. What is Spirit? God. What is God? Mind,—unerring, infinite, and eternal Mind. But is God the life driven like an insensible nail in and out of matter? Does matter master Life, God, and Life, God, have nothing to say for itself? Do we ask the consent or refusal of Mind to be born a babe, or to die an old, decrepit man? Is not the protest or acquiescence of mind on such important events heeded less than the whine of a dog at your door? But Science does not thus reckon the prerogatives of Mind; rather hath it crowned Mind with Life, might, majesty, and immortality.

I am not a Pantheist to believe that God is in matter, when the less material a man is, the nearer he is to Spirit, God, and when divested of all matter, and never until then, this divine Principle will enfold him in bliss and glory. Health, life, and morals will never reach their maximum until we relinquish the belief that matter has aught to do with Life. In physics we say, life is imprisoned within its own formations, that life is subject to germination, growth, maturity, and decay; but here the ancient question presents itself, Which is first, the egg or the bird? the flower or the seed? If the egg is first, whence came the egg, and if the bird is first, what is the origin of the bird? If there were no flower, whence came its seed, for you say without the seed there can be no flower; although the Scripture informs us He made every plant before it was in the ground. Mind, and Mind only, is the creator. Science impresses deeply the lesson that there is a causal power and stability in the world of Mind, and its creations, of which the material is only the transitory show; everything we touch or see is but the shape and color of a thought that lies behind. We learn in metaphysics that life is in the thought instead of the thing it has expressed, and that this thought hath immortality only in proportion to its correctness; that Life never enters its own formations, for Life is infinite; that Mind never enters the limits of its own thoughts, for Life and Mind are one.

I am glad there is but one God, but one Life, and this one is shadowed forth in order, beauty, and goodness. I am glad that evil hath no life or immortality, that mortal pain-giving sources are but the things of belief, dreams and not realities, the vagaries of the mortal, and not the immortal thought; and that this shall sometime be learned and the body be free as the pinions of a bird, and every sense of weakness or of pain shall disappear.

4th. What is death and what is the condition of man after death? This question* has met with its reply in the foregoing answers to other questions, but if metaphysics are made more apparent by a treatise on death, by dealing with

*See also Miscellaneous Writings, page 42.



Digitized by Google

nothing as if it were something, we will allude briefly to this unexplored mystery of sense. Do we need a more impressive revelation of the fact that Truth and thought alone are permanent, than the bare conception of the death of matter? For we know there is in reality no death, that Mind cannot die, and all that is eternal is Mind and its ideals. But the age may not be ready to accept this fact, it never is ready to accept at first the first facts of a Principle. But for all this, we must repeat the facts all the same, until they are understood. The pains and pleasures of the body are but beliefs entertained by mortal thoughts, for matter can neither suffer nor enjoy. If mind says, I am happy, the result will be happiness, and vice versa, for nothing can talk above mind. The clay cannot reply to the potter, Why hast thou made me thus? Matter cannot say, I am weak; I am sick; I am wretched; I am dying, or I am dead. True, erring or mortal belief can say this of what it names matter, but matter cannot say it. Matter is as much alive when we call it dead as it ever was; and as dead when we call it alive.

There is no death, mind cannot die, and matter has no life, hence there is nothing left for death to claim. Paul saw this and said, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law." He regarded the pangs of death as merely a mortal belief, a suffering of the thought, and not of the body, and that mortal thought had made this law of suffering.

Some loving heart hath said, Shall we know each other there?—and where is that radiant shore, shall we not seek it and weep no more? Since ever we investigated metaphysics and traversed in freedom the realm of Mind, we have been careful not to overrate our discoveries, or to state what we had not first understood. We have not demonstrated the actual state of man's existence beyond the limits of the observation of our senses, and only as we reason from deduction is it possible to define this state. Any hypothesis beyond this conclusion, presupposing the condition of the departed is fully understood, is a vain conjecture, unsupported by reason or revelation.

From facts apparent to the understanding and gathered from the Science of Soul we know that man is immortal, and that the shadow we call death is but a phase of mortal belief. No change has been wrought when we say, "My friend has just died;" that friend is saying in the full consciousness of existence and with its same surroundings,—"I never died. It was but a dream I had; for life is going on with me the same as before. I am not spirit; yet I am as much flesh and bones as I ever were [was]; the only change to me is, I cannot communicate with my friends,—and why? Because they do not understand me now. They call me spirit, but I am not; they say I died, but I did not; they do not know what I am, where I am, or what I am pursuing. I shall not be spirit until I lose all limits; they have lost their evidences of me through their personal senses, because they have said I changed, I died; their mistaken views of life have parted us; their belief that life ended with me, or took upon itself a new form, has prevented their understanding the reality of my present existence,—hence our separation through these opposite beliefs and our opposite conditions as the result thereof. Further communication between us is impossible, until their belief changes through the footsteps that mine has done and becomes like mine. This change will be named death, but that is their belief of it, not ours who have rent the veil that hides the mystery of a moment."

Yes, we shall know each other there; we shall love and be loved; we shall never lose our identity, but find it more and more in its order, beauty, and goodness. Men claim to know that pain is a fact, although it is unseen; they need to know that peace and bliss are greater facts and that this world is the veil of brighter glory that lies beyond it.

So flit before memory the different stages and states of existence, the error gradually disappearing and Truth coming to be understood. Let us rejoice that Life like an opening bud is unfolding to our consciousness the bliss of being, for Thine are all holy things, O Life, strong and divinely free, bearing the bereaved the gifts of wisdom and of chastened love; still brooding o'er them with a dovelike wing, immortally endowed for liberty. Patiently wait all ye who have parted from some earth-idol, remember that naught but broken music flows from joy that is sublunary, but hope hath its higher goal. We shall know each other there. A happier oracle, a clearer understanding, an unwavering light will friendship then become. Life's fuller music will give forth rejoicing tones when heart meets heart, where all lovely gifts and pure are laid upon befitting shrines. Joy hath a living fount, a bliss forever. The heart hath vainly sighed, What shall the future be? This is the future: heaven will be thine, but when its Life shall come no man knoweth, not "the son but the Father." Our sins are not forgiven [until forsaken],* here or hereafter; for every sin there is a just measure of misery, and death cannot advance our joy, nor make us wiser, better, or more pure. The Science of all being must be learned ere this is won. Bliss is not the boon of one brief moment. After the veil has dropped, we have to learn the same as now our way to heaven, by slow and solemn footsteps, for no man cometh to the Father but through Truth and Love.

*Science and Health with Key to the Scriptures, 201:20; 497:9.

Copyright, 1918, by The Christian Science Publishing Society.

## Heredity

JANE HALSEY

UNDOUBTEDLY there is nothing that strikes more of a sense of terror or hopelessness to the human heart than the thought that one is the victim of some hereditary condition, for the relief of which all human skill has proved of no avail. Such a thought carries with it a keen sense of injustice; and this is supported by the conviction that every one is entitled to be started off in this world normally equipped, having the moral, intellectual, and physical qualities necessary to combat the difficulties and solve the problems that human existence presents.

When such a one decides in his heart that Christian Science is the truth, and chooses, come what may, to adhere steadfastly to its teachings, he gains somewhat the meaning of Mrs. Eddy's words, so wonderfully given in her illustrated poem, "Christ and Christmas,"—

O'er the grim night of chaos shone
One lone, brave star,—

and with courage reads the apocalyptic promise, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

The wonder, the awe, the new-found joy, which spring from the knowledge that one can be freed from the bondage of hereditary beliefs, awaken a true sense of humility; and this sense challenges the mortal law of arrogance and egotism, which claims to bring forth such deformity without knowledge or consent on the part of the victim. Thus the struggle begins, and the arguments and fears which ever



Digitized by Google

seek to separate man from his true birthright, are silenced only in proportion as man steadfastly loves the good and true, thus proving his trustworthiness by honest desire and effort. At this stage of development the words by Mrs. Eddy on page 35 of "No and Yes" come like balm to the human heart: "When human struggles cease, and mortals yield lovingly to the purpose of divine Love, there will be no more sickness, sorrow, sin, and death."

The student of Christian Science, when confronted with the law of heredity, may be tempted to draw a distinct line between what the whole world has labeled incurable or hopeless ills and the general or minor ills or conditions; and unless he is careful, is apt to overlook the great blessing which the scientific solution of his problem contains, in giving him a deeper understanding of man's being. This, coupled with a thorough knowledge of the letter of Christian Science, builds a foundation of solid masonry against which the storms may beat but without avail. He is gaining a sense of the Love which is so true that it chastens while it refines and heals. All of the time that reformation is being proved through thorough regeneration, the student of Christian Science learns that as long as sin of any kind is hidden he is a victim to it; and with its uncovering and destruction comes a sense of true freedom gained in no other way, for then alone is evil proved nothing.

The journey thus begun is fraught with joy; and as one's love deepens into gratitude and spiritual understanding he learns that man is subject only to the law of God, good; and the morning star shines on, revealing the fact that what seemed a direful and hopeless existence, is really teeming with wonderful blessings. Thus it is proved that error can only destroy itself, and never for one moment interferes with the operation of the law of good. Then can we rejoice in Paul's saying, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

During the process of healing it is learned that as one ascends the mountain path the view becomes clear and full of beauty, for the false way of thinking and living is eliminated, and replaced with a true sense of intelligence and life, where freedom reigns.

## Above the Clouds

CARRO A. BIRD

SOME time ago the writer was staying at a home high up on the side of one of a group of mountains completely surrounding a broad valley. One beautiful afternoon there was heard the sound of distant thunder, which gradually drew nearer, accompanied by fast moving, heavy clouds that seemed to come from all sides and soon settled down into the valley, leaving the mountain tops clear. We could see vivid flashes of lightning cut the clouds below us, and the thunder increased in volume until the air seemed filled with its reverberations, as the mountains caught up the sound. The lowlands of the valley were entirely hidden from our view by dense clouds, but during practically the entire storm the sun was visible on the heights and the upper sky was clear.

This experience stands out to the writer as a symbol of the imperative need to abide "in the secret place of the most High," far above the clouds of mortal strife, in order to be always ready to recognize error for the nothingness that it is and be freed from its claims. Though we know, as the Scriptures teach, that "God is light, and in him is no darkness at all," and that "in him we live, and move, and have our being," yet error by its very nature—deception—seeks to terrify us at times by its appeal through the physical senses, and would have us think it real. It would cloud our consciousness, and have us believe that it has power, at least for the moment, to stop the activity of light and hinder its destruction of the darkness of mortal belief.

The activity of divine intelligence, Love, is constant; but if we allow any belief of sentient matter to intrude itself between God and our consciousness, we shall then be in the position of those in the valley during the storm. If, however, we possess that spiritual understanding which divides the light from the darkness, the true from the seeming, we have only to rise above the storm of human sense in order to see it for what it is,—nothing; and this can always be accomplished by changing our viewpoint from the material to the spiritual,—the real.

The light of truth on the mountain top of scientific understanding can never be obscured by the storm in the valley of discouragement, doubt, or fear; and we can each one here and now realize the reign of harmony, knowing, as Mrs. Eddy makes clear in Section 1 of Article VIII of the Manual, that "in Science, divine Love alone governs man."

## Our Heavenly Father

FLORENCE W. SAUNDERS

THE teacher was comparatively young in the study of Christian Science, and when she was given charge of a class in the Sunday school, she was at first filled with fear, for she knew something of the child mind and its capacity for asking questions, and she was aware of her own lack of knowledge. She, however, accepted the task willingly, knowing that we are never asked to perform a service which we cannot fulfill when we realize that man is the infinite reflection of infinite Mind. As the months passed she found that her ability to answer the questions which were put to her corresponded to the amount of preparation she gave to the lesson beforehand; to the study of the letter and the earnestness of her prayer for light, which unfolded to her the spirit, and also to the handling of the belief of error which, like Herod of old, would seek to injure the young child.

The class was a group of little girls, and one morning this remark was made: "I don't see how you can say that God is our Father and yet that He isn't a person." The distinction was clear in the teacher's mind, but how was she to put it into the simple phraseology which the child thought could grasp? There was a moment of realization that man is possessed here and now of everything he needs, and that this included intelligence; then the needed illustration came.

"Supposing," the teacher said, "there lived a man on your street who was the father of several children. You all knew him, and often heard the remark made about him, 'He's such a good father.' Now let us see what makes him a good father. Of course he must be fine looking." The children thought about this for a moment, each child evidently having some particular person in mind. Doubt and uncertainty was displayed, but this vanished, and all agreed that good looks had nothing to do with being a good father. Several of the children knew instances where good fathers were even homely. Then the teacher said, "But he must always be handsomely dressed and wear nothing but the finest clothes." Again the children found on thinking it over that this did not matter either. They knew rich fathers and also poor fathers who were good. The teacher kept on, at each step removing the mortal mind qualities of a human personality. The father could be homely, could wear common clothes, could be lame, blind, or deaf even, and still be, humanly speaking, "good."



Digitized by Google

Then what constituted a "good" father? Quickly the childish answers came. He must be kind to his children, must love them and care for them, give them a house to live in, warm clothes to wear, and food to eat. He must care for them in every way and all the time. "Supposing," the teacher continued, "this father were called away to do some work far off in another land, where he could not take the children, and where the children could not see him, but he still continued to care for them and provide for all their needs. He still provided a home for them, with food to eat and plenty of warm clothing. Supposing they did not see him for years, until they almost forgot what he looked like. Would they think they had not any father because they could not see him?" The denial came quickly. They would know they had a father because he still took care of them, and they would keep on loving him just the same.

It was easy then to draw the comparison between the earthly father's love and that of our heavenly Father-Mother God, and to see that it was not necessary for us to behold a corporeal God in order to love Him and to partake of His bounteous love and care. It was pointed out that the divine Father-Mother God had no favorite child upon whom He bestowed special gifts or favors. He treated all His children alike, each child receiving the same measure of abundance, as expressed by the father in the parable of the prodigal son, "Son, . . . all that I have is thine." Again it was pointed out that this was Jesus' mission,—to show how limitless was the Father's love for all His children; and the Master showed it by proofs which all could see and understand if they possessed the seeing eye and the hearing ear. He showed by healing the sick and raising the dead that the heavenly Father never meant His children to be sick and die; he showed by feeding the multitude from five loaves and two fishes that there was no need of God's children ever being hungry, and he healed their sense of lack by his beautiful words concerning the fowls of the air and the lilies of the field.

The thought of teacher and children alike was uplifted until God was seen, as our Leader says on page 48 of "Unity of Good," "as the affectionate Father and Mother of all He creates," not needing to be seen with human eyes. Besides this, a glimpse was caught of the real man, and the qualities which endured were seen to be those which Paul designates as the "fruit of the Spirit,"—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance,"—and of which he says, "Against such there is no law."

[Written for the *Sentinel*]

## Now

SAMUEL JOHNSTONE MACDONALD

Now has in time's pretense no part.
Now is the dawn within the heart
Of truer consciousness of Life,
Which quickens love, expelling strife.
Now is a vivifying ray
Reflecting the eternal day.
Now is of God a concept clear,
Revealing Him as ever near.

Now is the golden, glowing thought
Whereby a clearer light is brought;
In which there first is understood
God's tender Father-motherhood.
Now is Christ risen, the perfect heir
To glories which we too may share:
Now we may follow where he trod,
And prove ourselves the sons of God.

# Selected Articles

["The Kingdom of God"—*The Christian Science Monitor*, Boston, U.S.A., March 23, 1917]

The idea of some future state where compensation would be made for the ills of this world, and where virtue would find its perfect reward, has been common to most races, but in early times it undoubtedly found its most vivid expression amongst the Hebrews and those nations contiguous to them. The "Garden of Eden," which was evidently their earliest conception of heaven, is but one of many allegorical expressions of this idea, having its equivalent in the "mountains of God," the "gardens of God," and so on, found in various old oriental religions and myths, and one of the great works of the long-expected Messianic Priest was to be the reopening of the gates of Paradise, and the removal of the sword which guarded it. Amongst the Jews, too, it is evident from Paul's writings that the idea of a series of heavens, of which the Seventh was the completion, was held as an article of faith.

This being so, it is the more remarkable that Jesus in his teaching was able to lift the idea of the kingdom of heaven so completely away from, and above, the generally accepted theories. His parables describing the kingdom of heaven as a grain of mustard seed, the pearl of great price, a net bringing in all manner of fish, could not by any stretch of imagination be interpreted in terms of locality or place; they could only refer to an idea, or a state of consciousness, and he finally emphasized this by stating directly that the kingdom of God was not something to be found or observed physically, "for, behold, the kingdom of God is within you."

It seems strange, and yet it is unfortunately true, that later centuries, down to modern times, have lost sight of the spiritual and metaphysical understanding of heaven and have fallen back on the old Judaic superstitions made concrete to western minds largely by the pictorial art of mediæval monks. Until fifty years ago, at any rate, the common idea about heaven was that it was a mysterious region "above the deep blue sky," where good people were to congregate after death; and, while the equally material notion of a sulphurous hell has given place to a more general recognition that hell is a state of remorse and mental suffering, it would be hard to say what the general idea of heaven is to-day. That a tremendous uncertainty exists about it is only too evident from the despairing efforts of those who try to find consolation and hope from anywhere, and from any kind of teaching.

The Christian Science textbook has a great deal to say on the subject of heaven, or the kingdom of God, and in varied ways, but one of the first points to be noted and remembered is that Mrs. Eddy in her exegesis of Scripture always takes the spiritual or metaphysical standpoint. The very foundation of Christian Science teaching is that God is Mind, or Spirit, and that the kingdom of God, or heaven, is a state of consciousness, or spiritual state. On page 291 of Science and Health we read: "Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession of 'the mind of the Lord,' as the Scripture says." And again, on page 242: "There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality—to have no other consciousness of life—than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses." All through Mrs. Eddy's writings are to be found statements



Digitized by Google

that heaven is not to be gained by dying, but solely by living, living a Christly life, thinking and acting in obedience to spiritual law, spiritual demands, until all materiality shall have yielded to spiritual enlightenment. The last pages of Science and Health are devoted to an examination of John's vision of a new heaven and a new earth, and elucidate reasonably and logically what he was trying to express through symbols of that conscious recognition of being as good only, where matter with its concomitants, sin, disease, sorrow, and death, must be forever eliminated.

Such a state of consciousness does not require death as a preliminary; in fact, it obliterates death, and reveals life as an eternal, progressive development. Is not this the meaning of Jesus' words when he spoke of the Son of man who not only "came down from heaven," but "which is in heaven"? To the enlightened consciousness of Jesus, with his complete control over all material conditions, even death itself, heaven was evidently where he dwelt continually. When John's disciples asked Jesus where he dwelt, he said, "Come and see," and they went "and abode with him that day," that is, in the state of consciousness where God was actually present in demonstration, no matter where the locality was, a tent, or a cave, or a housetop. That must have been heaven indeed! Many a student of Christian Science has had a glimpse of that heavenly state when some difficult or dangerous material condition has yielded to the word of God, and they have seen that the tabernacle of God is even here and now really with man. As Mrs. Eddy says (Science and Health, p. 576): "This kingdom of God 'is within you,'— is within reach of man's consciousness here, and the spiritual idea reveals it. In divine Science, man possesses this recognition of harmony consciously in proportion to his understanding of God."

✧

[Carl E. Herring in *Omaha* (Neb.) *Bee*]

A critic makes the very common mistake of confusing Christian Science with Christian Scientists. While we have no apology to make for the outward showing which has been made by those who have publicly acknowledged their faith in Christian Science, yet it will be at once conceded that no one could stand sponsor for all the acts of omission or commission of every one claiming to be a Christian Scientist. Christian Science never fails, but its adherents are sometimes quite human, and it would be manifestly unfair to let the failure of one individual upset our settled convictions.

The assertion that some persons are in their graves because they relied upon Christian Science and refused to seek "other aid," assumes the "other aid" to be an exact science, and, materially, there is no such thing. The medical fraternity do the best they can, but they do not guarantee results, and the more learned they are in the profession, the less dogmatic is their assertion. Christian Science is in existence to-day because "other aid" has not met the needs of humanity.

Spirit is used by Mrs. Eddy as a synonym for God. Spirit, God, is omnipotent and omnipresent. Man is the reflection of infinite Spirit. This postulate does not seem to demand . . . that we must recognize evil as a component part of man. While, as suggested, we will "refrain from controversy," yet it would seem probable that our critic finds the Bible as foolish as "Science and Health with Key to the Scriptures." Is it not so? Paul says, "Where is the wise? . . . where is the disputer of this world? hath not God made foolish the wisdom of this world?"

Now, for one who repudiates the Bible, who understands so little of Christian Science as not to know that absent treatments are legitimate and proper if one employs a practitioner, who seeks to discredit Christian Science on account of every shortcoming or failure of the practitioner, and regards the evidence of the senses as superior to spiritual understanding,—for such a one there is but one alternative, and that is to forgo any effort to be healed in Christian Science, while we, as Mrs. Eddy says (Science and Health, p. 454), "wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept."

✧

[Editorial in *Stockton* (Cal.) *Mail*]

The pastor of Stockton's largest evangelical church intimated from the pulpit last Sunday that the press of Stockton was discriminatory in this: it published pages for a church devoted to the gospel of health and little for other churches.

The reverend gentleman needs to be set right. The lectures to which he refers are published because the organization behind them makes business arrangements to have them published as information. Just as the committee pays for a hall or any other adjunct of publicity, so it recognizes the value of printer's ink in reaching the masses. But this is only one point in the matter. If the critic of the press will read those lectures closely, he will find that they are devoted to an affirmation of what the denomination believes,—that there is no mention, much less any ridicule or abuse, of the faith of any dissenter. Moreover, the *Mail* always is glad to publish, generously, news for any and all churches, without question or charge.

The practice of bringing lecturers into a city to attack the faith of other people is intolerance of the worst kind. One is tempted to say that it is unchristian. Where men and women have benefited in mind and body and heart by some particular interpretation of Scripture, it is utterly unkind to wound and antagonize them. The world is full of trouble and affliction. Anything that lightens a burden or soothes a troubled mind is worthy of a place among the helpful forces of humanity. It is unfortunate that so many of our evangelical brethren go around belaboring other sects, instead of touching the daily needs of men by practical helpfulness.

✧

[Samuel Greenwood in *Victoria* (B. C.) *Times*]

A speaker at the "tabernacle" is reported as saying that if the devil were taken out of Christian Science it would wither and perish. This statement would unquestionably indicate, to any well-informed person, a lamentable unacquaintance, at least, with Christian Science. It might be stated here that many clergymen of different denominations, whose record and standing are quite as good as the present speaker's, have publicly approved of the influence of Christian Science as a factor for good. It is an ascertainable fact, and one that is widely admitted, that Christian Scientists are, as a class, as earnestly devoted to the cause of Christianity, in all that the term implies, as are the members of other churches. It is therefore evident that neither the spirit of truth nor the spirit of Christian charity inspires utterances like the one credited to this speaker.

It is a matter of common knowledge that the teachings of Christian Science improve the character and lives of those who practice them; and if this means that the devil animates the Christian Science movement, as this speaker would imply, it must be the same devil that the Jews charged Jesus with possessing, since the influence in both cases is the same. It has not generally been supposed that the devil works so assiduously to make human beings more genuinely good and loving, and to uplift mankind, nor have the churches so



Digitized by Google

taught; hence the conclusion is inevitable, either that this gentleman is spreading a false report, or that the devil, after all, is not so black as he has been painted.

We have the authority of Christ Jesus himself that good fruit cannot be gathered from a corrupt tree; also the testimony of the apostle that "he that doeth righteousness is righteous;" and this authority and testimony will be accepted by most Christians in preference to that insistent dogmatism which would brand as false whatever presumes to differ from it.

If the preacher at the tabernacle has a saving gospel to preach, by all means let him preach it; but he may as well learn now as later that mortals are not saved from sin by slandering other churches, nor by bearing false witness against one's neighbor, that is, by making false statements about a religion that affords help and comfort to thousands of God-fearing men and women.

✧

[From an editorial in *Fort Worth* (Texas) *Star-Telegram*]

Instead of using their building fund to enlarge and beautify the church, the members of First Church of Christ, Scientist, have instructed their treasurer to purchase Liberty Bonds with the three thousand dollar building fund. The improvements will be delayed.

This is decidedly what we call real Americanism. How much more religious an act was that than to have put the money into improvements of the church building! How admirably does it follow the injunction: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The immediate duty of Americans, of whatever denomination, is to support the righteous war into which their country has been drawn. Every free institution, which this country guarantees to its citizens, including the precious heritage of religious freedom, is involved in this war. And the success of the war is dependent upon the successful financing of the war expense by the people of the nation. Which then is more religious? To beautify and enlarge the house of worship or to render practical and effective service to God's righteousness? "Is not the life more than meat, and the body than raiment?" Are not righteous service and religion itself more than the edifice dedicated to them?

✧

[Judge Clifford P. Smith in *The Tribune*, New York, N. Y.]

The gentleman who criticized *The Christian Science Monitor* in your issue of August 14 for its editorial comment on a public statement made by Cardinal Begin, the Roman Catholic Archbishop of Quebec, ignored the point and reason of the comment which furnished the occasion for his letter. He accused *The Christian Science Monitor* in these words: "It is so democratic that it would deny to minorities the right to debate." "It finds fault with Cardinal Begin because he debates the question of conscription *ante factum*."

It was quite evident, however, from Cardinal Begin's published statement, that he claimed, not the right to debate, but the right to pass superior and final judgment on a bill pending in the Canadian parliament. He spoke of the conscription bill then pending as "a menace which causes the Canadian clergy the worst apprehensions," and as "a serious blow to the rights of the church of Christ, independent in its domain." Cardinal Begin even said more particularly: "If we judge by the very rude knowledge revealed by certain speeches made in the Commons, one may indeed fear that some legislators, so little enlightened, and maybe also somewhat ill-willed, may not make a choice that we would approve; and here is what legitimatizes all the fears." The comment of *The Christian Science Monitor* on these utterances was that they put the judgment of the cardinal or his church above the decision of the Canadian House of Commons. Surely this was fair comment, and comment which did not touch the right of debate.

✧ ✧ ✧

## Funds of The Mother Church

### War Relief

"The ten dollars which I inclose with this letter represents my entire savings, and I would like to have you use it to send copies of Science and Health or some of our beloved Christian Science papers over to our soldiers in France. I am fourteen years old to-day, so you see I am too young to go over myself, but I wish I could. Since I can't go I want to make this birthday gift to the soldiers, and I want you to please use it where it will do most good."

"I feel compelled to voice my feelings and to express my gratitude for the beautiful gift of thirty francs. I could hardly believe that I should receive this present. This week it was doubly welcome. The proverb that 'man's extremity is God's opportunity' is true after all. Always the thought came to me to tell the Lord and He would help, and this brought me comfort. May God bless all the good and generous people."

"Permit me to express to you my sincerest thanks for the help that twice already has been afforded me through the War Relief fund. Being one of those affected very much by the war, this help has been of great value to me in my financial problems. I would also speak of the many benefits which I have received through Christian Science and for which I am very grateful. I appreciate the literature in these dark times. It is for me an inexhaustible fountain of life, strength, and encouragement."

"Will the Christian Science relief committee please accept my sincerest thanks for the gift sent me. It is a great blessing to me, since my scant earnings are by far insufficient to meet my needs. I feel very happy for having received this valuable gift. Since I have gained a small understanding of the beautiful teachings of Christian Science I am able to accommodate myself much better. I am so much quieter and happier, and also learn to understand better the words of the Bible."

### Real Estate

"At the meeting of the members of this church, it was unanimously decided to subscribe the sum of two thousand dollars to The Christian Science Benevolent Association fund and the Real Estate fund, the said amount to be obtained from the collections taken on the first Sunday of each month and advanced as collected. A deep sense of gratitude was expressed by all for the privilege of assisting in this great work."

### The Christian Science Benevolent Association

"With the greatest joy I have ever known in the giving of money I am inclosing a check for The Christian Science Benevolent Association. I can see in this grand work the unfolding of God's plan, a need I have many times longed for. I know God will perfect and ever bless and prosper the blessed cause of Christian Science, with its various channels of teaching good."



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. McKENZIE ANNIE M. KNOTT, WILLIAM D. McCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., February 2, 1918

# Editorial

## Rejoicing in Protection Adequate

Joy is the great antagonist of that mental malpractice by which the overserious may be threatened at times, with which the wicked may agree, and to which the fearful may yield. The glad heart always has splendid resisting power against its assaults. To be full of joy is to have a defense impregnable. At the rebuilding of Jerusalem this was brought out by Nehemiah, who besought the people not to mourn, "neither be ye sorry," he said; "for the joy of the Lord is your strength." At the institution of Christianity, its Founder said to his disciples, "Your joy no man taketh from you."

The basis of this joy is the assurance we have as to the being and character of God, and the settled peace and certainty as to His goodness. Christian Science develops in man the joy of this certainty, and our Leader says (Science and Health, p. 419), "Never fear the mental malpractitioner, the mental assassin, who, in attempting to rule mankind, tramples upon the divine Principle of metaphysics, for God is the only power."

The mental manipulator referred to may be anyone who for the time being is actuated by a determination to "rule or ruin" others, and his influence is measured by the favor or fear with which his efforts are regarded. He may gather into a band those who are like-minded, and make them cooperative in his evil plot or scheme, but over every such effort hangs the verdict of the law, "Though hand join in hand, the wicked shall not be unpunished." If the evil worker cannot influence another into confederacy in evil by persuasion, he will try to produce acquiescence through fear; and emboldened by his belief that there is no God, he will claim to be an evil power able to produce suffering and death. It is clear enough, however, that darkness has no power over light, since even a little candle shineth far. So likewise even a momentary vision of the light of God brings illumination, and with it assurance that the works of darkness are not to be feared,—from which enlightenment and assurance comes a secret and sacred joy, an exultance in the omnipotence of good. It is the business of the Christian Scientist to increase and maintain this joy; then obedience becomes spontaneous to the admonition of our Leader (Science and Health, p. 442), "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake."

Christ Jesus, in that most loving address wherein he set forth the safety of the branches which abide in the vine, said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." It was the characteristic of the Son to attribute all power to the Father and to do nothing of himself. When man gains the Christ-spirit he then ascribes all power to God, that is to good—hence his joy, which cannot be invaded or destroyed. His peace of mind enables him to say, "I will fear no evil: for thou art with me." Mrs. Eddy says clearly that "Christian Science translates Mind, God, to mortals" (Miscellaneous Writings, p. 22). She continues, "It shows the impossibility of transmitting human ills, or evil, from one individual to another; that all true thoughts revolve in God's orbits: they come from God and return to Him,—and untruths belong not to His creation, therefore these are null and void."

The conclusion then is that we do well if we "rejoice evermore;" also that it is unwise to whisper and wonder, to imagine and guess what occult evil may be able to do, just as if we thought there was no God. Let us be wise, for it is the fool who "hath said in his heart, There is no God." Real joy is the cure for such folly; for the joyous heart finds cause for thanking and loving God hour by hour. This gladness brings companionship with the Christ, the divine Truth which overcomes the world. Spiritual joy unfolding divine Life, overcomes the flesh and the ills to which it is heir. Joy revealing God as Love shows how "the accuser of our brethren is cast down," and enables us to hear the "loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ."

WILLIAM P. McKENZIE.

## Salvation of the World

SALVATION is to be found in the ever present understanding of God. Christian Science has come to this age to save the world, to show mankind the way of salvation. The brilliant glow of the day with the Lord is to be found in the spiritual creation. "Why do the heathen rage, and the people imagine a vain thing?" exclaimed the prophet. Nothing can stay God's hand, the hand that uplifts and saves all those who are looking to Him for salvation. On page 291 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "Universal salvation rests on progression and probation, and is unattainable without them. Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession of 'the mind of the Lord,' as the Scripture says."

The oppressed may be more oppressed before they learn that to know God is real freedom and to believe in the false man is damnation. When man becomes acquainted with his real self, the godlike child, he will learn to obey only spiritual laws and so gain spiritual health and spiritual peace,—not for one instant being enticed by the human luring arguments which have been worn threadbare by human tradition. If an individual fights with hate, making enemies in thought, this means fighting with revenge and material weapons. Jesus said to Peter, "Put up thy sword," but the sword of love wielded without hate gives man the power of David with the sling,—the use of material weapons with spiritual understanding, dominion over matter, not subjection. The promises of health based upon compliance with some dictum of don't-do-this or that, all make man a slave to fear if he obeys through fear or ignorance. The loving counsel of spiritual understanding is the right way out of these laws of fear. This loving counsel may bring comfort to one individual and discomfort to another, since every problem in Christian Science is worked out from the individual viewpoint. It is not the material manifestation but the unseen power of God which counts in the growth of every Christian Scientist. The reflection naturally comes, as the joy within brings the outward smile. We read in Psalms: "For the Lord taketh pleasure in his people: he will beautify the meek with salvation."



Digitized by Google

In reality man is a permanent immortal being never experiencing sin, sickness, and death. God is the divine Principle of all that exists, but matter is excluded from this real existence as a false belief concerning the truth. Man never came from material laws. Humanity will not ascend until it realizes that the Son came down from heaven, harmony, and was never in matter. Humanity will not walk the water until it knows that man was always above material law. Erroneous judging and condemning will continue as long as those who seem to sit in the seat of the righteous overlook man's genuine perfection.

Then what is the process of salvation but to brush away the veil which interposes itself so as to hide reality from human eyes? Salvation does not create a new world or a new man, but simply reveals the truth about them. It does not promise toil and tribulation in return for spiritual endeavor. It does not call upon the spiritual-minded to renounce their joy, their affection, activity, spontaneity, merriment, and freedom. The salvation brought by Christian Science enhances the quality of all these attributes of true manhood and reveals their divine origin.

Unlike the preachments of scholastic theology the teachings of Christian Science set forth no mere theory, but explain a living Christ. As we read in Scripture, "And all flesh shall see the salvation of God." The knocking of the Christ on the door of human consciousness grows louder and more imperative as the self-destruction of error goes on apace. To-day we are witnessing the screaming, thundering workings of evil let loose only to come to a final destruction. This permits a clearing up of mortal mind débris and leaves the divine effulgence shining through the darkness and clearing the mists away. The demands of Spirit will not be gainsaid. The light of imperishable glory pierces ever farther into the gloom of the false creation, exposing its nothingness, and revealing the power, majesty, and permanence of the new and true kingdom of heaven, the reign of unbroken gladness.

To sum up then this all-glorious subject of salvation of the world, we have Mrs. Eddy's definition in the Glossary of the Christian Science textbook (p. 593): "SALVATION. Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed."

WILLIAM D. MCCRACKAN.

## "The children's bread"

AT this period we are hearing a great deal about food, and it is agreed upon all hands that although older people may have to deny themselves many things in a material way, yet the need that children shall have the right sort of food and plenty of it in their earlier years is insisted upon by all who have the good of humanity at heart. It is also true that for many years sincere efforts have been made to safeguard the moral welfare of children, and with this purpose Christian Scientists are heartily in sympathy, although they may differ in some respects from others as to how this can best be done. While Christian Scientists who are parents are careful to provide for the needs of their children in the best way possible, they accept without any reserve our Master's words, and know that children no less than adults must be taught to seek "first the kingdom of God, and his righteousness," being sure the accompanying promise, that all other things will be "added," will unfailingly be fulfilled.

Those who have studied the character and needs of children would readily admit that their deepest need is love, and this is brought out in the spiritual sense of the Lord's Prayer as found on page 17 of "Science and Health with Key to the Scriptures," namely, "Give us grace for to-day; feed the famished affections." A loveless childhood is indeed one of the saddest experiences of a lifetime, and yet there are some children who themselves express so much of love that others are instinctively drawn to them, and so they do not wholly miss the love which means far more in the unfoldment of character than does anything else.

In Paul's epistle to Titus we find him exhorting mothers to love their children and to be "discreet, chaste, keepers at home, . . . that the word of God be not blasphemed." Although we live in a so-called Christian age this sound counsel may well be thoughtfully pondered by all of us, for the time surely makes great demands upon us which can only be met through entire spiritualization of thought. It is therefore of the utmost importance that children be prepared for the working out of their share of the tremendous problems which are facing all mankind, that the narrowness and selfishness of mere materialism may give place to the unfoldment of man's divinely bestowed capacities and possibilities. If the children are fed with Truth they will not grow up mental or moral weaklings, but will be ready to face fearlessly and effectively their share of the world's work, and to reflect to others the love which has been bestowed upon themselves. On page 61 of "Retrospection and Introspection" our revered Leader says: "Posterity will have the right to demand that Christian Science be stated and demonstrated in its godliness and grandeur,—that however little be taught or learned, that little shall be right. Let there be milk for babes, but let not the milk be adulterated."

It is not always recognized as it should be that because divine Love is infinitely wise, its reflection in human experience must also express wisdom, else the desire to be loving to our children will fail of the divine purpose. Throughout the Scriptures obedience to divine law is constantly insisted upon, and nowhere is disobedience so unlovely as when it is manifested by children. When our Master set a little child in the midst of his disciples as an object lesson, he undoubtedly pointed to the ideal child, whose loveliness is enhanced by a sweet spirit of obedience to all that is right, or, as Christian Scientists would say, to divine Principle. We must not forget that children are peculiarly susceptible to mental influences, and so we must do our utmost to guard them against the evil tendencies of mortal mind, which if unchecked would wreck the world, and which Paul refers to in his epistle to the Ephesians as "the spirit that now worketh in the children of disobedience."

In Mark's gospel we read of a woman who came to the Master humbly begging help for her afflicted daughter. In response to her request Jesus said, "Let the children first be filled," and then he added, "It is not meet to take the children's bread, and to cast it unto the dogs." The "children's bread" in this case was the truth which heals spiritually as well as physically, and although the woman was regarded as a heathen by the bystanders she rose at once to the altitude of true childhood; nor was her plea denied, for the loving Master pronounced her daughter whole, and she found this to be true when she returned to her home.

We read in the twenty-first chapter of John that when Jesus was partaking of that memorable meal, soon after his resurrection, and when he required of Simon Peter an acknowledgment of his love and loyalty, he said in response to Peter's affirmation thereof, "Feed my lambs." There are those outside of Christian Science who would deny to us the right and privilege of supplying the children with bread in



Digitized by Google

the way that Jesus did the Syrophenician woman, but if our faithfulness is accompanied by genuine love and meekness in all we do, whether in the home or in our more public service, we shall win our way and prove to the world by the strong and pure characters of parents and children alike what it means to live by the bread "which cometh down from heaven, and giveth life unto the world."

ANNIE M. KNOTT.

### Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by Paul Stark Seeley, a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway, and St. Paul Streets, Back Bay, Friday evening, February 8, 1918, at eight o'clock. The public is cordially invited.

### Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names and present complete mail address of all officers and men in the military, naval, or aero service of the United States and of its allies, who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Boston, U.S.A.

✧ ✧ ✧

## Among the Churches

### Current Notes

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

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a. m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

COVINA, CAL.—The new church edifice for the Christian Scientists of Covina and valley, which is being erected at the corner of Center and Third Streets, will cost over nine thousand dollars. It will contain one of the best planned auditoriums in the valley. A date for its occupancy has not yet been set, but it will probably be used for regular services early in 1918.—*Covina Argus.*

VIRGINIA.—Such newspapers as have been scrutinized for this office seem inclined to be fair to Christian Science. There were one hundred and eighty-two articles copied from *The Christian Science Monitor,* and seven other favorable articles were published, including five corrections furnished by this office. The notice of Mrs. Eddy's Memorial was printed by nine newspapers. There were reported but eight adverse articles in the newspapers, and five of them were written by the same man—three of the five being printed in his own paper, which refused to accept corrections. Three papers courteously granted space for corrections from this office, and two replies were written to cover the articles published by the critical editor and were printed by a contemporary paper in his own city. This editor subsequently sold his paper and returned to the evangelistic field. There are a number of denominational periodicals published in this state, and several of them are most unfair in their attitude toward Christian Science, printing eighteen adverse articles and references. Where the articles warranted, a reply was prepared and submitted, but publication was refused in every instance. No pulpit attacks have been reported.

The Trustees under the Will of Mary Baker Eddy have donated books and periodicals to twenty-four public libraries and institutions coming within the scope of their offer, during the past year. Through the generosity of Christian Scientists in Chicago, who furnished the necessary funds, this field has been enabled to offer free copies of the pocket editions of Mrs. Eddy's writings to the men in the army and navy. The offer was made through the reading rooms at Hampton, Norfolk, and Richmond, and from April to October, 1917, forty-seven copies of "Science and Health with Key to the Scriptures," and fourteen copies of the other writings have been donated. The men were most grateful for the books, and the field deeply appreciates the kindness of those who, by their loving generosity, have made this activity possible.

*Committee on Publication.*

### Admission to Membership in The Mother Church

The next admission of candidates will be May 31, 1918. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 8, 1918.

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

Those who have made application for membership prior to Nov. 2, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, *Clerk,*
236 Huntington Avenue, Back Bay, Boston, Mass.

✧ ✧ ✧

## The Lectures

COALINGA, CAL. (Society).—Prof. Hermann S. Hering, lecturer; introduced by Mrs. O. H. Knox, who said in part:—

It is recorded in the Bible that Jesus of Nazareth said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." He proved that this truth, when applied as he taught, would free mankind from sin, sickness, and even death. His followers also proved this for themselves and others for almost three centuries after the crucifixion. After that time the healing influence was lost, until about fifty years ago a woman, Mary Baker Eddy, rediscovered this truth which Jesus taught, and named her discovery Christian Science. She proved through her own healing and by healing others that this truth will heal the sick now and in every age, just as it did nineteen hundred years ago. She also learned, through demonstrating this truth, to know that, as David tells us, God is "a very present help in trouble," a God close at hand and not far off.—*Coalinga Record.*



Digitized by Google

HALIFAX, ENGLAND (First Church).—John W. Doorly, lecturer; introduced by Miss Ethel E. Gee, who said in part:—

In the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, are these words (p. 390): "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony." The people who have unreservedly turned to Christian Science for help and guidance testify that there comes into their consciousness such an understanding of God as was not deemed possible before. These people so learn the meaning of God's omnipotence, omnipresence, omniscience, that God is all to them, and in a constantly increasing measure they let this fact govern them. They reason all things out from the basis of the allness of God, and arrive at harmony. They have the harmony of heaven within, and are conscious of man's God-given dominion over that which is without, whether it be sickness or sin, sorrow or poverty. Christian Science is indeed a sovereign panacea; and it puts into the heart of him who lives it a great compassion for all humanity, a compassion such as Jesus felt, when he fed the multitude, healed the lepers, restored sight to the blind.

LAKEWOOD, OHIO (First Church).—Virgil O. Strickler, lecturer; introduced by Leslie P. Strong, who said in part:—

In that wonderful book, the Bible, we find these words: "God is our refuge and strength, a very present help in trouble." I think I can safely say that to the average individual that promise has not a very deep significance. To the Christian Scientist the word trouble includes all human discord—all sin, all sickness, all business perplexities, any phase of human experience that is not harmonious. Why is it that the people of the world cannot make that promise an active factor in their lives? The Christian Scientist, answering that question out of his own experience, would say that it is due to man's ignorance of God, to his false concept of both God and man. He would say that he has found that in proportion as he gained an understanding of God as explained in Christian Science, in that proportion has God become to him a living reality, an ever present help.

To those hungry for truth, to those looking for something better than a material sense of life has to offer, Christian Science comes with a message of love and encouragement.

HAVERHILL, MASS. (Second Church).—John Sidney Braithwaite, lecturer; introduced by Richard C. Harrison, who said in part:—

On page 21 of "Miscellaneous Writings" by Mary Baker Eddy, the Founder of Christian Science, we find the following: "Christian Science begins with the First Commandment of the Hebrew Decalogue, 'Thou shalt have no other gods before me.'" Farther on Mrs. Eddy writes: "Our Master said, 'The works that I do shall ye do also;' and, 'The kingdom of God is within you.'" We have these wonderful promises; and to know that the kingdom of God is within us is to realize that we have health, peace, love, and in fact all good.

OTSEGO, MICH. (Society).—Dr. Walton Hubbard, lecturer; introduced by Mrs. F. W. Hadden, who said in part:—

Christian Science is the revelation of the Christ, Truth, to this age. To the weary and heavy laden it brings rest; to the sorrowing, comfort; to those burdened with the belief of lack, the assurance that the Father's supply is boundless; and to the suffering it brings health. The keynote of Christian Science is love—love to God and men. It teaches that there is one infinite Mind, God, and that man is the reflection of that Mind.

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Colton: Lincoln School Auditorium, Eighth and D Streets, 8 p.m., Feb. 8.
Los Angeles (First Church): Church Edifice, 1366 South Alvarado Street, 8 p.m., Feb. 11 and 12.
Los Angeles (joint lecture): Orpheum Theater, 12 noon, Feb. 13.
Pomona: American Theater, 8 p.m., Feb. 9.
San Bernardino: Church Edifice, 736 E Street, 3 p.m., Feb. 10.

COLORADO—Aspen: Church Edifice, 100 West Main Street, 8 p.m., Feb. 7.
Canon City: Colorado State Penitentiary, 2 p.m., Feb. 10.
Littleton: Hall, 7:30 p.m., Feb. 11.
Salida: Photoplay, 8 p.m., Feb. 12.

DISTRICT OF COLUMBIA—Washington (Second Church): Poli's Theater, 3 p.m., Feb. 10.

ENGLAND—London (Second Church): Metropolitan Music Hall, 3 p.m., March 3.

FLORIDA—Daytona: Daytona Theater, 3 p.m., Feb. 10.
West Palm Beach: Woman's Club, 8 p.m., Feb. 12.

GEORGIA—Thomasville: Church Edifice, Dawson and Washington Streets, 8 p.m., Feb. 8.

ILLINOIS—Chicago (Tenth Church): Rosalie Hall, 5704 Harper Avenue, 8 p.m., Feb. 7.
Elgin: Universalist Church, 8:15 p.m., Feb. 8.
Jacksonville: Odd Fellows Temple, East State Street, 3 p.m., Feb. 10.
Urbana: Masonic Building, 115 West Main Street, 8 p.m., Feb. 11.

IOWA—Ottumwa: Grand Opera House, 8:15 p.m., Feb. 8.

MASSACHUSETTS—Boston (The Mother Church): Church Edifice, Norway, Falmouth, and St. Paul Streets, 8 p.m., Feb. 8.

MICHIGAN—Saginaw: Masonic Temple, 8:15 p.m., Feb. 12.

MINNESOTA—Minneapolis (First Church): Church Edifice, Nicollet Avenue and Twenty-fourth Street, 3:30 p.m., Feb. 10.

NEW JERSEY—Madison: James Hall, 8:15 p.m., Feb. 5.
Elizabeth: Battin High School Auditorium, South Broad and South Streets, 8:15 p.m., Feb. 8.
Plainfield (First Church): Proctor's Theater, 3:30 p.m., Feb. 10.

NEW YORK—Lockport (Second Church): Thurston's Auditorium, Pine and Walnut Streets, 3:30 p.m., Feb. 17.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Feb. 7 and 8.
New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 3:30 p.m., Feb. 17, and 8 p.m., Feb. 18.
New York (Fifth Church): Aeolian Concert Hall, 34 West Forty-third Street, 8 p.m., Feb. 14.
New York (Society Columbia University): Milbank Chapel, Teachers College, Columbia University, 525 West 120th Street, 8 p.m., Feb. 7 (the University public is invited).

OHIO—Cleveland (Fourth Church): Liberty Theater, 10315 Superior Avenue, near East 105th Street, 3 p.m., Feb. 10.
Fremont: High School Auditorium, 3:30 p.m., Feb. 10.
Toledo (Second Church): Keith's Theater, St. Clair Street, near Madison Avenue, 12:15 to 1 p.m., Feb. 9, and Coliseum Theater, Ashland Avenue, near Bancroft Street, 3:30 p.m., Feb. 10.

PENNSYLVANIA—Philadelphia (Second Church): Orpheum Theater, Chelten Avenue, west of Germantown Avenue, Germantown, 3:30 p.m., Feb. 3.

WEST VIRGINIA—Wheeling: Scottish Rite Cathedral, 8:15 p.m., Feb. 11.

WISCONSIN—Milwaukee (Third Church): Milwaukee Auditorium, 8:15 p.m., Feb. 11.



Digitized by Google

# Testimonies of Healing

Christian Science first came to my notice when I was a child of twelve years, through the restoration of two relatives from invalidism to perfect health. Some of the teachings were then grasped and retained, and several years later, because of a scalp disease which had apparently developed, treatment was taken up for me. As the disease was not overcome within a week or two (and I am not surprised now that it was not, as the physical appearance was constantly watched by my family), material remedies were again used and temporary relief was obtained. I really wanted Christian Science to heal me, for I had always been of a deeply religious nature and daily studied my Bible, but family opinion prevailed. Some of the seeds of truth sown then by the practitioner were, however, to bear fruit later.

After two strenuous years in college my health broke down. Much was suffered in silence in the hope that my small understanding of Christian Science would meet the need, but as it was not sufficient I was obliged to have medical treatment, which caused me great mental distress. For several months I could not walk. Finally I decided to read "Science and Health with Key to the Scriptures," even though I had medical treatment, for I knew this reading would bring some peace of mind. Many theories presented in my college work had seemingly put me at sea. One day I read a testimony in the textbook by a woman who had been healed of an illness of twenty years' standing, and knowing that what God had done for her could be done for me, I took my stand for Christian Science. An awful struggle ensued, although I read day and night, often being compelled by the constant pain to arise during the night and read and declare the truth until relief came. But God gave me the strength and courage to endure to the end, even though the aid of anyone with greater understanding could not then be had because of family opposition. Physical strength returned with increased knowledge of what spiritual strength means.

I did not return to school that fall, but divine Love led me to a brother's home in Seattle where Christian Science was the only physician, and there I could give most of my time for nine months to the study, with the loving help of a practitioner for six weeks, who then told me that the rest of the work was mine. The scalp trouble was overcome, and my hair grew longer and thicker than ever before. The complete healing was slow, but this caused me to seek "first" the kingdom of God, knowing that in due time the other things would be added, after the turbulent waters of mortal mind had been cleansed of all the impurities of wrong thinking.

In the fall my college work was resumed, with constant reliance upon divine Love in every way, and it was completed with honors. Especially is gratitude due for the help received in examinations, in allaying fear and helping me to solve problems. The knowledge that our true supply is spiritual was demonstrated when a very desirable position in the high school of my home town was obtained, and Christian Science has been a constant help in teaching as in everything else. I do not like to think of what the past five years would have been without it. Not only has this healing truth helped me mentally, physically, and financially, but it has aided also in the overcoming of sorrow and faults of disposition; in the unraveling and smoothing out of complicated human relations which seemed almost insurmountable. By laying aside all sense of human will, harmony and reconciliation have been brought about.

An expression of gratitude is due to all who have contributed to our periodicals, for their message often meets a present need. As words are inadequate to express my appreciation for the lonely vigils kept by our revered Leader that others might share the benefits of the truth God revealed to her, it can best be expressed in daily deeds, and a "faithful follower I would be."

To any laboring under a sense of discouragement or slow healing, I should like to say that no matter what the need, faithful endeavor will be rewarded, for the Master's promise reads, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free," and no limit is placed upon its fulfillment.

Miss Eleanor Taylor Morse, Detroit, Mich.

✧

Seven years ago I had yet to learn that man's estate is that of joint-heir with Christ, his heritage harmony, light, and life. I did not know that Mind, not matter, governs man; hence error had bound me. For ten years I had suffered from chronic stomach trouble accompanied by a severe bowel disorder and extreme lassitude. After taking food I would become so uncomfortable and suffer such pain that in order to obtain relief it would be necessary to remove the food from the stomach by artificial means. I had changed from one doctor to another, taking their medicines and trying various diets, and finally sought a change of climate, but without relief; instead I gradually grew worse. Through the influence of a friend I was induced to try Christian Science, and although I had very little faith in it, a few weeks later I was eating anything I desired. Since then I have had no trouble with the stomach whatever. The demonstration was so wonderful that I became a student of this teaching at once. What Christian Science has done for me it will do for others.

Truly, as our beloved Leader has said (Science and Health, p. 494), "Divine Love always has met and always will meet every human need."

Charles H. Rutherford, Jerome, Ariz.

✧

It is seven years since I took up the study of Christian Science, and it is my duty and privilege to tell of the many blessings received since studying this truth. I have been healed of headache, toothache, colds, soreness, severe pain in my sides, and many other ailments. One experience I would like to mention in particular is the help experienced when my little girl was born. The birth certainly proved the powerlessness of all mortal laws. I had a Christian Science practitioner and nurse with me. A physician was called, and after making an examination said it was necessary that I be taken to a hospital and operated on. The practitioner, however, asked him to give her a little more time in which to do her work, and to this he very kindly consented. After waiting for some little while he made another examination and said there had been some progress. Later he said a wonderful progress had been made and that an operation was not necessary, as the baby would be born naturally. It was not a painless birth, yet there was such an assured feeling all the while. I was perfectly convinced that God would not desert me when seemingly I needed Him most, and I knew that nothing is impossible with God. The child is now over three years old and attends the Christian Science Sunday school. I shall never forget the loyalty of the practitioner throughout this experience, how firm she stood at her post, never wavering for a moment. Through her understanding I was wonderfully helped and healed. I was



Digitized by Google

so uplifted and protected that not once did the thought of fear enter my consciousness.

When I first took up the study of Christian Science it was the physical healing that interested me most, as I felt at that time it was what I needed most; but after studying for some time I began to realize that the spiritual understanding of the Scriptures was the great need, and this I am getting as I study the Bible together with "Science and Health with Key to the Scriptures." It is for this understanding that I am most grateful, for I can say with the Scriptures: "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold . . . all the things thou canst desire are not to be compared unto her."

My father was a minister of an orthodox church, my mother a member of the same denomination. They taught me to read the Bible, and I did so much of the time, as I was kept out of school a great deal owing to my physical condition. The healing work of Jesus and his followers always encouraged me with the thought that I could be healed. At that time I had never heard of Christian Science, but since studying this teaching, one by one the ailments are leaving me. I am very grateful for the understanding of Truth that I have gained through this study, for it is now sufficient to overcome a good many ailments for myself and others.

My younger sister was healed through the power of Truth after medicine had failed to do her any good, and the doctors said there was little, if any, hope for her recovery. My mother too has been helped wonderfully. My sister, my mother, and I have all had the privilege of class instruction, which has proven a great help to us. For these and many other blessings I owe my deepest gratitude to divine Love and to Christian Science.

Mrs. Carrie Hobbs Williams, Portland, Ore.

✧

In the year 1906 some dear friends, knowing my need, talked to me a little about Christian Science, and finally invited me to attend a lecture. I did so, but although I listened and it sounded good, I was in agony; it seemed as though I could not wait for the end, I was in such a nervous state. I stayed, however, till the close, and for this I was very grateful, as my healing took place that very night. I had been under the doctor's care, and was taking local treatments for bowel trouble, from which I had suffered since childhood, and as I grew older it became worse. After returning home from the lecture my whole thought seemed changed; I felt different,—I felt there was a God I had never been taught about, a God who really did help people and would help me. The medicine which I always prepared so as to have it ready on my return, if I were going out in the evening, I swallowed as usual, but although it had never been distasteful, this time it seemed awful and I could not understand why. It was the last I ever took; I have taken no medicine in the past ten years.

Two years before this a copy of the *Journal* had been left in my home, but I did not like to have anyone see it, so I had tucked it away out of sight. The day after the lecture, that old *Journal* came to my mind, and I was not long in getting it. No longer did it seem a mystery. I could really understand it a little, and after I had read it from cover to cover, my friends loaned me a copy of the Christian Science textbook. Before I had finished reading it I was made "every whit whole," and my health has been good ever since. I can plainly see there is a right time for each and every one to come into the understanding of Christian Science. I am indeed grateful for this healing and for the many other demonstrations we have had. I am grateful that this teaching makes one want to be good and to do good.

Mrs. H. DeVere Simmons, Sante Fe, Isle of Pines, West Indies.

✧

One's gratitude to God is best expressed in helping others to the blessings we ourselves partake of, and I am sure my testimony will help some one. I was as one traveling along in darkness. I used to read the Bible, but could not understand a great many things therein, and was always asking why this or that should be, and doubting in general about it all. About two years ago a friend brought Christian Science to my notice, and since then, while reading the Lesson-Sermon and practicing what I read, the Bible has become an ever present help in trouble. I am able to understand a great many things which before I could not account for.

About this time my children were taken ill. One had an ear trouble which was of long standing and very annoying, and the doctor could not cure her. He gave box after box of ointment, but as soon as one place healed up the trouble would break out somewhere else. I then decided to ask my friend to help us, and in a short time the baby was completely healed. Another little girl developed whooping cough, but that disappeared in like manner, and several childish complaints which prove trying to any mother have been overcome. I am very thankful to God that my eyes have been opened to the truth which never fails if we remain firm and faithful to God. My little boy, aged ten, and I were taken with a sore throat, so that we could not even swallow liquid, but we were both healed in less than twenty-four hours.

Sometimes even now I find myself doubting again, but when I get the Bible and read with the understanding gained from a study of "Science and Health with Key to the Scriptures" I always feel myself more firmly established on the rock that cannot be moved. Greater than all the physical blessings is the peace of mind that follows the true understanding of Christian Science.

Mrs. Cecilia M. Tyler, Wellington, Somerset, England.

✧

Christian Science came into my life after all material supports had failed. My illness was the culmination of wrong living and thinking from early boyhood. When a child I was constantly harassed by haunting fears. I was afraid of everything, even afraid to go to sleep, and night after night I would sit up for fear that I would pass on while asleep. Naturally this state of mind led to the taking of much medicine, and as the years passed I found temporary relief in drinking, until finally I became addicted to this habit and also to the excessive use of tobacco.

At the age of thirty-one I was a complete wreck. I had sought out many physicians but had found no relief. The specialist last consulted told me that I must devote my entire time for at least a year and a half to following the instructions in his treatment, but after several months of faithful compliance with his instructions I found myself gradually getting worse. At this time Christian Science was recommended to me, and after consultation with my wife, and with the feeling that it could do no harm anyway, a practitioner was called to my bedside to give me treatment. I slept very well that night for the first time in many years. This at the time seemed remarkable, for I had been in the habit of taking medicine at frequent intervals during the night. In the morning I realized to a degree the meaning of



Digitized by Google

Jesus' command, "Ye must be born again," for in my heart there was a bright ray of hope, and the light of a new dawn illumined my consciousness. From that hour until now, years later, I have constantly improved mentally, morally, physically, financially, and spiritually. There has never been a desire to drink or smoke, and I can truly say I have experienced the truth of Mrs. Eddy's statement on page 407 of "Science and Health with Key to the Scriptures," that "Christian Science is the sovereign panacea."

My case was diagnosed by numerous physicians and with differing opinions, so that I would not profess to name from a medical point of view my divers troubles, but I am convinced that I would not have recovered under any material method of treatment. The full measure of peace and happiness that has come into my life through the understanding of Christian Science, in addition to all the other benefits, is surely just cause for a feeling of much gratitude that I have been permitted to experience its beneficent influence.

F. B. Beinkamp, Cincinnati, Ohio.

✧

In July, 1914, a friend loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and with the first reading I was convinced that it was the truth. At that time I was not in need of physical healing, but since October of the same year God has been my only physician. I have proved the truth of our Leader's statement on page 261 of our textbook, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

Colds, headaches, quinsy, and a chronic bowel disorder have been overcome. While I am very thankful for the physical healings, they do not compare with the spiritual understanding of the Bible gained through the teachings of Christian Science. Many blessings have come to me through our periodicals, and my gratitude extends to all the contributors as well as to all the faithful workers, who are following our Leader's commands. My desire is that I may live in conformity with the teachings of Christian Science,—to overcome evil with good and to reflect Love always.

Miss Esther Marie Lee, Pittsburgh, Pa.

✧

Nearly twelve years ago I became interested in Christian Science through one of my teachers in school. At the age of sixteen I had decided that there was no God, and for several years lived in a state of doubt and unhappiness. When told that God is infinite intelligence I was interested and began to attend the Christian Science church. In the years that have followed I have had many healings. Colds which had become chronic and continued all summer as well as all winter have now entirely disappeared. From babyhood I suffered severely off and on with stomach disorder, and after I had been interested in Christian Science about five years this trouble returned in a very acute form. The healing was slow, but the acute attacks have been overcome, and while formerly I suffered constant discomfort, now even a slight attack is a rare occurrence and yields quickly to the truth. I was healed of a severe attack of influenza in one day, and two weeks later erysipelas was overcome in four days' treatment. The tendency to take cold was destroyed through my own understanding of the truth, but in the other cases I had help from practitioners.

I never knew the meaning of the word gratitude before becoming interested in Christian Science, and I was forced to learn how to be grateful. I have also had wonderful help along financial lines. Above all else I have learned to know and to trust God, and I am certainly thankful to our heavenly Father for the love and harmony that have come into my life through Christian Science. It has taught me the meaning of that wonderful verse from the forty-first chapter of Isaiah: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Mrs. Marguerite Hillery Williamson, Watsonville, Cal.

✧

It affords me great joy to tell of the healing which I have experienced through Christian Science. I was taken very ill with what the doctors called paralysis and high blood pressure, and was dizzy most of the time. The doctor attended me for over four months, but I kept getting worse. Thanks be to God, the giver of all good, I was healed when I thought the end had come. My wife asked a friend, a Christian Scientist, if she would treat me. Within an hour I began to improve, and I am better now than I have been for twenty-five years. I used to suffer terribly from severe headaches, but now have none of them.

I am learning day by day that God is "a very present help in trouble," and I feel like saying with the psalmist, "Bless the Lord, O my soul." My prayer is that my life may attest my sincerity, as well as my thankfulness to God and my gratitude to Mrs. Eddy.

Peter Boyer, Tillsonburg, Ontario, Canada.

✧

The desire to acknowledge some of the benefits received through Christian Science and to do all in my power to show my gratitude is the reason for this testimony. Prior to my mother's healing through the power of Truth, which took place when I was fourteen years old, I was subject to frequent sick spells, and was often out of school for weeks at a time. After we began the study of the Bible and of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and attended the Christian Science church, my general health became normal, and whenever any phase of disease presented itself it was promptly banished by Christian Science treatment. A seemingly severe attack of quinsy was overcome in three days. At various times burns and bruises have been entirely relieved by the instant denial that matter can have sensation. On one occasion I was wonderfully protected from acid burns. Though the fluid passed over the greater part of both hands, the only result was a very slight dryness of the skin which lasted but a few minutes.

At the time of my marriage my husband was not interested in Christian Science, though not prejudiced in any way. He has since become interested, and has received help both through the work of practitioners and through his own study and application of the truth. All the problems of daily living have been harmoniously solved when we have been willing to be guided by Truth. Previous to the birth of our little boy I suffered no inconvenience or pain, and very little severe pain was experienced when he was born. The child was fifteen months old before he had a sick day and then came a seemingly severe trial; but through the faithful, loving work of a practitioner he was brought out and is now his active, happy self again. Our gratitude for this healing is profound.

Great as is our indebtedness to Christian Science for the physical benefits we have received, it is the fact that Christian Science is a spiritual guide by which we can work out our salvation for which we are most grateful. It is daily



Digitized by Google

teaching us to overcome temper, self-pity, self-righteousness, and a sense of lack, and to be honest and loving with our fellow man. We are grateful for our publications and to Mrs. Eddy for the consecration and purity that enabled her to bring the truth to light again.

MRS. VANESSA PERRY LOBDELL, Royal Oak, Mich.

✧

God having done great things for me, I feel it my duty to give His name full praise. From childhood I suffered from stomach and bowel trouble, as well as severe headaches, although medicine was resorted to constantly. One night three years ago I was taken very ill, and after being examined by two of the best physicians in the state was told I had appendicitis. As I was then almost sixty-one years of age my children thought I would not survive an operation, so I consulted a friend who had been healed through Christian Science after the doctors had said they could do no more for her. As soon as I was able to do so I went seventy-five miles to see the same practitioner. He gave me one treatment, and I returned home the same day after eating a good meal with no bad effect. I have not suffered from stomach or bowel trouble since. In less than three weeks I was free from appendicitis, in perfect health, and feeling younger than at twenty-five years of age.

I had worn glasses thirty-three years, but laid them aside and have never needed them since. I was healed in this wonderful way without having the least understanding of the truth, but I read faithfully as the practitioner told me to do and gradually the meaning became clear. My husband was healed of chronic sciatica in six days and has never had a return of it. He was also healed of a throat trouble of long standing, although the doctors told him he would have to be operated on before he could get relief.

We praise God daily for these proofs of Love's ever presence, and for the broader, saner view of life that has been shown us through Mrs. Eddy's teachings. Instead of the old-time doubt of all things worth while, such as ultimate good, eternal Life, and peace, our lives are for the most part one happy round of love, hope, and faith.

MRS. FANNY F. PEARSON, Conrad, Mont.

✧

So deep is my gratitude and so numerous are my blessings, as a result of the study and application of the truth as taught in Christian Science, that I avail myself of every opportunity of passing on the wonderful story to others, knowing that if but one is encouraged thereby the word has not been spoken in vain. Seven years ago, when I began the investigation of this religion, I was unhappy, discouraged, in debt, devoid of spiritual inclination, critical, of an intemperate disposition, and facing an operation for a physical trouble which had bound me for fifteen years. Up to this time I did not know what it was to go through a day without pain or an ache of some kind. I had given up the use of medicine several years previous, having proven to my satisfaction that drugs are without power. I tried other methods of treatment, but with the result that my condition grew worse. Parents, relatives, and physicians did all in their power to make life cheerful and livable for me.

When I knew that an operation was the last resort, I gave up all hope, feeling sure that the end would come with the operation. This I resented bitterly. I reasoned that there should be a way out,—that I was young and ought not to die; but death would be preferable to a life of suffering. A friend of my father's who had been benefited by Christian Science, brought me the first news of this healing truth, and from him I learned of a practitioner, to whom I applied for help. I shall always remember with joy the loving words she spoke, telling me that I could be helped. Within three days all pain was gone. I had one week's treatment, and at the end of five weeks was completely healed of this trouble and free from any fear of a relapse. The practitioner showed me how to study the Lesson-Sermon, and from that day to this I have made a practice of never omitting this important part of the day's work and pleasure.

A chronic throat trouble, neuralgia, bowel disorder, typhoid fever, malarial fever, dislocated rib, ptomaine poisoning, were overcome through Christian Science within the first eighteen months of my investigation of this subject. The way has not always been ablaze with glory. There have been testing times—periods of waiting in which it was necessary to "let patience have her perfect work," struggles with human will, contention with selfishness, striving with self-pity. At no time, however, has there been a desire to turn back, but added strength has come with every trial. A love and knowledge of the Bible, spiritual discernment, a better understanding of God and of man's relation to Him, a life of freedom, usefulness, and happiness are the inestimable blessings which I enjoy to-day, because there was one woman, Mrs. Eddy, who was pure, loving, and patient enough to give the world in a book called "Science and Health with Key to the Scriptures" a simple, demonstrable teaching, whereby life can be made to us more abundant.

I am daily striving to be more loving, more obedient, and more prayerful,—that I may truly deserve the name Christian Scientist. I thank God that I live in the same age in which this beautiful truth is taught, and am deeply grateful to Mrs. Eddy for the wise provision of literature. I shall never cease to remember with joy the kindness of practitioners and friends who have ever been ready to help me onward and upward.

MRS. WINIFRED MOSS SMITH, Eureka, Cal.

✧

In the year 1904 I found myself unable to attend to my home duties on account of a strain caused by lifting a heavy weight. For several weeks I was under a physician's care, but there was no improvement in my condition. A dear neighbor who had been healed of rheumatism urged me to try Christian Science, and reluctantly I yielded. After the first treatment I was relieved of all inharmony, and I have not had a return of the trouble since. I am very grateful for the Christian Science literature, also for our reading rooms, which are as oases in the desert to those seeking for the truth.—MRS. ANNA GRAHAM BLAKE, New York City, N. Y.

✧

I am always glad to tell what Christian Science has done for me, with the hope that some one may be helped, even as I was. Through the reading of the textbook, "Science and Health with Key to the Scriptures," I was instantaneously healed of neuralgia, and in three treatments sciatic rheumatism was overcome. It is now over nineteen years since then, and I have had no return of either of the above complaints.

Christian Science has answered many questions which before seemed puzzling to me, and I am trying each day to gain more knowledge of the perfect Principle, Love, which heals and saves. Words are inadequate to express the gratitude and love I feel toward our beloved Leader, Mrs. Eddy, for having given us this healing truth and unlocked the Scriptures so that we may study the Bible.

MRS. HANNAH S. ROSS, Chicago, Ill.



Digitized by Google

Jesus' command, "Ye must be born again," for in my heart there was a bright ray of hope, and the light of a new dawn illumined my consciousness. From that hour until now, years later, I have constantly improved mentally, morally, physically, financially, and spiritually. There has never been a desire to drink or smoke, and I can truly say I have experienced the truth of Mrs. Eddy's statement on page 407 of "Science and Health with Key to the Scriptures," that "Christian Science is the sovereign panacea."

My case was diagnosed by numerous physicians and with differing opinions, so that I would not profess to name from a medical point of view my divers troubles, but I am convinced that I would not have recovered under any material method of treatment. The full measure of peace and happiness that has come into my life through the understanding of Christian Science, in addition to all the other benefits, is surely just cause for a feeling of much gratitude that I have been permitted to experience its beneficent influence.

F. B. BEINKAMP, Cincinnati, Ohio.

✧

In July, 1914, a friend loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and with the first reading I was convinced that it was the truth. At that time I was not in need of physical healing, but since October of the same year God has been my only physician. I have proved the truth of our Leader's statement on page 261 of our textbook, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

Colds, headaches, quinsy, and a chronic bowel disorder have been overcome. While I am very thankful for the physical healings, they do not compare with the spiritual understanding of the Bible gained through the teachings of Christian Science. Many blessings have come to me through our periodicals, and my gratitude extends to all the contributors as well as to all the faithful workers, who are following our Leader's commands. My desire is that I may live in conformity with the teachings of Christian Science,—to overcome evil with good and to reflect Love always.

MISS ESTHER MARIE LEE, Pittsburgh, Pa.

✧

Nearly twelve years ago I became interested in Christian Science through one of my teachers in school. At the age of sixteen I had decided that there was no God, and for several years lived in a state of doubt and unhappiness. When told that God is infinite intelligence I was interested and began to attend the Christian Science church. In the years that have followed I have had many healings. Colds which had become chronic and continued all summer as well as all winter have now entirely disappeared. From babyhood I suffered severely off and on with stomach disorder, and after I had been interested in Christian Science about five years this trouble returned in a very acute form. The healing was slow, but the acute attacks have been overcome, and while formerly I suffered constant discomfort, now even a slight attack is a rare occurrence and yields quickly to the truth. I was healed of a severe attack of influenza in one day, and two weeks later erysipelas was overcome in four days' treatment. The tendency to take cold was destroyed through my own understanding of the truth, but in the other cases I had help from practitioners.

I never knew the meaning of the word gratitude before becoming interested in Christian Science, and I was forced to learn how to be grateful. I have also had wonderful help along financial lines. Above all else I have learned to know and to trust God, and I am certainly thankful to our heavenly Father for the love and harmony that have come into my life through Christian Science. It has taught me the meaning of that wonderful verse from the forty-first chapter of Isaiah: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

MRS. MARGUERITE HILLERY WILLIAMSON, Watsonville, Cal.

✧

It affords me great joy to tell of the healing which I have experienced through Christian Science. I was taken very ill with what the doctors called paralysis and high blood pressure, and was dizzy most of the time. The doctor attended me for over four months, but I kept getting worse. Thanks be to God, the giver of all good, I was healed when I thought the end had come. My wife asked a friend, a Christian Scientist, if she would treat me. Within an hour I began to improve, and I am better now than I have been for twenty-five years. I used to suffer terribly from severe headaches, but now have none of them.

I am learning day by day that God is "a very present help in trouble," and I feel like saying with the psalmist, "Bless the Lord, O my soul." My prayer is that my life may attest my sincerity, as well as my thankfulness to God and my gratitude to Mrs. Eddy.

PETER BOYER, Tillsonburg, Ontario, Canada.

✧

The desire to acknowledge some of the benefits received through Christian Science and to do all in my power to show my gratitude is the reason for this testimony. Prior to my mother's healing through the power of Truth, which took place when I was fourteen years old, I was subject to frequent sick spells, and was often out of school for weeks at a time. After we began the study of the Bible and of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and attended the Christian Science church, my general health became normal, and whenever any phase of disease presented itself it was promptly banished by Christian Science treatment. A seemingly severe attack of quinsy was overcome in three days. At various times burns and bruises have been entirely relieved by the instant denial that matter can have sensation. On one occasion I was wonderfully protected from acid burns. Though the fluid passed over the greater part of both hands, the only result was a very slight dryness of the skin which lasted but a few minutes.

At the time of my marriage my husband was not interested in Christian Science, though not prejudiced in any way. He has since become interested, and has received help both through the work of practitioners and through his own study and application of the truth. All the problems of daily living have been harmoniously solved when we have been willing to be guided by Truth. Previous to the birth of our little boy I suffered no inconvenience or pain, and very little severe pain was experienced when he was born. The child was fifteen months old before he had a sick day and then came a seemingly severe trial; but through the faithful, loving work of a practitioner he was brought out and is now his active, happy self again. Our gratitude for this healing is profound.

Great as is our indebtedness to Christian Science for the physical benefits we have received, it is the fact that Christian Science is a spiritual guide by which we can work out our salvation for which we are most grateful. It is daily



Digitized by Google

teaching us to overcome temper, self-pity, self-righteousness, and a sense of lack, and to be honest and loving with our fellow man. We are grateful for our publications and to Mrs. Eddy for the consecration and purity that enabled her to bring the truth to light again.

MRS. VANESSA PERRY LOBDELL, Royal Oak, Mich.

✧

God having done great things for me, I feel it my duty to give His name full praise. From childhood I suffered from stomach and bowel trouble, as well as severe headaches, although medicine was resorted to constantly. One night three years ago I was taken very ill, and after being examined by two of the best physicians in the state was told I had appendicitis. As I was then almost sixty-one years of age my children thought I would not survive an operation, so I consulted a friend who had been healed through Christian Science after the doctors had said they could do no more for her. As soon as I was able to do so I went seventy-five miles to see the same practitioner. He gave me one treatment, and I returned home the same day after eating a good meal with no bad effect. I have not suffered from stomach or bowel trouble since. In less than three weeks I was free from appendicitis, in perfect health, and feeling younger than at twenty-five years of age.

I had worn glasses thirty-three years, but laid them aside and have never needed them since. I was healed in this wonderful way without having the least understanding of the truth, but I read faithfully as the practitioner told me to do and gradually the meaning became clear. My husband was healed of chronic sciatica in six days and has never had a return of it. He was also healed of a throat trouble of long standing, although the doctors told him he would have to be operated on before he could get relief.

We praise God daily for these proofs of Love's ever presence, and for the broader, saner view of life that has been shown us through Mrs. Eddy's teachings. Instead of the old-time doubt of all things worth while, such as ultimate good, eternal Life, and peace, our lives are for the most part one happy round of love, hope, and faith.

MRS. FANNY F. PEARSON, Conrad, Mont.

✧

So deep is my gratitude and so numerous are my blessings, as a result of the study and application of the truth as taught in Christian Science, that I avail myself of every opportunity of passing on the wonderful story to others, knowing that if but one is encouraged thereby the word has not been spoken in vain. Seven years ago, when I began the investigation of this religion, I was unhappy, discouraged, in debt, devoid of spiritual inclination, critical, of an intemperate disposition, and facing an operation for a physical trouble which had bound me for fifteen years. Up to this time I did not know what it was to go through a day without pain or an ache of some kind. I had given up the use of medicine several years previous, having proven to my satisfaction that drugs are without power. I tried other methods of treatment, but with the result that my condition grew worse. Parents, relatives, and physicians did all in their power to make life cheerful and livable for me.

When I knew that an operation was the last resort, I gave up all hope, feeling sure that the end would come with the operation. This I resented bitterly. I reasoned that there should be a way out,—that I was young and ought not to die; but death would be preferable to a life of suffering. A friend of my father's who had been benefited by Christian Science, brought me the first news of this healing truth, and from him I learned of a practitioner, to whom I applied for help. I shall always remember with joy the loving words she spoke, telling me that I could be helped. Within three days all pain was gone. I had one week's treatment, and at the end of five weeks was completely healed of this trouble and free from any fear of a relapse. The practitioner showed me how to study the Lesson-Sermon, and from that day to this I have made a practice of never omitting this important part of the day's work and pleasure.

A chronic throat trouble, neuralgia, bowel disorder, typhoid fever, malarial fever, dislocated rib, ptomaine poisoning, were overcome through Christian Science within the first eighteen months of my investigation of this subject. The way has not always been ablaze with glory. There have been testing times—periods of waiting in which it was necessary to "let patience have her perfect work," struggles with human will, contention with selfishness, striving with self-pity. At no time, however, has there been a desire to turn back, but added strength has come with every trial. A love and knowledge of the Bible, spiritual discernment, a better understanding of God and of man's relation to Him, a life of freedom, usefulness, and happiness are the inestimable blessings which I enjoy to-day, because there was one woman, Mrs. Eddy, who was pure, loving, and patient enough to give the world in a book called "Science and Health with Key to the Scriptures" a simple, demonstrable teaching, whereby life can be made to us more abundant.

I am daily striving to be more loving, more obedient, and more prayerful,—that I may truly deserve the name Christian Scientist. I thank God that I live in the same age in which this beautiful truth is taught, and am deeply grateful to Mrs. Eddy for the wise provision of literature. I shall never cease to remember with joy the kindness of practitioners and friends who have ever been ready to help me onward and upward.

MRS. WINIFRED MOSS SMITH, Eureka, Cal.

✧

In the year 1904 I found myself unable to attend to my home duties on account of a strain caused by lifting a heavy weight. For several weeks I was under a physician's care, but there was no improvement in my condition. A dear neighbor who had been healed of rheumatism urged me to try Christian Science, and reluctantly I yielded. After the first treatment I was relieved of all inharmony, and I have not had a return of the trouble since. I am very grateful for the Christian Science literature, also for our reading rooms, which are as oases in the desert to those seeking for the truth.—MRS. ANNA GRAHAM BLAKE, New York City, N. Y.

✧

I am always glad to tell what Christian Science has done for me, with the hope that some one may be helped, even as I was. Through the reading of the textbook, "Science and Health with Key to the Scriptures," I was instantaneously healed of neuralgia, and in three treatments sciatic rheumatism was overcome. It is now over nineteen years since then, and I have had no return of either of the above complaints.

Christian Science has answered many questions which before seemed puzzling to me, and I am trying each day to gain more knowledge of the perfect Principle, Love, which heals and saves. Words are inadequate to express the gratitude and love I feel toward our beloved Leader, Mrs. Eddy, for having given us this healing truth and unlocked the Scriptures so that we may study the Bible.

MRS. HANNAH S. ROSS, Chicago, Ill.



Digitized by Google

# From the Press

[From *Collier's Weekly*, December 22, 1917]

By our effort in the prosecution of this war we are attaining temperance. From the time war was declared, the arrests for drunkenness in the city of New York steadily decreased until in August they reached the unprecedentedly low figure of 969 for the entire month. The psychopathic ward of Bellevue has had fewer patients in the last six months than during any similar period in its history. In November, 1917, the Kings County Hospital was sheltering less than half its accustomed quota of alcoholic patients.

[From *The Batley Reporter*, Batley, Yorkshire, England]

The Rev. Harold Anson, M.A., of Manchester, on Thursday delivered an address at the Dewsbury Parish Church on "Religion and Bodily Health." He observed that God is always fighting the spirit of evil,—whom the Jews called Satan,—that was responsible for disease as it was responsible for sin. The ministry of healing as practiced by Christ and the apostles and the saints in pre-Reformation days has been revived in these days by the Christian Science church. Revived interest in the study of the influence of the mind on the body had given rise, amongst other things, to the modern mental practice in regard to the treatment of soldiers suffering from shell shock. . . . As Christians it was up to them to see that the ministry of healing the body by faith was revived. He was a member of a small Guild of Health, which, although only at the very beginning of its investigations, was able to quote many cases of people who had been told by doctors that they could do nothing for them, and who had been restored to health through faith, devotion, and living near to God.

[From *The Daily Post*, Ventura, Cal., quoting a letter from Italy]

"The executive in charge of the Christian Science fund sent over from America . . . has done splendid work among the war sufferers. I accompany her often among the poor homes, and let me tell you of one fine piece of work. She bought one hundred kilos of wool and we have given it out to the poor women to be made into articles for the soldiers. . . . We have already completed about three hundred pairs of socks and one hundred jackets, and the work is still going on. Every Monday we meet the women in the Christian Science rooms, pay them for the completed work, weigh and give out more wool."

❖ ❖ ❖

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## French Translation of Science and Health with Key to the Scriptures by Mary Baker Eddy

In conformity to the rules established by Mary Baker Eddy for making and publishing translations of the Christian Science textbook, "Science and Health with Key to the Scriptures" has been translated into French, and is now published with the English text opposite the French translation.

This edition is bound in cloth similar to the cover used on the English editions. Price, one to five copies, $3.50 each; six or more copies to one address, $3.25 each. It is also printed on Oxford India Bible paper, and bound in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the French translation, including the two styles of bindings.

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition are now filled in the order of their receipt.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## New Pamphlets

The following pamphlets are now on sale at five cents a copy:

"Christian Science: Its Teachings, Methods, and Works," a lecture by Judge Septimus J. Hanna. Printed in Swedish with alternate pages in English.

"Christian Science: The Christianity of Jesus," a lecture by Mrs. Sue Harper Mims. Printed in Swedish with alternate pages in English.

"Christian Science Healing Not Medical Practice." By Judge Clifford P. Smith. Printed in English only.

## From The Christian Science Board of Directors

All correspondence intended for The Christian Science Board of Directors should be addressed to the Board at 105 Falmouth Street, Back Bay, Boston, Massachusetts, and not to individuals.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

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

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# No Delay in Mind

American periodicals of general circulation are quite commonly inserting a display notice reading about as follows:

TO OUR SUBSCRIBERS

*IF your copy of _____ does not reach you promptly, do not assume that it has gone astray. Railway traffic at the present time is so congested that even mail trains are subject to almost inevitable delays. Even if your copy is a day overdue, wait a little longer before you write to us. It will probably arrive safely.*

Of course the Christian Science periodicals are carried by these same mail trains and Christian Scientists are no less willing than other citizens to contribute convenience to the national war needs if it seems necessary to do so.

Christian Scientists, however, have the privilege of knowing that, as Mrs. Eddy says,

> "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action" (Science and Health, p. 283).

This truth demonstrated will bring Christian Scientists their periodicals "on time" as the world judges it, or will enable them to see that the truths contained therein are timely and not in the least "delayed" whenever received.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U. S. A.

Digitized by Google

FEB 7 1918

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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







VOLUME XX NUMBER 24

Boston, February 9, 1918

Contents of This Number

Christian Science Publications . . 462
Man's Kinship to God
Hon. Clarence A. Buskirk 463
Time . . . . Rachel M. Parsons 464
There Is No Evil . Gray Montgomery 464
Spiritual Protection . . Mabel K. Dixon 465
Progressive Work Clara Stockwell McCord 466
"Light" (Poem) Marguerite Monis Hawksley 467
Selected Articles . . . . . 467
Funds of The Mother Church . . . 469
Editorial
Truth Is Formidable . . . 470
Faith, Hope, and Love . . . 470
Herod Circumvented . . . 471
Mrs. Eddy's Letters . . . . 472
Among the Churches . . . . 472
The Lectures . . . . . 473
Testimonies of Healing . . . . 474
From the Press . . . . . 478
Special Announcements . . . . 478
What Is Business? . . . . . 479
Works on Christian Science by
Mary Baker Eddy . . . . 480

PRICE 7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion,** also **What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x20), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

**The Christian Science Publishing Society, Boston, U.S.A.**

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX FEBRUARY 9, 1918 NUMBER 24

## Man's Kinship to God

HON. CLARENCE A. BUSKIRK

MRS. EDDY defines man as "the compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind" (Science and Health, p. 591). In the material world, or on the plane of human belief, man is regarded as the only being that manifests the possession of self-consciousness in the exercise of thought, volition, and the like. Mountains, seas, rocks,—all that is usually classified as inorganic,—and all that is usually classified as the organic life of the vegetable and animal kingdoms, except man, are differentiated by their want of self-conscious thinking. It is true that a few animals manifest an intelligence which appears at first glance to be analogous to that of man; but it is, so far as we can judge, essentially different, lacking such important characteristics as codes and ideals for the higher standards of moral conduct, religious beliefs, and hopes and aspirations concerning future existence.

God, infinite Mind, the "I AM THAT I AM" of the Mosaic record, is One, and the only One. Man is the individualized representation of the omnific Being, and as God's idea is apart from all materiality. Man's close kinship to the invisible "I AM" is shown in many ways; for example, individual man recognizes and identifies himself as a self-conscious thinking being, thus identifying himself, however, not because of his visibility to physical sense, but solely by means of his perception as a spiritual, intellectual being—this kinship being admitted by all the world's great writers. As Descartes pointed out, man knows himself to be, only because he knows that he thinks. He thus recognizes himself to be a self-conscious thinking being.

This view of man is corroborated wholly, not partially, when we rationally consider all the evidence from the standpoint of Christian Science. For example, the overcoming of sin, sickness, and the like by the Christ method can alone be sufficiently explained on the basis of the existence of God as Spirit, of man as a spiritual being, and of consequent intimate divine relations between God and man under the infinite divine government. Mrs. Eddy says, "Principle and its idea, man, are coexistent and eternal" (Science and Health, p. 520). The great Teacher declared, "The kingdom of God is within you."

The work of overcoming the false presentments of sin, sickness, and the other inharmonies which seem to belong to human existence, in the days of Jesus and his early followers and in the modern ministry of Christian Science, has not yet included the full fruition of what shall be done by man as "the full representation of Mind," but we have the inspiring promise of Jesus: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

When we consider man as "the full representation of Mind," we are surely justified in expecting that his potential dominion over the whole phenomenon of matter, in the due course of human progress, will be fully manifested through the understanding of divine Science. It is a useful as well as a glorious prophetic glimpse into the future of mankind's destiny; it broadens, uplifts, brightens, and dignifies immeasurably every perspective of our possibilities, and thus serves to arouse and strengthen our more or less dormant aspirations to realize and express godlikeness.

"The kingdom of God is within you;" why then should it be reckoned impossible for any true follower of our Master to walk the waves, to do all that Jesus did, and even greater works, according to his promise. Why should anyone presume to measure with the little yardstick of present human achievement and knowledge the potential powers of man as "the full representation of Mind," having the kingdom of God within him?

Think what the last fifty years have witnessed! And think of the besotted human selfishness and ignorance which still seek to obstruct and delay human unfoldment into man's God-bestowed sovereignty. Let us ponder well this passage from Thomas Carlyle: "All things which we see or work with in this earth, especially we ourselves and all persons, are as a kind of vesture or sensuous appearance: under all there lies, as the essence of them, . . . 'the Divine Idea of the World;' this is the reality which 'lies at the bottom of all appearance.' "

Here some one may ask: What of the volcanoes which bury cities like Pompeii? What of tidal waves drowning vast multitudes of men, women, and children? What of drifting icebergs sinking ships at sea? What of forest and other destructive fires constantly ravaging various parts of the earth? How are these things to be reconciled with the absolute supremacy of divine goodness?

These questions are the recurrence of the old problem termed "the problem of good and evil." It has engaged the perplexed attention of thinkers in every generation. The attempts to solve the seeming riddle have been many, and some of them quite specious. But all of them which rested on the assumption that the phenomenon of evil represents reality and truth are necessarily fallacious, because they would involve a self-contradiction in the divine nature and government. The Christian Science thesis that every presentment of evil is capable of being overcome because no phenomenon of evil belongs to the truth and reality of being, affords the only solution of the problem which is possible. It must, however, be borne in mind that this solution does not work itself out, but must be worked out more and more by each man through his understanding of man's potentiality as revealed in Christian Science.

Jesus said that the Father and he were one, and again he said that the Father was greater than he. The quart of water and the lake which contains it are one, but the lake is greater than the quart of water. And the words of Jesus apply to every man as God's idea, because man, according to the Bible and reason, is the manifestation of God. The destiny of man as the representation of the invisible "I AM" enables us to glimpse vistas of humanity's future usefulness

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

and dignity which may well-nigh dazzle us. But till mortal belief is overcome it must continue to be a destiny of struggle, of pain and sorrow. We may shrink before the prospect, but we also may greatly rejoice over the participation by spiritualized human sense in the divine work of redemption.

We may well think of what has been achieved during the last fifty years in the Christ way of delivering our fellows and ourselves from the terrible bondage of sin, fear, sickness, and suffering! Think what a source of gratitude and joy, of high incentive, to every one who is not sunk in sordid selfishness! Think how the future is already thickly budding with the glorious promise of man recognized and understood as God's idea!

## Time

RACHEL M. PARSONS

THE writer has often sought to grasp something of what Mrs. Eddy means by the word eternity. The natural inclination of mortals is to picture time as going on and on for indefinite ages—and thought reels before this picture.

As an illustration of this, in the study of astronomy we deal with enormous extents of time, with thousands and millions of years. We know, for instance, that the stars are all moving at immense speed through space in many different directions, but that they are so distant they appear to be motionless. As far back as records go, the constellations have appeared to the observer to be unchanged; yet to the astronomer those few thousand years to the days of the ancient Egyptians or the Chinese records are as nothing, and by means of his calculations he reasons about a time far ahead, when the appearance of the sky will be completely changed, and when we ourselves and our sun will have changed our positions, too. All this is so far off that the mere number of years conveys very little to us. And yet the astronomer goes farther than this and deals with the evolution of stars, planets, nebulæ, all taking up even greater extents of time, and with the formation, growth, and extinction of worlds.

Yet these great measurements of time do not really give us any idea of eternity. It is overwhelming to be expected to think clearly about what will happen millions of years ahead, or what happened an equally long time ago; yet after all we are still dealing with time, with finite measurements, and we read in "Science and Health with Key to the Scriptures" (p. 468), "Time is no part of eternity." Now it seems to the writer that we shall never grasp the thought of eternity by thinking of it as an enormously long time, because it is not finite time, measured in days and years, at all. It is rather by losing the sense of passing time that we shall learn more of eternity; by filling our minds, our lives, so full of the activities of Truth that the thought of passing time does not intrude to distract us with its beliefs of limitation, of material growth and decay.

To the human mind it is at first distinctly difficult to think of activity of development as taking place apart from the passing of time. Every action in our lives, everything we do or think, is more or less associated in our minds with the thought of time. How are we to realize that we are always expressing the activity of Mind, and yet not associate this activity with the passing of time? We know that there is no stagnation in eternity. Mind is forever active.

Who does not know what it is to be so interested, so engrossed in one's work, in reading, in listening to a lecture, perhaps, that all sense of time is lost? Suddenly one looks at the clock and finds that the hands seem almost to have jumped forward. There has actually been no sense of the passing of time, or at all events very little such sense. It is of course largely the habit of looking back or of looking ahead too much that emphasizes to us the passing of time. When thoroughly engrossed in any subject we do not look backward to think what happened say half an hour ago; we are so interested in the unfoldment of ideas to us that we live only in the present. We mentally welcome each new idea that is given us, and we are so absorbed in following the train of the argument, in growing and understanding, that there is often no sense of passing time. Yet, although we have little or no thought of time, there is order, method, sequence of ideas, progress. It does not matter in the least what is happening to the clock, or whether it has taken us half an hour or one hour to grasp certain ideas.

The order, the sequence of ideas, are there; and thus in our lives, as we overcome the sense of time, as we are less bound down by its limitations, we shall not lose anything,—we shall not for example be late for a train,—because the unfoldment of ideas goes on and the order and sequence of our lives will be maintained and in fact much better maintained than before. We know that the days mentioned in the book of Genesis are not intended to signify periods of time, but the successive revelations of Truth.

At the moment, this subject is of especial importance. The world is asking how long the present conditions will last, and it is for us as Christian Scientists so to rise above the thought of the passing of time that we can shorten its apparent duration for the rest of the world, and thus accelerate the appearing of Truth. For as we free our own thoughts as far as we can from the belief of time we shall help to free the whole world from this mesmerism also, and we shall be conscious only of the appearing of good, of the forever coming of the Christ.

We shall then fulfill the words of Jesus, "For the elect's sake those days shall be shortened." It is in shortening the apparent duration of time rather than in lengthening it that the thought of eternity will be grasped. It is error that is finite and that must come to an end, and as we rise above the limitation of time, the apparent existence of error will be shortened and the kingdom of Truth will be forever apparent.

## There Is No Evil

GRAY MONTGOMERY

POETS and dramatists, for the sake of picturesque imagery, have depicted in various ways their concepts of a mighty personal devil. In "Paradise Lost" Milton has written:—

> Incensed with indignation, Satan stood
> Unterrified, and like a comet burned,
> That fires the length of Ophiuchus huge
> In the artick sky, and from his horrid hair
> Shakes pestilence and war.

Scholastic theology, in teaching that evil is sent or at least permitted to exist by Deity, has in combating evil found itself in the dilemma of warring against the expressed will and purpose of God. It has never been able to give a satisfactory explanation of why Christ Jesus denounced the devil as a liar, and furthermore went about destroying evil in all its forms, if the devil or evil were created by God.

Christian Scientists are not influenced, either by the siren songs of poets or by false theological beliefs, into accepting the erroneous concepts of mortal mind. They recognize evil as the opposite of good, the suppositional absence of God. Evil is thus seen to be wholly unreal, nothingness itself. Even Rousseau, the famous French philosopher, recognized that God could not possibly be the author of evil, or be re-



Digitized by Google

sponsible for it. He writes: "Inquire no longer, then, who is the author of evil. Behold him in yourself. There exists no other evil in nature than what you either do or suffer, and you are equally the author of both. . . . Take away our fatal improvements—take away, in short, everything that is the work of man—and all that remains is good." The Preacher recognized the vanity and nothingness of evil in his declaration, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

Christian Science makes it clear that the devil, or evil, is merely a lie about the truth; it is the false belief that there is another mind besides the one infinite Mind, or God. This carnal mind is wholly wicked, being a belief of life in matter from which spring all delusions and illusions. This mist of error has seemed so to take possession of mankind as to obsess them with all manner of fearful and sinful thinking, which in turn brings about disastrous results.

Clinging to the false belief that mind is in matter, mortals are in a most unhappy state,—tempest tossed on the treacherous and ever changing sea of human opinions, without rudder or compass, left to the mercy of false emotions and self-destructive passions. But Christian Science, with the life-saving ship of spiritual understanding, comes to the rescue, moving steadfastly over the angry billows of error. Never can this ship be wrecked or lost, and it will save all who are not too drunken with human mesmerism to be unwilling to abandon their own helpless craft for the refuge and security it offers. It will bring them safely into the haven of Soul, where human will has no place and where evil is unknown.

Christian Science teaches us that we have the power to think right and to do right. A man can successfully resist that which is only a lie, hence without power, through the power of infinite Spirit. The voice of Soul will always silence the voice of material sense. It is clear that, humanly speaking, a man is just what he holds in his thought. When thinking evil and doing evil he is certainly not expressing or reflecting God. When, however, a man is thinking good, he is reflecting God.

The material body being merely the product of mortal thought, it is clear that the body must of necessity be normal, well and strong, when right thoughts are held. If a man could constantly think only right thoughts and consequently live a wholly righteous life, ascension above materiality would take place. Such a man would have demonstrated his real spiritual self or identity as God's idea. The belief in a material self would have been put off and the Christ-idea attained. Christ Jesus completed this demonstration, and he taught that every demonstration which he made could also be made by those who would think and live as he did; who would thus attain the Christ-mind, wholly free from error.

Christian Scientists are making a modest beginning in repeating the works of the Savior. They have been shown the straight and narrow way out of matter and into Spirit, out of mortality and into immortality, out of hell and into heaven. They know that evil never becomes good, that matter never becomes Spirit, for these are always opposites. The presence of good banishes all evil, the presence of Spirit causes matter to disappear, just as the presence of light removes darkness. Mortal man disappears and immortal man appears just in proportion as the right understanding of God is gained. Spiritual understanding gives enlightenment to human consciousness, causing the darkness of the mortal belief in evil to fade away.

Christian Scientists are learning how to think aright, how to banish false beliefs with right ideas. They know that the sure way into the truth of being is through the destruction of ignorance, sin, and fear by right spiritual education,—by substituting love for fear, by exchanging wrong thoughts for good thoughts, by filling their minds with thoughts of God, good, divine Love and Truth. They have learned that evil is not power, that it has seeming power only to that man who believes evil to be real. Evil is impotent to that man who disagrees with it, who knows that evil is only a lie, an illusion, an error of mortal sense, on the ground that God, good, is All-in-all, the only Mind, who sends no evil, permits no evil, and knows no evil.

The writings of our beloved Leader make it plain that we do not need to fear evil; that there is nothing in or about evil to be afraid of. Mrs. Eddy tells us, "You conquer error by denying its verity" (Science and Health, p. 339), and directs us to overcome error by reversing its false statements. On page 20 of "Unity of Good" she writes: "Try this process, dear inquirer, and so reach that perfect Love which 'casteth out fear,' and then see if this Love does not destroy in you all hate and the sense of evil. You will awake to the perception of God as All-in-all. You will find yourself losing the knowledge and the operation of sin, proportionably as you realize the divine infinitude and believe that He can see nothing outside of His own focal distance."

We should not ignore evil, but surely we need not clothe it with the unreal robes of superstition. Rather should we disrobe evil of its vile garments (the belief of pleasure in sin), and then we will see it as merely a hypnotic belief, which is annihilated by the word of Truth, the prayer of understanding, the recognition that God is perfect, omnipotent, omnipresent, omniscient, and that God's universe, including man, is wholly perfect and spiritual, wholly like God.

## Spiritual Protection

MABEL K. DIXON

IT has been said that to have our interests along any line spiritually protected, those interests must be the result of spiritual thinking. An occasional declaration to the effect that what we are engaged in is primarily spiritual is not sufficient; there must be the constant knowing that it is true, and the constant mental protection of this fact from the doubts and fears of human belief about it. What is this spiritual thinking that is to be our protection from evil under every circumstance of human experience? Is it not the knowing of the spiritual fact about each condition that presents itself? Is it not to dwell "in the secret place of the most High," and is not the protection which this gives the abiding "under the shadow of the Almighty"? Abiding in the thought of God! Could there be a safer place?

We are told throughout the Bible and "Science and Health with Key to the Scriptures" that we are given spiritual power wherewith to be defended from every shaft of error. Our spiritual armor must, however, be worn constantly, for in the stress and emergency of daily encounter with the foe—"the terror by night," "the arrow that flieth by day," "the destruction that wasteth at noonday"—there is no time to look up our armor and don it before the enemy can deal us some blows that could never have reached us had our armor been on.

The experience of a business woman, who is a Christian Scientist, in one of our large cities, furnishes a practical illustration of this spiritual protection. Returning from work at night at a later hour than usual, and on a street where there were few pedestrians, she was stopped by a man who persisted that she recognize him as some one whom she had pre-



Digitized by Google

viously met. In the hollow of her arm she held a package of Christian Science literature and her shopping bag, but there was no attempt to take her purse. If the man's thought had been to rob her he did not attempt it. The daily effort to know that substance is spiritual had lifted her above the belief that the contents of a purse are substance, and thereby his thought was turned away from it as anything to be desired or taken. Both were blessed in that the man was prevented from doing a dishonest act and the woman was protected from being the victim of dishonesty. If, on the other hand, a thought of immorality was trying to reach her, it found, as did the lions with Daniel, nothing to attract animality; the daily endeavor to reflect more and more of the purity of divine Mind was as a mantle of protection around her. And if, as came to her thought, there was the mortal belief of insanity, the daily trying to know that there is but one Mind had become so habitual that the false belief in a mind apart from God, a mind which could be insane or harmful, no longer caused the intense fear it once did. There being no fear manifested, there was nothing for such a belief to think it could harm.

In a quiet, kind voice the woman assured the man that he was mistaken, that he really did not know who she was, and he finally loosened his hold on her and she was allowed to go on. Without a quickened step or a backward glance she proceeded on her way, realizing with deep thankfulness that through the teaching of Christian Science spiritual thinking had indeed been her protection. This experience made her more careful of the armor which is tested on every occasion that it is used.

Later, when human sense insisted that there was one who was trying to get her position away from her, and that the belief of age, so dominant in the commercial world, was against her, she had to turn completely away from the seeming reality of the situation to the spiritual fact concerning it, which was that the ideas of divine Mind never conflict with one another; that as an idea of that Mind she could not be thought of in connection with age or incapacity, but only as reflecting ever increasing intelligence and ability, and that the only position there is in reality is the place one has in divine Mind, and this is unassailable. She realized that if she was in her right place spiritually, that is, knew herself as spiritual; in her right place mentally, that is, was mentally protecting and sustaining her knowledge of herself as spiritual; if she was doing her right work, which was reflecting Truth and Love, this would unfold to her her right place and right work, and she would be thus spiritually protected in the performance of it.

When we realize that so-called organized evil, or evil by any name, seeking to operate through the beliefs of mortals, has no way of reaching the citadel of spiritual thinking, hence cannot touch those abiding there, and that there is no avenue through which it can find an entrance, we are safe. As to the commercial vulture,—with a belief about man living by bread alone, and about blood being the life of man, for which he will give all that he possesses,—he simply preys on those who believe as he believes, and through the medium of their fear engendered by this belief he carries on his business. To the spiritual thinker who knows that Life is God, Spirit, and that man in His image is spiritual, and is nourished and sustained by "every word that proceedeth out of the mouth of God,"—by every spiritual truth that God reveals to him,—to such a thinker there is no fear of the vulture, for to those who stand by spiritual facts no need is ever left unsupplied.

Then what of our duty to our brothers, who through beliefs of greed, ambition, injustice, and hate have helped to precipitate the awful carnage of a world-wide war,—these brothers who know so little of spiritual thinking and its protective power? Then what of the brothers who are realizing that human methods and human ways are of no avail, and who are looking on with a dawning hope in their weary eyes as they see right thinking steadily bringing the whole problem up out of the material depths into the mental realm, resolving it into terms of liberty, freedom, and the human rights of man, whose roots are deeply embedded in the spiritual fact of the fatherhood of God and the brotherhood of man?

Shall we not don our spiritual armor and stand shoulder to shoulder with these brothers? And as they look out through the window of material sense and behold the host encompassing us and say, "Alas, . . . how shall we do?" we can answer confidently, "Fear not: for they that be with us are more than they that be with them." Like the prophet of old we can pray to the Lord to open their eyes that they may see. And even as the young man's eyes were opened in answer to Elisha's prayer, and he saw the heavenly host camped round about them, so will our brothers' eyes be opened to discern the protection of the one Mind, which is gathering within its compassionate care not only our own loved country, but all the nations of the earth.

## Progressive Work

CLARA STOCKWELL MC CORD

WE insist upon children learning the first processes of arithmetic thoroughly and accurately, because they will be used in solving every problem afterward, on and up through the most abstruse calculations; and so it is in the Science of Christianity. There, too, certain fundamental lessons must be mastered; they must become such a part of our mental equipment that we can use them as it were unconsciously. When the writer was a beginner in Christian Science she learned some lessons from a comparatively brief experience that have been of great value and of almost daily usefulness ever since, and she hopes that others may be helped by a recital of them.

I was suffering from a physical disorder which was supposed to be hereditary in the family through several generations, and which always meant two or three days' incapacity with each recurrence of the trouble. After I became interested in Christian Science I was able to overcome a number of ailments, but this particular one I thought to be beyond my reach. When it occurred to me on the first day of this attack to call for help, error at once began to argue that I was too sick to go to the telephone; that it was so troublesome to get a response over the long distance line; that the annoyance therefrom would cause an aggravation of suffering; and back of all this was "a fear that Mind is helpless to defend the life of man and incompetent to control it," as Mrs. Eddy says on page 377 of Science and Health.

Then all at once I felt that the thing for me to do was to trust in God. I at once made my way to the telephone, but for some reason was unable to make the operator hear me. I rang again and repeatedly called for "long distance," only to hear an emphatic voice at the other end of the line say, "I can't hear you." So I gave up and turned away, expecting disastrous results from the nervous strain, but instead found that I was completely healed. Rising cautiously from my chair I went out and walked around in the yard, almost dazed from the suddenness of the revelation. It seemed to



Digitized by Google

me that my troubles were all over; that if Christian Science could perform such a miracle as this, I would in future only have to know that the thing for me to do was to trust in God, and I would be healed. Later, however, it dawned upon me that it was my complete childlike self-surrender to trust in the power of good which had brought the immediate relief. My thoughts were not then fixed on physical healing; they were uplifted toward God.

"Progress," Mrs. Eddy tells us on page 233 of Science and Health, "is the law of God, whose law demands of us only what we can certainly fulfil." No doubt if the repeating of the same words had again healed me I would have been satisfied to go on using them indefinitely, and thus would have failed of that advance in understanding which is so essential. It is to be feared that most of us would be content to keep on solving the easy problems, so we have to be forced to work our way through what seem the more difficult ones, and sometimes these mean standing firm, holding thought unwaveringly to the truth, even when our efforts seem to bring no response. "Who is among you," we read in Isaiah, "that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."

Many years ago heavy and repeated summer rains filled our usually lovely Wabash River till like Jordan of old it overflowed all its banks, and people from miles around flocked to see it. I, among the number, witnessed there an incident seemingly so trivial in itself that I have often wondered why it remained so vividly and persistently in my memory; but since it has helped me in not a few dark places to learn the lessons of Science, the reason has been made plain to me. Two or three men stepped into a boat and attempted to row up the stream against the swift current, but the boat refused to move; again and again they applied the oars, with no result as far as could be seen; but as they persisted it began to yield, and soon they were moving steadily through the turbulent water. Thus I learned another lesson of great importance—that when our efforts seem to be of no avail, when the error seems to yield not at all, if we but persist we shall win. We must realize that every sincere effort will have an effect that is never lost. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void," is the promise, "but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

These truths, then, seemed to me to be of fundamental importance,—that we must progress, and that we must never be discouraged. In divine Science there is no such thing as failure. When the cloud was taken up from over the tabernacle, the children of Israel went onward in their journeys; but if the cloud were not taken up, then they journeyed not till it was taken up, waiting patiently for spiritual illumination; but "whether it was by day or by night that the cloud was taken up, they journeyed."

[Written for the *Sentinel*]

## "Light"

MARGUERITE MONIS HAWKSLEY

LIGHT, wondrous light, across the evening sky,
Aglow on yonder hill!
Light in my heart, for God is here and nigh.
I will be still.

I will be still and know that God is Light,
Though darkness comes and seems to hide the sun,
I will be glad through every seeming night,
And wait for morning and the words—Well done!

# Selected Articles

["'Earth's stupid rest'"—*The Christian Science Monitor*, Boston, U.S.A., Dec. 7, 1917]

One of the first evidences of spiritual awakening is often a revulsion against the stupidity of much ordinary human experience. This revulsion need not, however, be accompanied by any sense of despondency at the prospect of ever replacing such stupidity with intelligent alertness. The true revulsion is the vigorous movement of divine intelligence which sweeps all torpor before its infinite vitality.

Even when human thought, conceiving prosperity as a condition in which there is nothing much to do, has slipped into the narrowest rut of mere eating and sleeping, clothes-buying and gossip, sensuous enjoyment and utter vacancy, such a state must be but temporary. The unfoldment of Spirit can and does permeate and finally destroy every phase of human belief, from the intellectual to the obtuse, from the eccentrically overstrenuous to the totally inert. A castle of indolence itself has to fall sooner or later before the expression of Principle.

In one of her best known and best loved hymns (Poems, p. 14) Mrs. Eddy declares:—

Thou wilt bind the stubborn will,
Wound the callous breast,
Make self-righteousness be still,
Break earth's stupid rest.

It is indeed the Christ, the infinitely energetic idea, which breaks earth's stupidity with the understanding of what Life really is. The actual presence of this idea, replacing the obstinacy of human will with the constancy of spiritual desires, superseding material insensibility with sensitiveness only to good, supplanting ignorant conceit with reliance upon the one I AM, healing the sick completely and permanently, is revealed to the world to-day through Christian Science.

First of all, the one turning to Christian Science must be active. The understanding of divine Mind which Christian Science confers, includes the knowledge of the perfection of man, who is the idea of Mind, and shows that man is whole and well. To apprehend this makes a man alert to check any belief in disease as a necessity as well as any belief in the inevitableness of age or failing powers. He becomes active at all points and is not content to fall under the spell of physical infirmity. Activity is a fundamental requirement of Principle. Mrs. Eddy says on page 373 of Science and Health, "If we are Christians on all moral questions, but are in darkness as to the physical exemption which Christianity includes, then we must have more faith in God on this subject and be more alive to His promises."

"For the word of God is quick, and powerful, and sharper than any twoedged sword," says the apostle Paul. Hence the appearing of the Christ, or Truth, to-day, as of old, necessarily stirs up thought to spiritual animation. Active dependence upon Principle transmutes even the daily routine with Mind's infinite variety. It operates likewise to lighten with divine intelligence the very countenances which hitherto may have seemed of the dullest. The "calm, broad, thoughtless aspect" of Thomson's "comely, full-spread porter" himself would not long resist the inspiration of the divine Mind. Through this inspiration all mankind must sooner or later become what Pharaoh, in throwing open the land of Goshen for Joseph's father and brethren, called "men of activity," men of manifest ability.

This activity, of course, cannot be merely physical. The mad dash hither and thither of the motorist is often an ex-



Digitized by Google

treme phase of earth's stupidity. What one needs to know, whether one be motoring, hoeing potatoes, overcoming what may seem physical disease, or sweeping the floors is that the action of Mind is all the action there is. It is the belief in existence as material that claims to mesmerize thought into numb lethargy. The essence of veritable existence is spiritual consciousness. In the one true consciousness which is God, action is ever right and harmonious. This consciousness and its expression is all that is really substantial or tangible. The only enduring health, alertness, satisfaction, or accomplishment of any sort comes from the consciousness of right activity. As Mrs. Eddy says on page 3 of "Rudimental Divine Science": "Jesus' healing was spiritual in its nature, method, and design. He wrought the cure of disease through the divine Mind, which gives all true volition, impulse, and action; and destroys the mental error made manifest physically, and establishes the opposite manifestation of Truth upon the body in harmony and health."

Since the discovery of Christian Science, the breaking of earth's torpor has been immensely accelerated. The understanding which it imparts of spiritual man in the image and likeness of God is the agent in the shattering process. Whenever we encounter the suggestions of stupidity, let us, therefore, instead of ignoring them helplessly and hopelessly, turn our attention forthwith to this true understanding of man's relation to God which is already arousing mankind from its long lethargy. There is no condition so chronic, so acute, or so overwhelming in any way that it cannot vanish before the understanding of Principle.

In the process nothing is really destroyed or injured in the slightest degree, for certainly nothing is annihilated or hurt in the awakening of a human being from a nightmare. The seeming lack of order or action is simply corrected just as a mistake in mathematics is rectified. Rest which is genuine because it is the ever alert and untiring action of immortal Mind takes the place of any stupidly mistaken sense of rest. Knowing this and seeing the divine Life continuously dissipating earth's spuriousness, giving strength in place of infirmity, perfection for seeming imperfection, we prove perpetually the truth of what Mrs. Eddy says in another of her poems (Poems, p. 79):—

The centuries break, the earth-bound wake,
God's glorified!
Who doth His will—His likeness still—
Is satisfied.

✧

[Carl E. Herring in *Omaha* (Neb.) *Bee*]

Our critic arrives at the conclusion that Christian Science cures diseases, but that Christian Scientists do not know how it is done. The patience of the editor and the good nature of the public are rapidly bringing us to many points of agreement. The writer cheerfully admits that he is but skirting the edges of the tremendous philosophy contained in Christian Science. Referring to herself, Mrs. Eddy, the author of Science and Health, said: "To-day, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Pref., p. ix). If then we are agreed that Christian Science heals, we have laid well the foundation for further progress.

If matter possesses the inherent reality sufficient to enjoy itself or have pain, it would then seem logical to apply some other matter to induce the pleasure or stop the pain; but if disease is error induced by wrong thought, the remedy should be directed toward correcting the thought, and this constitutes a Christian Science treatment. Our critic admits some of the healings of Jesus and denies others. This is not meeting the issue. The question is, Did Jesus establish the principle of spiritual healings? If he did not, the case is closed; if he did, mistakes and failures are no more to be recorded than is the failure of the schoolboy to work his sums. Christian Science accepts the gospel record of the healings performed by Jesus in their entirety, not only for the evidential fact, but as a precedent and guide for Christian healing for all manner of diseases.

✧

[Samuel Greenwood in *The Week*, Victoria, B. C., Canada]

In view of certain recent attempts to bring discredit upon Christian Science by a misrepresentation of its teachings, some passing comments from the standpoint of a Christian Scientist may be of interest to your readers. Ever since the publication of its textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in 1875, Christian Science has been out in the open, and has met with every form of attack, from mere ridicule to direct malice. It is not the least argument in its favor that with all this it has gone serenely on with its good work, until it includes in its activities practically every part of the globe.

Christian Science has not departed from the teachings of Jesus or of his apostles, but it has followed the premise of the all-power of God to its logical conclusion, and has demonstrated how this makes Christianity practical for mortals. Popular systems of theology, on the other hand, have conformed their doctrines to human opinions, or largely so, and have admitted the claims of materialism to their premises. It is this materialism in Christianity, if I may use that combination, which has in large measure nullified the usefulness of the church, and which now antagonizes Christian Science. If Christian Science is to be condemned, it might be pertinent to ask why other Christian religions pass uncensured, since their declaration of faith includes the same fundamental truths upon which Christian Science, or the Science of Christianity, is based?

Christian Science does not ignore matter as a phenomenon of the human mind, and therefore as a factor in present human experience, but it does not regard it as something spiritually created or as having any divine control over man. Christian Science deals with matter as a condition of thought to be outgrown or superseded through a better understanding of the truth of spiritual being. The fact that there appears to be material substance all about us, and that we ourselves seem to be part of it, does not prove anything more than that human thought has yet but a feeble apprehension of spiritual reality. This lack of understanding does not imply that the supremacy of Spirit and spiritual law is not the truth, but simply that mortals in their ignorance and sensualism do not use that truth in their own behalf. If it is not true that the flesh, or matter, is to be overcome or put aside for the spiritual fact about man, then what is? Is it true that mankind must continue forever bound to those sensuous conditions which cause and include all human misery?

If Christianity is true there must be a point in human experience when we are to begin putting off the "old man." Jesus' demonstration of Christianity lifted him above material sense entirely; then in obedience to his teaching and example, Christians should also be rising above materiality. If not, in what other direction should they go? Christian Science teaches that as one understands more of God he naturally gravitates toward spirituality and away from sensualism and sin.

Christian Science teaches the omnipotence of God, with-



Digitized by Google

out any modification whatever. The admission that evil is a self-existent power and intelligence certainly does not benefit mankind. It holds out no promise of freedom, no hint of eternal peace. The acceptance of evil as a real power must necessarily perpetuate its conditions, while the rejection of evil opens the way for its overcoming, opens the way by which men may become conscious of the kingdom of God within.

✧

[Albert F. Gilmore in *The Knickerbocker Press*, Albany, N. Y.]

In a sermon, a clergyman is reported to have made certain statements regarding the teachings of Christian Science which are wholly misleading in their tendency. Overlooking the lack of propriety in denominating as a "modern nostrum" a religion which has a constantly increasing number of followers in every civilized country of the world grateful for release from sin and suffering, it should be pointed out that Christian Science does not, as this gentleman implies, teach the use of human will as a factor in healing. On page 144 of Science and Health Mrs. Eddy states: "Human will belongs to the so-called material senses, and its use is to be condemned. Willing the sick to recover is not the metaphysical practice of Christian Science, but is sheer animal magnetism."

Christian Science quite agrees that "the principal mission of Jesus to this world was not to cure men's bodies." That freedom from ills of the flesh is gained and that discords of every kind and name are overcome and healed as a natural consequence of the gaining of that Mind "which was also in Christ Jesus," a multitude of followers bear grateful witness. Christian Scientists joyfully accept Jesus as the Wayshower who came "to point out the way of Truth and Life" (Science and Health, p. 30), to demonstrate man's freedom from sin, disease, sorrow, in short from every discordant condition, regarding as his primary purpose the demonstration of his divine Principle rather than the healing of the body.

Instead of "exalting the body above the soul," Christian Science definitely states (Science and Health, p. 383): "The Christian Scientist takes the best care of his body when he leaves it most out of his thought, and, like the Apostle Paul, is 'willing rather to be absent from the body, and to be present with the Lord.'"

✧

[Engel Krefting in *Morgenposten*, Christiania, Norway]

In *Morgenposten*, under the heading, "Thought-transference and Imagination," appears a review of the book "To Influence and to be Influenced." From page 12 of this book the critic quotes a sentence which reads: "A modern religious society, the Church of Christ, Scientist, rests wholly on consistent suggestion and self-suggestion." If the author by this sentence intends to enlighten the general public on what foundation Christian Science rests, he could hardly have chosen an explanation more erroneous and misleading.

In the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy writes (p. 72), "Not personal intercommunion but divine law is the communicator of truth, health, and harmony to earth and humanity." With these words the Discoverer of Christian Science informs the readers that this teaching is wholly separated from suggestion and self-suggestion. Christian Science recognizes that God, or Spirit, is the "sustaining infinite" (Science and Health, Pref., p. vii), which imparts its hallowing influence directly to that consciousness which has left the broad way of suggestion and self-suggestion and has chosen to go in through the narrow gate of divine law. This choice leads the truth seekers into the narrow way of obedience which Christ Jesus trod and consistently followed, with the result that he received power to drive out suggestion and self-suggestion, or the work of the devil, both for himself and for others. The Master's life and blessed, triumphant career is the foundation on which the Christian Science organization is built.

Christian Scientists endeavor to have that Mind "which was also in Christ Jesus," for only through this Mind can they prove themselves to be consistent and worthy followers of the Christian Science teaching.

✧ ✧ ✧

## Funds of The Mother Church

"Please find inclosed check for twenty-five dollars to be divided between The Christian Science Benevolent Association fund and the Real Estate fund."

"The inclosed check for $1043.91 is the entire collection of the church and Sunday school on Sunday, December 30. This amount is sent to be applied to The Christian Science Benevolent Association fund and to the Real Estate fund, or, at your discretion, to either of these funds."

"My gratitude for the spiritual guidance I have received through the teachings of our beloved Leader, Mary Baker Eddy, prompts the sending of this check. It is my desire that you should use this check in whatever way it may do the most good. In a recent experience for which I am very, very grateful, it has been demonstrated to me that divine Love meets the human need."

"Inclosed please find bank draft for the amount of $27.70. This sum is to be divided between The Christian Science Benevolent Association fund and the Real Estate fund."

"Inclosed please find money order for one pound to be divided equally between the Real Estate fund and The Christian Science Benevolent Association fund, which it gives me the greatest pleasure to contribute."

"Inclosed you will find three dollars, one dollar for the Real Estate fund, the rest for The Christian Science Benevolent Association fund. I am sorry I cannot send more, but knowing the truth makes me thankful to send this little."

"It is with a grateful heart that I wish to testify to the help I had through the War Relief fund. At the head of a girls' school, empty since the war, I was in great distress, and I have been generously helped by the gift from the War Relief fund, which was for me a veritable blessing. At the same time I also gained more strength and faith to go on in the dark days."

"Inclosed please find our check for one thousand dollars to apply on our pledge to The Christian Science Benevolent Association fund and the Real Estate fund. You may apply the entire amount to either fund or divide it between these funds as you deem best."

"Inclosed please find check for five hundred dollars to be applied on our pledge to The Christian Science Benevolent Association fund and to the Real Estate fund."

"Please accept check for one hundred dollars, part payment of our pledge of five hundred dollars. Please divide this equally between the Real Estate fund and The Christian Science Benevolent Association fund. We are thankful that we are privileged to contribute to this fund."



Digitized by Google

# Christian Science Sentinel

Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., February 9, 1918


# Editorial

## Truth Is Formidable

TIMES of trial are testing times, for then falsity is urging its claims to the utmost. The human mind is swayed by its arguments, confused by its excitements, perturbed by its threats, allured by its promises, and at times would gladly give it the verdict. But let us never be confused as to the issue; truth will have the verdict. Falsity wastes itself away by its contradictions, while our understanding of truth grows ever stronger by the affirmations and demonstrations which support it.

While truth is thus marching on to its inevitable victory it is attacked on all sides. Its adherents seem to have to meet hosts of adversaries who far outnumber them. Furthermore, the adversaries claim to be clever, and those who stand for truth will sometimes admit that claim with a weary sigh, when they should never sigh nor be discouraged, but joyfully turn to Principle, or Truth itself, and find healing from every weariness and sense of discouragement. Here is the unfailing remedy for those who find that error in its braggart boasting, or by means of its poisonous subtlety, is claiming dominion over them. Indeed, there is no other remedy, as our Leader clearly shows in "Science and Health with Key to the Scriptures" (p. 380), where she says, "Nothing but the power of Truth can prevent the fear of error, and prove man's dominion over error."

Truth is formidable to error because it puts error out of action. The lies and deceptions which have tormented the human race are a great host, yet as the ages go by they are judged, and they pass under condemnation into nothingness; while truth, consistent and undivided, marches on. Very truly could the apostle say, "We can do nothing against the truth, but for the truth." But to work wisely we must know how to overcome error with truth, how to enlighten those who stumble in darkness. In Christian Science we are content to work with individual questioners and seekers, even as our Master did, and the vast import of this is brought out by James, who says: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

This work of salvation is exact because it is scientific, and does not connect in any way with the mesmeric action of fear and sentiment, inducing dread of punishment and desire for a sensual paradise. It is Truth that saves,—Principle, not the doctrines of men. Hence men can be delivered from delusions of every kind, and find a clear way Godward, despite error's false claims and poisonous deceptions, its stealth, and fraud, and boasting. This deliverance is not achieved through ignorance of the devices of evil, but by such knowledge as keeps one unvictimized, and by such inspiration as makes him victorious. Mrs. Eddy clearly says (Science and Health, p. 252), "A knowledge of error and of its operations must precede that understanding of Truth which destroys error, until the entire mortal, material error finally disappears, and the eternal verity, man created by and of Spirit, is understood and recognized as the true likeness of his Maker."

Whoever will know Truth and its power must be honest. It is not enough to have a belief of being good, for it is among the personally good that the stealthy mesmerist works to produce division of opinion. The wolf in the night tries to scatter the flock, that he may slay the sheep as they wander confused. So do the human enemies of man, as wolves in sheep's clothing, first try to divide and scatter; then they will, if they can, devour trust, confidence, good will, kindness, fellowship, because if the flock should remain united in love, and obediently trust the shepherd's care, it would be safe. But against the truly honest man the mesmerist and the spy work vainly. The honest man will not accept any inducement of theirs to separate himself from Principle, for his God is "a God of truth and without iniquity, just and right is he." The servant of Antichrist anywhere is afraid of the honest man everywhere, because every such thinker menaces his power, which is based on deceit. Mrs. Eddy says: "Only the action of Truth, Life, and Love can give harmony. Whatever teaches man to have other laws and to acknowledge other powers than the divine Mind, is anti-Christian" (Science and Health, p. 169). The Christian Scientist is so named because he is pro-Christian. Let him, then, in his honesty rely upon Truth, and be certain that it is formidable against error and will prove victorious in all the earth.

WILLIAM P. MCKENZIE.

## Faith, Hope, and Love

ONE of the most beautiful passages in Paul's writings is to be found in the fifth chapter of his epistle to the Romans, which reads thus: "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." This epistle has a good deal to say about faith and hope, and in his first epistle to the Corinthians he tells us that as mortals "we see through a glass, darkly." He does not, however, stop at this but shows the glorious outlook which was sustaining him all the way when he says of the period of fuller unfoldment, "Then shall I know even as also I am known." From this he goes on to tell us of the qualities which sustain us on our way to this goal, namely, "faith, hope, charity," the last being translated as love in the Revised Version. We sometimes hear of those who are without hope, which means that they are without God, but happily many such find their healing in Christian Science and go by the way of hope, faith, and love to the complete realization of God's allness and the real man's likeness to our heavenly Father.

In her memorable address to her college association in 1895, Mrs. Eddy pointed out the aggressive and delusive phases of error which would hold humanity back from the realization of man's divine heritage, then she added: "Thank God! this evil can be resisted by true Christianity. Divine Love is our hope, strength, and shield. We have nothing to fear when Love is at the helm of thought, but everything to enjoy on earth and in heaven" (Miscellaneous Writings, p. 113). As we go back to Paul's words already quoted and relate them to those of our revered Leader, they awaken in us a deep desire for the hope that maketh not ashamed and that the love of God may be shed abroad in our hearts. It is very clear to students of Christian Science that in order to realize this in its fullness we must understand what is meant by the Holy Ghost,—the divine influence promised by our Master, who said that after his de-



Digitized by Google

parture "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Mrs. Eddy says (Science and Health, p. 55): "This Comforter I understand to be Divine Science."

In the book of Proverbs we read that "hope deferred maketh the heart sick." This, however, was not the hope which lays hold upon faith and love, but instead depends upon material evidence, which always disappoints. Because man is a spiritual being, he can only be really satisfied by spiritual things. All Christian people acknowledge the need of faith, and more faith, and yet strange to say many are ashamed to admit that their hope of healing or of any good thing rests solely upon God. Now the kind of hope of which Paul writes makes no one ashamed, because the love of God takes possession of the heart and transforms the whole nature through divine Science, and brings with this transformation the healing of the human mind and body.

Many have to endure what seems almost worse tribulation than sickness and suffering when their first attempts to reach out for divine aid are mocked by those who call themselves Christian people; nor is this all, for the time is not long past when threats of prosecution were added to persecution, and all because the suffering one had come to place his entire hope upon the love of God as his Savior. Christian Science, however, lifts one above the fear of this mortal influence and reminds us, to quote Paul again, that we "are saved by hope:" but the apostle makes it clear that hope is only a transitional stage because, he adds, what a man sees he no longer hopes for, and then he lifts thought to that inspiring passage which is so often quoted by Christian Scientists, namely, "All things work together for good to them that love God."

A deeply spiritual writer tells of one who was passing through a long struggle with seeming misfortune and whose only fear was that his faith might fail. Jesus foresaw the possibility of this on the part of some of his disciples, and so he said to Simon Peter, "I have prayed for thee, that thy faith fail not." The student of Christian Science knows what the prayer of understanding, the prayer of divine Science, means, knows that it lays hold upon omnipotence and that it enlarges and uplifts both hope and faith until the unfolding sense of love dispels all the darkness of mortal belief and reveals the healing power of divine Truth and Love.

As we ponder Paul's words in the chapter first quoted, we see that there is no cause for regret if tribulations come; for did not the apostle say that he gloried in these? and so may we if we keep close to our divine Principle; for out of the tribulation, the testing time, will come patience and the experience which is of real value in all we do, for no matter what the human experience may seem, faith, hope, and love can never be shaken by the winds or waves of mortal belief.

ANNIE M. KNOTT.

## Herod Circumvented

AN interpretative study of the Bible which is designed to be of assistance in our own time must necessarily treat the characters therein depicted as types. There are Herods to-day, walking and talking and ruling others. They need to be known to be made harmless. When the contest is on between the spiritual idea and its supposititious opposite, then Herod steps upon the scene to try to murder the right lest it dethrone him from his rule of wrong. As a type, Herod represents the pitiless tyranny of a one-sided humanity, which seeks to slay all the male children because it desires to destroy all power except its own, and has no perception that the female child can ever grow to exercise power. His ruthless reign of mere physical might despises the qualities of love, tenderness, and compassion manifested by the Christ and seeks to perpetuate his tyranny through brute force.

Herod was interested in the tale of the wise men solely because they spoke of the Messiah as the "King of the Jews," not because his birth was heralded by a star of spiritual rejoicing. Baffled by the silence of the wise men he let his murderous frenzy hurl itself upon the youngest of the little children of Bethlehem and "the coasts thereof," while the child Jesus was carried by his parents in safety into the land of Egypt. It is sometimes necessary, in order to baffle the mental assassin, to withdraw into the sheltering twilight of the unexpected place. Herod does not typify the subtler serpentine propensities of educated evil, his is rather the heavy hand of hate and fear grasping its prey in order to crush a supposed competitor. Then when the exquisite beauty of the Christ, Truth, is unfolded to the Christian Scientist, and its effulgent glory penetrates the veil of his human consciousness, there is a duty to perform. The revelation of Truth must be protected, for the star shines above it and might betray it to an avaricious Herod hearing the report of the wise men. Mrs. Eddy writes on page 565 of "Science and Health with Key to the Scriptures": "Led on by the grossest element of mortal mind, Herod decreed the death of every male child in order that the man Jesus, the masculine representative of the spiritual idea, might never hold sway and deprive Herod of his crown. The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but 'of his kingdom there shall be no end,' for Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science."

The prospect of real peace is revealed as dependent upon the reign of "Christ, God's idea." This peace can become a part of every one's experience now who accepts the Christ, Truth. It is to be earned individually until such time as the collective consciousness willingly submits to the blessed rule of divine Science. For the present much protection against would-be Herods is necessary until the nations are ready to take this step. The spiritually minded are upon the watchtowers of Jerusalem guarding the city against the surprises of mortal mind's ruthless warfare; they forewarn the Marys and Josephs of to-day of the need for fleeing into Egypt with their precious charges, the right ideas which are born to them of spiritual travail.

The lesson of this necessary protection is not easily learned, for the righteous are not suspicious of their brethren. Nevertheless, experience proves that the inventor wisely hides his invention from curious and perhaps dishonest eyes until it is protected by patent. The author and artist do not scatter their ideas broadcast until they are incorporated in book or painting or sculpture. The musician does not hesitate to copyright the melodies and harmonies which come to him for safekeeping. In strictly spiritual matters wisdom quickly teaches the metaphysical mistake of casting pearls before swine, before the unprepared and unrepentant thought. Jesus said to the man he had healed, "See thou tell no man." Thus speak not indiscriminately of the advent of the Christ, Truth, to your consciousness, repeat not unwisely, "Unto us a son is given." Every healing experience treads on holy ground. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not" with your law and gospel, but first of all go unto "the lost sheep of the house of Israel." Confide your secret joy to those who are prepared to understand it by their instinctive



Digitized by Google

worship of the one God, not to those who through race and ecclesiastical tradition are predisposed to worship gods many and to scoff at Spirit while enthroning matter. To keep oneself on the housetop, proclaiming one's particular problem, is to become a target for error and retard individual growth. To hide the Christ-idea in Egypt is necessary at times, lest greed and envy in trying to destroy this idea seek to slay the human who is anointed with the Christ. God's way is the safe way, and the Christ-idea unfolds its petals of supreme glory under God's protection.

Having eluded the crude brutalities of the Herods by a flight into Egypt, the time also comes when it is advisable to safeguard the young child from the subtler sorceries of Egypt itself and to return into Judea unheralded and unnoticed. Our best actions should be unknown except to the doer. Then they cannot be betrayed to Herod unintentionally by friends or intentionally by foes. In the secret tabernacle of divine protection the young child can grow in grace and wisdom till the time of public ministry has arrived.

WILLIAM D. MCCRACKAN.

## Mrs. Eddy's Letters

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS on behalf of The Mother Church wishes to acknowledge gratefully the receipt of original autograph letters written by Mrs. Eddy from the persons named below. These letters have been given to The Mother Church for permanent preservation. This list supplements the list published in the Christian Science Sentinel for November 17, 1917.

George Wendell Adams (Estate of Mrs. Helen A. Baker)
Miss M. Frances Allen
Mrs. Nellie G. Alley
Florance Armstrong
Mrs. Helen R. Baldwin
Mrs. Emma D. Behan
Mrs. Gertrude Behr
Mrs. Eleonora Benford
Arthur J. Bleazby
Miss Alice Seward Brown
Clarence W. Chadwick
D. H. Cheney
Mrs. Alice G. Chick
Miss Cornelia C. Church
George M. Clough
Lloyd B. Coate
Mrs. W. W. Critchett
Mrs. Franc B. Curry
Miss Mary A. Daggett
Edward F. Dellano
First Church of Christ, Scientist, Denver, Colorado
Mrs. Mary E. Dunbar
Mr. and Mrs. F. O. Ellis
Mrs. Minnie E. Erwin
Mrs. Walter B. Farmer
Harry K. Filler
Mrs. Kate N. Foote
Miss Edith Preston Foster
Mr. and Mrs. Charles R. Frickey
Mrs. Sarah T. Gee
Mrs. Phebe L. Haines
Mrs. Lily Hazzard
Mrs. Gertrude H. Higdon
John C. Higdon
Mrs. Ella M. Holton
Mrs. Mary B. Howe (Estate of Charles M. Howe)
Mrs. Margaret S. Howlett
Mrs. Emilie B. Hulin
Miss Alice Jennings
William Lyman Johnson (Estate of William B. Johnson)
Mrs. Annie M. Knott
Miss Susie M. Lang
Estate of Mrs. Hannah A. Larminie
Milberry H. Lincicome
Robert M. Loeser
Mrs. Eva S. Lombard
First Church of Christ, Scientist, Lynn, Mass.
Miss Emma H. McLauthlin
Mrs. Jeannette R. McLellan
Mrs. Elizabeth L. McQueen
Mrs. Frances Mack Mann
Frederick Mann
Mrs. Rachel Freshman Marshall
Mrs. Matilda Huntington Merritt
Conference of Churches and Societies of Christ, Scientist, of the State of Missouri
First Church of Christ, Scientist, Montreal, Canada
Mrs. Lila M. W. Morris
Mrs. Maybelle W. Neelley
Christian Science Reading Room Committee of Greater New York
Second Church of Christ, Scientist, New York City
Fifth Church of Christ, Scientist, New York City
Mrs. Elizabeth Norton
Mrs. Caroline D. Noyes' Students' Association
Mrs. Ann M. Otis
First Church of Christ, Scientist, Pasadena, California
First Church of Christ, Scientist, Philadelphia, Pa.
First Church of Christ, Scientist, Pittsburgh, Pa.
Mrs. Julia E. Prescott
Miss Sarah T. Prime
Charles D. Reynolds
Miss Mary D. Rice
Mrs. Della H. Rigby
Mrs. H. Elizabeth Roberts
Mrs. Annie Louise Robertson
Mrs. M. A. Rowley
Miss Caroline H. Sawyer
Miss Louise Schmidt (Estate of Miss Marie Josephine Schmidt)
Mrs. Minnie A. Scott
James D. Sherwood
Mrs. Elizabeth P. Skinner
Mrs. Elsie M. Stewart
Miss Marguerite Sym
Irving C. Tomlinson
Miss Ida G. Vanderwater (Estate of Mrs. Mary G. Blain)
Archie E. Van Ostrand
Richard P. Verrall
Mrs. Mary L. B. Wallis
First Church of Christ, Scientist, Washington, D. C.
Mrs. Carolyn S. Welch
Charles H. Welch
Miss H. May Whitcomb
Miss M. Ethel Whitcomb
Mrs. Mittie A. Whitcomb
Mrs. Mary W. Whiting
Mrs. Ella E. Williams

## Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names and present complete mail address of all officers and men in the military, naval, or aero service of the United States and of its allies, who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Boston, U.S.A.

✧ ✧ ✧

# Among the Churches

MONTANA.—During the last year three cards announcing church services have been added to the list in *The Christian Science Journal*. This is indicative of the growth of the movement in this state. There are a great many calls for Christian Science treatment in towns where there are no practitioners. Ten free subscriptions to the *Monitor* were placed in the Glacier National Park hotels and chalets during the park season. Eight subscriptions to the *Monitor* are being donated to the state prison, at Deer Lodge. Daily copies of the *Monitor* are being supplied to the Y. M. C. A. reading tables at Fort William Henry Harrison. This office supplied the Montana Soldiers' Home at Columbia Falls with a renewal subscription to the *Sentinel* and the *Journal;* also, a renewal subscription to the *Sentinel, Journal,* and *Monitor* to the U. S. S. *Montana*. Two subscriptions to the *Quarterly* were supplied the state prison, one to the women's department and one to the men's department. Nine copies of "The Life of Mary Baker Eddy," by Sibyl Wilbur, have been donated to ministers in the various cities of this state.

There has been a final disposition made of the Bozeman court cases. Litigation covering a period of nearly four years was brought to a close by a dismissal. On March 2, 1914, three Christian Science practitioners, residing in Gallatin and Park Counties, were charged by the county attorney for Gallatin County with practicing medicine without a certificate. The defense filed a demurrer, which was sustained. The state then appealed the cases. They were finally dismissed by the Attorney-General.

*Committee on Publication.*

TOPEKA, KAN.—Regular subscriptions for the *Monitor* are sent to ten places. At the City Library are to be found the *Sentinel, Journal,* and *Monitor;* also the *Journal* at Pelletier's Rest Room, Warren M. Crosby and Crosby Brothers. Twenty *Monitors* are distributed by carrier each day to



Digitized by Google

various public places in the city, and nineteen boxes are being supplied when necessary. The soldiers were given literature while quartered here, and the day the Battery entrained for Fort Sill, *Sentinels* and *Monitors* were distributed. When the train pulled out the Christian Science literature was waved to those left behind. A recent copy of the magazine issued by the Boys Industrial School shows an article copied from the *Monitor*.

SAN RAFAEL, CAL.—The Christian Scientists have decided to build a new church edifice in San Rafael for the use of their growing congregation. It will cost about eight thousand dollars and have a seating capacity of fully five hundred people. Work on the building will probably begin in the early spring. About a year ago a lot was purchased and paid for. This lot is on Fifth Street, directly opposite F Street, in the heart of the residence district of the city.

*San Rafael Tocsin.*

## Admission to Membership in The Mother Church

The next admission of candidates will be May 31, 1918. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 8, 1918.

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

Those who have made application for membership prior to Nov. 2, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, *Clerk*,
236 Huntington Avenue, Back Bay, Boston, Mass.

❖ ❖ ❖

# The Lectures

DENISON, TEXAS (Society).—John Randall Dunn, lecturer; introduced by Judge J. W. Hassell, who said in part:—

It is the spirit of this age to judge men not by their professions but by their deeds; to lift the mask from the face and look upon the features that it hides; to tear the form from every creed and inquire for its vital truths. Everywhere, in the social, economic, and religious life of the country, men and women are asserting the right of individual freedom and showing the courage to investigate though they may not agree; and this fact is attested to-night by the presence here of this magnificent audience.

I met the lecturer but a few minutes ago, but in that time I have learned that he is an educated, intelligent gentleman. He is here as the accredited representative of a great church; great not merely because of its membership, but because the individuals who compose that membership (and I believe I have as wide an acquaintance with them as anyone not a member of their church) are representative in intelligence, in citizenship, and in high ideals.

MEXICO, MO. (First Church).—Willis F. Gross, lecturer; introduced by W. L. Kent, who said in part:—

All the Christian world is agreed that the Bible is the Word of God; that it brings to the world God's message to mankind; that it unfolds who and what God is and what man is and his relation to God. Christian Scientists have proven that the Christian religion is demonstrable—that when its teachings are understood and properly applied sickness is healed, discord is destroyed, and peace and harmony prevail to-day as when Jesus was on earth.—*Intelligencer.*

❖

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ALABAMA—Montgomery: Sidney Lanier High School Auditorium, 8 p.m., Feb. 14.

ARIZONA—Tucson: Masonic Temple, 8 p.m., Feb. 15.
Willcox (auspices Tucson): Morgan's Hall, 8 p.m., Feb. 14.

CALIFORNIA—Berkeley (Second Church): High School Auditorium, Allston Way near Grove Street, 8 p.m., Feb. 17.
Long Beach: Municipal Auditorium, 3 p.m., Feb. 17.
Los Angeles (Fourth Church): Sunbeam Theater, 5722 Pasadena Avenue, 8 p.m., Feb. 15.
Los Angeles (Fifth Church): Church Edifice, 7107 Hollywood Boulevard, 8 p.m., Feb. 18.
Los Angeles (Ninth Church): Church Edifice, 430 South New Hampshire Avenue, 8 p.m., Feb. 14.
Los Angeles (Tenth Church): Church Edifice, 936 West Forty-ninth Street, 8 p.m., Feb. 19.
Los Angeles (Eleventh Church): Masonic Building, 1956 East First Street, 8 p.m., Feb. 21.
San Francisco (Fourth Church): Dreamland Rink, 8 p.m., Feb. 18.

ENGLAND—Brighton, Sussex: Hove Town Hall, 8 p.m., March 1.
Leytonstone, Essex: Earlham Hall, Forest Gate, 3:30 p.m., Feb. 23.
London (First Church): Church Edifice, Sloane Terrace, S.W., 7 p.m., March 11.
London (Third Church): Church Edifice, Curzon Street, Piccadilly, W., 3 p.m., March 9.
London (Fourth Church): Library Hall, Church Street, Stoke Newington, 3 p.m., Feb. 24.

FLORIDA—Cocoanut Grove: Church Edifice, 7:30 p.m., Feb. 14.
Fort Lauderdale: Rex Theater, 8 p.m., Feb. 15.
Miami: Elsers Pier Auditorium, 3 p.m., Feb. 17.
Key West: Church Edifice, Georgia and Division Streets, 8:15 p.m., Feb. 18.

ILLINOIS—Chicago (Third Church): Church Edifice, Washington Boulevard and Leavitt Street, 8 p.m., Feb. 15 and 16.
Chicago (University of Chicago): Harper Assembly Hall, 4.35 p.m., Feb. 15 (open to the University public only).

INDIANA—Fort Wayne: Majestic Theater, 8:15 p.m., Feb. 14.
Indianapolis (Second Church): Twelfth and Delaware Streets, 8 p.m., Feb. 18 and 19.

IOWA—Ames: High School Auditorium, 8 p.m., Feb. 15.

MARYLAND—Baltimore (Second Church): Academy of Music, 3:30 p.m., Feb. 17.

MASSACHUSETTS—Worcester (First Church): Strand Theater, 3 p.m., Feb. 17.

MICHIGAN—Detroit (joint lectures): Second Church Edifice, East Grand Boulevard, near Jefferson, 8 p.m., Feb. 14; Third Church, Kenilworth Hall, 2120 Woodward Avenue, 8 p.m., Feb. 15; First Church, Cass and Hancock Avenues, 8 p.m., Feb. 16.

NEBRASKA—Fremont: Empress Theater, North Main Street, 3 p.m., Feb. 17.

NEW YORK—Buffalo (First Church): Elmwood Music Hall, 8:15 p.m., Feb. 18 and 19.
New York (Fourth Church): Church Edifice, Fort Washington Avenue and 178th Street, 8 p.m., Feb. 14 and 15.

NORWAY—Christiania: March 5 (canceled).

OHIO—Delaware: Strand Theater, 3:15 p.m., Feb. 17.
Findlay: Mystic Theater, 3:30 p.m., Feb. 17.

OREGON—Salem: Grand Opera House, 8 p.m., Feb. 21.

PENNSYLVANIA—Corry: Rex Theater, 3 p.m., Feb. 17.
Pittsburgh (Second Church): Carnegie Hall, North Side, 8:15 p.m., Feb. 14, and Church Edifice, North and Galveston Avenues, 8:15 p.m., Feb. 15.

UTAH—Ogden: Church Edifice, Twenty-fourth Street and Monroe Avenue, 8 p.m., Feb. 19.



Digitized by Google

# Testimonies of Healing

I wish to express thanksgiving for all that Christian Science has done for me and to rejoice with others for its bountiful blessings. It was brought to me at a time when I was physically well, but in discord with religion and very unhappy. My friend told me in a few words about Christian Science and I accepted it at once; it seemed to me a wonderful yet simple truth. Then came a time when I understood that Christian Science must be earnestly studied in order to be demonstrated, and I studied it as we do mathematics, by solving problems and destroying all sorts of error. Beliefs of poverty and of limitation were overcome, and I have had a wonderful demonstration that man really lives only in obedience to God's spiritual law.

A great help was Christian Science to me in times of sickness. When one of my children seemed to have measles, this error was destroyed in one day and the other child did not become ill, although it was not separated from the sick child. The most wonderful sense of divine protection, of the presence of Love, that I have had was at the birth of my last child. All the time I had treatment from a kind practitioner because I was in a bad condition and had great fear. This brought to the surface all sorts of error, heart and lung trouble, weakness, cough, and many other ills, which were overcome through Christian Science treatment. At last the truth about man as God's child and as ever under His protection seemed so clear to me that the birth was very harmonious and without any sense of pain. I was out of bed and began my duties the third day.

Christian Science had helped me and shown me the way to true happiness and health. We are all very well, I, my husband, and our children, and very happy. We feel no want; God has supplied us from His fullness. My desire now is to know more and to get a larger understanding of this beautiful truth, that I may be a channel through which others may receive the light.—Mrs. Marie Legsdin, Riga, Russia.

✧

To say I am grateful to Christian Science for what it has done for me would not do justice to my sense of thankfulness for this new-old truth which has set me free. I came to Christian Science because I needed help. The doctor told my husband that a surgical operation was the only thing which would save my life. My daughter then heard of Christian Science, and a friend gave her a copy of the *Journal*. I was so sick I did not know my husband or children. I had prayed that God would spare me to see my daughter who was away, but when she came home I did not know her. I was not able to retain even water on my stomach, and thought I could not live the day out. At this point a Christian Science practitioner was called in, and she had been with me only a short time when I took a glass of water and kept it down. The third day I went out on the porch, and the fourth day I was downstairs. I am well and happy now, in perfect health, and am a member of the Christian Science church here. I am truly grateful to Mrs. Eddy for this healing truth. It has been my only remedy for four years and has met my every need.

Mrs. Carrie Whitten, Bremerton, Wash.

✧

With a deep sense of heartfelt gratitude I send my testimony, in the hope that it may help some one who is seeking to learn of the truth. Before I became interested in Christian Science, eight years ago, I was of a very morbid and unhappy disposition. Life seemed dark and gloomy and filled with many disappointments. When I began to study the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with the periodicals, I was lifted out of this wilderness of ignorance and fear and soon began to learn what it means to be God's child, therefore only health, happiness, and freedom could be manifested. When seemingly trying experiences have arisen, I have always found there was some erroneous thinking to be uncovered and destroyed. Resentment, criticism, self-pity, and self-will have had to be met and conquered. As I have gained a broader sense of love for others and let love rule my thinking, I have gained more of the spiritual understanding and have been enabled to realize more harmony and peace. I am so glad to know that only the qualities of good can have room in my mental home and govern my thoughts.

I wish to express my gratitude for all of the Christian Science literature, for the lectures and our church services. These are an ever increasing source of help, inspiration, healing, and love. I am also grateful to the dear friends who have so kindly helped me to learn more of the Christ-healing. It is my aim and earnest desire to strive to live daily my gratitude for Christian Science by reflecting and radiating more love, and to become a channel for good. I am thankful to God and to His messenger, Mrs. Eddy, who has revealed to mankind this demonstrable truth.

Miss Barbara Kyner Vinson, Washington, D. C.

✧

It is over twelve years since I first tried Christian Science, and its healing efficacy has been demonstrated many times. One of the earliest effects was the overcoming of profanity. Some time later, one evening about dark, I stepped on a large nail, which penetrated my foot, but with the help of my good wife we were able to realize enough of the truth to overcome the pain and soreness so that I attended to my duties the following day. After over two years of study of Christian Science I was still an inveterate tobacco user. I engaged a practitioner to help free me from that habit, but without the desired effect. At the end of two weeks the practitioner said it was of no use for him to treat me; that I knew enough of the truth to handle the case myself. Being thrown on my own resources I studied more faithfully the Bible and "Science and Health with Key to the Scriptures," and as soon as I became conscious that man, created in the image and likeness of God, is not required to serve any relentless master, the habit was overcome. That was in November, 1905, and I have not used tobacco since.

Not long ago I asked my son, a boy of fourteen years, to drive the goats in, as it was nearly dark. Not hearing the bells as soon as I expected I went out to ascertain the cause. Before I found out, it was very dark and the goats had strayed nearly a mile away up on a mountain that has a perpendicular cliff. When I discovered them the boy was driving them toward home along the bottom of this cliff, which was safe enough in daylight except where some gullies have been washed down. Just as I let him know that I had come, a large goat attacked him as he was trying to cross one of these gullies. He called to me that he was falling and the goat was butting him, but it was so dark I could not get to him or see where he was. Then the thought came to me that God was able and willing to take care of my son on the face of that cliff in the dark as well as anywhere else, and I had nothing to fear. In a moment the boy called that he was all right and the goat had gone along with the rest. We got them home without any more trouble.



Digitized by Google

The foregoing are only a few of the benefits I have received from Christian Science. The seemingly small helps and comforts one receives daily from the teaching of Christian Science are a wonderful blessing, but it is difficult to tell of them so that others can understand why we are so thankful to God and grateful to Mrs. Eddy for what little understanding we have of the great truths taught in the Bible.—P. H. VRADENBURG, Mountain Ranch, Cal.

I can truthfully verify the above testimony of healing written by my husband. We have had many other proofs of God's loving care, and while grateful for the physical blessings we are most grateful for the spiritual harmony and peace of mind which the study of Christian Science has brought us.—MRS. JULIET B. C. VRADENBURG.

✧

In gratitude for the great help received through Christian Science and with much joy I submit the following testimony. I was healed of a dislocated ankle in two absent treatments, and through this healing was led to search the Scriptures in connection with Science and Health in order to understand God. Three weeks later the house in which I was rooming was almost destroyed by fire. When roused at two o'clock in the morning by the fire department, I knew that God did not make destructive fires and that He is all. Nothing in my room was damaged, and I was unhurt, while others were severely burned, and every ceiling and floor was burned through except mine. A little later deafness of three years' standing disappeared while I was being treated for pain in the head resulting from a fall.

Afterward, in two weeks' treatment, I was healed of a so-called fibroid tumor after having had it for six years. Christian Science has lifted me out of unhappiness into happiness and health, and has made me a better woman. Through the understanding of this truth I have secured more comfortable positions, and am a better employee as well as a better neighbor, friend, sister, and daughter.

I am indeed grateful for my many blessings and for the confirmation of the words of Jesus the Christ, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

MRS. EUNICE LEWIS COX, St. Paul, Minn.

✧

In looking back over ten years of suffering and distress due to stomach trouble, I rejoice in having been freed from bondage through a knowledge of God's goodness, as revealed in Christian Science. I was healed of this ailment in about three weeks, and since then ear trouble of eighteen years' standing has been overcome. I am striving daily to know more of God's allness. I am indeed grateful for Christian Science and to our dear Leader, Mrs. Eddy, who has so lovingly shown us the way.

MRS. ELLA BERRY, Cincinnati, Ohio.

✧

Through Christian Science treatment I have been healed of severe chronic headaches, to which I was subject for a number of years. I could never find relief through drugs; but through absent treatment from a Christian Science practitioner I was instantly healed of one of the first attacks I had after becoming interested in this teaching. After this I always had Christian Science treatment, and in every case was quickly healed. It has now been two years since I had one of these headaches, whereas I used to have one and sometimes two nearly every week.

I did not become interested in Christian Science because of the physical healing, but because I found it to be a practical religion that meets every need. For a number of years I had been in a state of great mental unrest, seeking truth constantly and finding nothing that would satisfy. "Science and Health with Key to the Scriptures" by Mrs. Eddy came to me as a glorious revelation. It answered every question satisfactorily and opened up wonderful vistas of thought. It brought a sense of peace and relief that cannot be described. I am sincerely grateful for Christian Science.

MRS. JOSEPHINE B. AUSTIN, Portland, Ore.

✧

It is now about six years since I was healed through Christian Science of a severe case of ear trouble. The ear would discharge when I lay down at night, and sometimes during the day while at work. A sense of pain would occasionally accompany the discharge. As I had heard of Christian Science a short time before, and as a similar case had been brought to my attention in which the patient was having medical treatment with not very bright prospects, I was urged by my parents to consult a practitioner, and did so. Through the loving and patient work of the practitioner and careful study of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed.

Other needs have been fully met through the application of the truth, but most wonderful is the spiritual uplift and regeneration, also a broader outlook upon life as a result of the healing. I am indeed very grateful for Christian Science.

GEORGE HOWARD OTT, Philadelphia, Pa.

✧

Christian Science has been in our home for more than twenty years, but I did not take it up as a study until a little over four years ago. I received a beautiful healing just about that time; it was not by any means the first one, but it was the first to be brought about partly through my own understanding of the truth. In stepping into the bathtub I slipped and my side struck the side of the tub with such force that I was rendered unconscious. My arm hung over the tub, and this kept me from falling into the water. I do not know how long I was in that position, but when I recovered consciousness my voice was almost gone. I held to the truth and finished my bath, but after getting out of the tub I found that my right arm seemed paralyzed. I suffered terrible pain, but managed to get to the telephone (as there was no one with me in my apartment at the hotel) and called the office girl, who also was interested in Christian Science. She was very much frightened when she saw me, but I asked her not to hold any thought of fear but to remain quiet and help me dress.

A friend then took me home to my mother in a machine, but I had a convulsion by the time we reached there. My mother asked if we should send for a physician, but I said we had had so many healings through the power of Truth that we ought to be able to work out this problem also with our understanding of the allness of God. She was pleased to hear this from me, so began to work for me, and at nine o'clock in the evening I went to sleep and slept all night, not even changing my position. The bowel and bladder action seemed paralyzed, but Christian Science treatment was taken up for that condition and it was overcome instantaneously. The following Tuesday I felt so well that I decided to surprise my mother by going downstairs for lunch, but at the foot of the stairs I was taken with another convulsion. My mother was alone and thought I was passing on, but she held firmly to the truth and in about twenty



Digitized by Google

minutes I was able to use my arm for the first time. I was then taken back to bed and remained there until Friday. My voice had come back and was more natural by that time, and the following Sunday found me again at the hotel where I was employed as a checker, and doing my work with very little uneasiness. In about four months complete healing was realized, except for a cough which I seemed to contract from the fall. This did not go for another month.

We have had healings of every description in our family, and some very beautiful experiences for which words are inadequate to express my thankfulness to God and my gratitude to Mrs. Eddy.—Mrs. B. M. Altzweig, St. Louis, Mo.

✧

To say I am grateful for Christian Science and what it has done for me and for my children does not half express my thankfulness to God and to our revered Leader, Mrs. Eddy. It was by divine power that I was led to this wonderful truth through the healing of my sister, who was practically an invalid for nearly seven years, but is now well and helping in the work of Christian Science. It is close upon six years since I began the study of this teaching, and I have had many proofs of Truth's healing power. The children have been healed of whooping cough, measles, and many other ailments through the understanding of God and of His idea as spiritual and perfect. I used to have great faith in the doctors and in medicine, but since coming into Christian Science we have not had any drugs in our home.

I am proving that the understanding of divine Love does meet our every need when faithfully applied. One little boy has been born to us since we came into Christian Science. I had no doctor at the time of his birth and was up and about my duties after the third day. He has never had a drop of medicine, but is a fine, healthy child. For the physical healing I am very thankful, but more so for the spiritual uplift and the light which our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has thrown on the Bible; also for the Lesson-Sermons and all the Christian Science literature.—Mrs. Sarah Alice Williamson, Scarborough, England.

I am glad to testify to the truth of the above statement made by my sister; also to my own healing in 1908. I have not been in bed half a day since. Christian Science has met my every need, and I am more grateful than mere words can express. It is in deeds we serve the Master.

Mrs. Lily Wilson.

✧

I have so much enjoyed the reading of the testimonies published in the *Journal* and *Sentinel* that I feel I cannot show my gratitude more than by telling others what this truth has done and is doing for me and for my family. Twelve years ago my mother was benefited so greatly by Christian Science that I became interested, and through the reading of "Science and Health with Key to the Scriptures" I was able to lay aside glasses which had been worn during school hours for about a year. Now I have no trouble with my eyes, although I often do fancy work at night, and read a great deal.

Through my own understanding and with a few treatments from a practitioner, goiter of long standing was overcome. For these and many more healings I am most grateful, and it is such a blessing to have this truth to teach our little boy. While there are problems to work out each day, we know that, as Mrs. Eddy tells us on page 143 of Miscellany, "when these things cease to bless they will cease to occur." I am very thankful to God for Christian Science and to Jesus for his example, as well as grateful to Mrs. Eddy for her unselfed love in giving this teaching to the world. May these few words help some other seeker for Truth.—Mrs. Nelle Hunter Kimball, Scollard, Alberta, Canada.

✧

In the early morning hours of a cold February morning in 1910, after a restless night of coughing and a battle with self as to probable consequences, I arose, dressed to catch a five o'clock train, and was soon on my way to spend the day with the first Christian Scientist I ever met. Having become very sensitive about my condition (I had been confined to bed almost continuously for two months) I was much surprised, as well as grateful, that this Scientist, upon being introduced, made no comment or inquiry as to my looks or health. I shall never forget that glorious day! The law of heredity was broken for me; man as God's image was revealed, and the uselessness of flannels to preserve God's child was made clear. The healing was instantaneous, and needless to say the flannel jacket was laid aside. In the past seven years I have had but few colds and they have been readily dispelled through treatment or my own study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, whereas before I never passed a winter without many colds and much coughing, and often the summers brought the same.

Several members of my family have also been helped numerous times through Christian Science. I am grateful for our literature, and to all who have helped me to come nearer Truth.—Mrs. Will Vaughan, McHenry, Ky.

✧

For some time I have had a desire to express my gratitude for what Christian Science has done and is doing for me, and I hope that this experience will help some one who is looking for relief from suffering, and who longs for something better than the false sense of life in matter affords. For about seven years Christian Science has met my needs in the way of physical healing. I have been healed of colds, influenza, and throat trouble of a very painful nature; and glasses worn from childhood have been laid aside almost from the beginning of my study of this saving truth.

About three years ago a very painful condition was overcome; I suppose it would be called inflammatory rheumatism. During this attack, which lasted for about three weeks, I was grateful for the help of a Christian Science practitioner and nurse. I sang hymns or read them by the hour, and when there seemed to be an acute sense of suffering I always received help from the work of the practitioner. I am grateful for the mental uplift and the peace which came to me through this experience, and for the knowledge that Christian Science does heal so-called physical ills. Our Leader says in "Science and Health with Key to the Scriptures" (p. 265), "The pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections from sense to Soul, where the creations of God are good, 'rejoicing the heart.' "

I know that Christian Science overcomes financial troubles. At the close of one Saturday afternoon I was entirely without money and in need of bread, but through the understanding of the truth gained from the study of the textbook I was able to meet this need, and had money over and above that to give toward the distribution work. Jesus said, "Man shall not live by bread alone," and our Leader writes (Science and Health, p. 35), "Our bread, 'which cometh down from heaven,' is Truth."



Digitized by Google

I am thankful to God for my understanding of Christian Science, and grateful to Mrs. Eddy for having made known to us this truth, which is an ever present help. I am grateful for a better understanding of the Bible which this study and practice has brought to me; also for the fellowship of faithful Christian Scientists everywhere and for the understanding which enables me to help others "by the comfort wherewith we ourselves are comforted of God."

Miss Cora Glore, Las Vegas, Nev.

✧

After having received for about four years the benefits of divine Love through Christian Science, I feel it to be my duty to let others profit by my experience. At a moment when all seemed darkest I came to this great truth. I had called for a physician, but not being able to reach him, I sent for a relative who was a Christian Science nurse. Not once did I think of asking her for treatment, but my thought was, that being a nurse she might be able to give me some advice. As she was a Christian Scientist, however, she thought I wanted help in Science and started treatment while coming to the house. When she arrived she found me much relieved. About one year after this healing I laid aside glasses, which I had worn for almost twenty years, although the oculist said I should never try to do anything without them. I am able to see better now than I ever did while wearing glasses.

One year later my husband came down with a serious throat trouble and was healed in about three days. He was also able to overcome the smoking habit just four months after his first healing. Our children have been healed of various ailments, such as measles, fever, and headache, and no physician has entered our house since we took up Christian Science. We are all very grateful to Mrs. Eddy for giving us this wonderful truth.

Mrs. Flora Poppert, Hawkins, Wis.

All the above statements made by my wife I hereby verify as being authentic. In connection with the above statement I can honestly say that my financial affairs have improved wonderfully in the last two years through the correct application of the teachings of divine Love as given in "Science and Health with Key to the Scriptures." Our children are being brought up in Christian Science, although there is not a Christian Science church in our town. We look forward to the literature every week with anticipation, and are very thankful for the same. We are grateful to Mrs. Eddy, our Leader, for the rediscovery of the Christ-teaching as demonstrated by Jesus and his followers.

Charles A. Poppert.

✧

It affords me great pleasure to tell what God has done for me through Christian Science. About two years ago I was healed of rheumatism after suffering from it for several years. Often my hands and shoulders were so lame I could not dress myself; then the ailment settled in the left ankle. A cough and a throat affection were added to my burdens. I took up Christian Science as a last resort, but before seeing the practitioner I went to the physician once more to make sure that I had not neglected anything in a material way. He told me that he could do nothing for the rheumatism, but gave me a drug that would help me temporarily, although if I took too much of it I would be worse off than with the rheumatism.

I did not take the drug, but next day went to see a Christian Science practitioner. We talked about an hour and a half, and when I left she said she would do what she could for me that night. I went away disappointed, unable to see that I had gained anything from the treatment. The practitioner, however, had given me the little book "Unity of Good," which I read on reaching home, and was convinced that this was the work of God. The next morning all the pain had disappeared; the rheumatism, cough, and throat affection, all were gone. To me this healing was most wonderful. I have also been able to lay aside glasses after wearing them four years, and through the understanding gained by reading the Bible and "Science and Health with Key to the Scriptures," have overcome many ills for myself, as well as for my son, who has had three attacks of fever.

I am most grateful for Christian Science and to Mrs. Eddy for giving this truth to the world.

Mrs. Lula H. Barte, Cristobal, Canal Zone.

✧

That material, human laws are rendered null and void by the laws of God has been proved to me. My six-year-old boy one Thursday began to vomit and to complain of headache. I read to him from Science and Health, but the following morning his whole body, with the exception of the face, was covered with red spots, and at night he had high fever and was delirious. When my husband saw him he said it seemed like scarlet fever, so I telephoned to a Christian Science practitioner, who took up treatment at once. When on Friday the boy began to complain of his throat and could no longer swallow, I became very fearful. I therefore called upon the practitioner, who told me that I should not watch the boy's body, but place him entirely under God's care, under the care of infinite Love, who was able to do more for him than I. This I promised to do, and my fear was gone. My son then improved visibly. He began to eat a little and was up and playing part of the day. By Monday nearly all signs of the illness had disappeared. My little girl, aged nine, was in no wise affected, although she and the boy were always together.

My husband, too, has been helped wonderfully in Christian Science, and these facts prove that with God nothing is impossible. For these and many other demonstrations, also for the understanding of the truth that I have gained, I am very grateful to God and thank Mrs. Eddy from the bottom of my heart.—Mrs. Louise Jacob, Chicago, Ill.

✧

I did not come into Christian Science for physical relief, but for spiritual regeneration and for that peace which passeth understanding. I have found this teaching a wonderful comfort under all conditions, mental as well as physical. Through the understanding and application of the truth I have been healed of a malignant growth which appeared some years ago. It was seemingly harmless at first, but about three years ago it became very troublesome, causing great pain. It finally broke and became offensive in the extreme. I was able to overcome a great sense of fear by knowing that nothing is impossible with God, and after about one month's treatment the healing seemed complete. A year later the trouble reappeared, but I have been entirely healed through the realization of the truth of our Leader's statement, "A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive" (Science and Health, p. 463). For this and for many other demonstrations of the power of Truth to heal, among them the overcoming of neuritis and congestion of the lungs, as well as the solving of many troublesome problems, I am grateful beyond words.

Mrs. Mary A. Davidson, Lancaster, Ohio.



Digitized by Google

# From the Press

[Rev. Geoffrey Gordon, M.A., C.F., in *The Daily Graphic*, London, Eng.]

The writer of the article "A Word to the Churches," is surely right when he says that the reconstruction of the future depends upon character, and the development of character is the churches' duty and the churches' opportunity.

When he states that the first step will be a genuine move toward unity, he may or may not be right. Great changes must come, but it is too soon to predict the form that they will take. Out here men are living an altogether abnormal life, and though it is true that their minds are more open than they were to the need of religious changes, it is probable that on few of us has any fixed or final impression as yet been made. It is, however, vital to remember that the church is made up of the whole body of her members, and not of the clergy only. When we think of the future work of the church we must look for leadership to those, clergy and laity alike, who out here have faced reality and will surely be impatient of unrealities at home, . . . but the hope of the future lies in the soldiers who have seen God in the fellowship and sacrifice of war.

[*The Universalist Leader*]

It will needs be a liberal religion which meets the wants of the exceptional age approaching, after the war. Men who have been face to face with death in the trenches, and women who have lost husbands and sons, are not going to be interested in the intricacies of the old theology; they are going to want help, simple and direct, and immediate. They are not going to ask for speculations about the future, but will want to know: What about the loved one who went out of this life in the awful cataclysm of battle with no word of warning? He who gave his life a sacrifice for others—what has become of him? There is going to be a great opportunity for a liberal religion—which is really liberal.

[*The Christian Work*]

Justice is not the little thing that men take it to be; and when we know it in its largeness, in its fullness, we shall find that it includes mercy. The reason why we must have many virtues is that we make each virtue far too small. There is in reality only one virtue. Perfect justice would include all the virtues. To be perfectly just, even to the worst wrongdoer, you must love him; you must neglect nothing that would elicit any possibility of right that may still remain in his life. Nothing less than this is just to him.



## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## French Translation of Science and Health with Key to the Scriptures by Mary Baker Eddy

In conformity to the rules established by Mary Baker Eddy for making and publishing translations of the Christian Science textbook, "Science and Health with Key to the Scriptures" has been translated into French, and is now published with the English text opposite the French translation.

This edition is bound in cloth similar to the cover used on the English editions. Price, one to five copies, $3.50 each; six or more copies to one address, $3.25 each. It is also printed on Oxford India Bible paper, and bound in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the French translation, including the two styles of bindings.

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition are now filled in the order of their receipt.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## New Pamphlet

"Christian Science Healing Not Medical Practice." By Judge Clifford P. Smith. Printed in English only, and sold at five cents a copy.

## From The Christian Science Board of Directors

All correspondence intended for The Christian Science Board of Directors should be addressed to the Board at 105 Falmouth Street, Back Bay, Boston, Massachusetts, and not to individuals.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

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

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# What Is Business?

That man's true business constitutes right thinking and may be expressed in all the activities of life, was indicated by Jesus, even from childhood. He was only twelve years of age when he said to his questioning mother, "Wist ye not that I must be about my Father's business?"

His actions always interpreted business to mean righteous control of everything that came within the scope of his daily duties—spiritual mastery, dominion.

He was the complete master of supply, able to pay the arduous taxes of the day by the simple understanding of Mind, as witness the finding of the tribute money in the fish's mouth.

He was the complete master of production, as witness the feeding of the multitudes with a few loaves and fishes and the salvage of fragments remaining, immensely greater in quantity than what seemed to human sense to be his original capital stock.

Mrs. Eddy made complete success of her undertakings, which the world acknowledges whether it understands and concedes her spiritual genius or not.

Mrs. Eddy presented to Christian Scientists a concept of what good business is and what bad business needs for its correction, in the activities of the Christian Science organization.

*The study of the Bible and Science and Health and the practical application of their teachings to everyday affairs; subscribing to and distributing the Christian Science periodicals; healing the sick and extending the gospel of Christian Science, were quite evidently in her opinion the "Father's business."*

One who is devoted to seeking "first the kingdom of God, and his righteousness," will inevitably bring into evidence the spiritual control of all business in a better demonstration of supply, production, finance, transportation, organization, or any human activity in which he may be engaged.

This evidence will be unmistakable to the world's sense in proportion as the student's spiritual understanding approaches obedience to Principle.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U. S. A.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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







VOLUME XX NUMBER 25

Boston, February 16, 1918

Contents of This Number

| | | |
|---|---|---|
| Christian Science Publications | | 482 |
| Enrolled for Service | M. Ethel Whitcomb | 483 |
| Drifting | Clarence W. Chadwick | 484 |
| A Right Viewpoint | Katherine Puffer | 485 |
| True Happiness | William Beard | 485 |
| The Coming of the Christ | Elizabeth A. M. Cowan | 486 |
| "Watch" (Poem) | Samuel Johnstone Macdonald | 487 |
| Selected Articles | | 487 |
| Funds of The Mother Church | | 489 |
| Editorial | | |
| Value of Righteous Thinkers | | 490 |
| Tranquillity | | 490 |
| A Confession of Faith | | 491 |
| Among the Churches (Current Notes) | | 492 |
| The Lectures | | 493 |
| Testimonies of Healing | | 494 |
| From the Press | | 498 |
| Special Announcements | | 498 |
| From the Housetops | | 499 |
| Works on Christian Science by Mary Baker Eddy | | 500 |




PRICE 7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion**, also **What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $1.50; levant, $5.50; pocket edition, size 4⅝x6⅜, $3.50.

**Photogravure of Mrs. Eddy**, printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

The Christian Science Publishing Society, Boston, U.S.A.

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX FEBRUARY 16, 1918 NUMBER 25

## Enrolled for Service

M. ETHEL WHITCOMB

OUR eyes are constantly resting, in these days of war, upon the words "Enrolled for Service." Who is not quickened each time he sees them, and who does not realize that this is the only true attitude for man, in war or peace? Jesus taught that the highest place of honor was that of the servant. He said, "Whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister." How much sorrow and disease would be banished from earth if all men recognized the servant's true place, and that we all should be ready to minister,—not to be served, but to serve. The man who believes that he can live for himself and attend only to his own petty interests, has no more touched real manhood than has the babe, who dreams in his cradle, wakes only to play with his rattle, then falls asleep and dreams again.

Mrs. Eddy, the Leader of the Christian Science movement, was humanity's truest servant since the days of the Master. Like him, she spent every hour in tender ministry, and to those who had ears to hear she said in her Message to The Mother Church for 1902 (p. 3), "The only true ambition is to serve God and to help the race." A holy purpose is health giving, animating, invigorating, and illuminating. The time must come to each heart when it will recognize the truth expressed in the words of a familiar hymn (Hymnal, p. 135):—

> Self-entwined, its strength sinks low.
> It can only live in loving,
> And by serving love will grow.

Then service becomes his privilege, his joy, that which brings to him the vision of the Christ. The redeemed consciousness rises to service with a song. It need not be reminded that it is its duty to serve; it does so as naturally and spontaneously as the lark, mounting upward, fills the air with exuberant praise.

The man who thinks that he is ready to serve, but wants to do something of his own planning, something, perhaps, that will bring him into notice, is self-deceived. So also is the man who thinks he lacks opportunities to serve. Every one has abundant opportunities. It is axiomatic that "they also serve who only stand and wait." They indeed serve who stand equipped and ready, waiting in inspired willingness to follow where Truth leads. Mrs. Eddy lived in this spiritual attitude. On page 158 of "Miscellaneous Writings" she wrote: "All God's servants are minute men and women. As of old, I stand with sandals on and staff in hand, waiting for the watchword and the revelation of what, how, whither."

One must first see that his work, whatever its nature, is mental, not material, and must be lifted up until it becomes to him divine service. Who would ever be irritated or discordant in his work if he looked upon it as service to God? The thing that his hands are making may crumble, but the pure thought in which the work is done can never perish; it lives on and helps to purify the mentality of the world. One whose thought is imbued with the holy desire to serve, finds some one to cheer or uplift from the morning to the evening, for the light of Love which ever burns in his consciousness draws to it those who are in darkness. He is never helpless, but always helpful; never disabled, but always enabled; never faithless, but always faithful. You can recognize immediately the man who has enrolled in God's service, for there is a brightness in his eye and a quickness in his step. He always has something helpful for you. He obeys the instruction of Paul, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." He is always gentle, and while "apt to teach," is ready to learn from others. In meekness and love he helps those who oppose themselves to good. He has enlisted to correct each material concept that presents itself, whether sin, sorrow, or disease, with spiritual facts; therefore, one can no more irritate him or hurt his feelings, and so prevent him from reflecting the sunshine of his Father's love, than one can hinder the peaceful river from mirroring the radiance of the rising sun.

Not recognizing the vital need of enrolling for service, he who yearns for healing through Christian Science may say, "When I am healed I will be willing to serve others, but I must think of my own needs first." You mistake, dear seeker. One who desires help through Christian Science must do more than seek good for himself alone. He who begins the study of Christian Science inspired by the Christly motive to become prepared to impart to others the truth that heals, will himself receive the healing balm of Love as surely as will the upturned lily the crystal dewdrop. He who can earnestly say with the Master, "I am among you as he that serveth," has begun his ascent up the mount of revelation.

Most important admonition is given to the true servant in Paul's epistle to the Romans: "We should serve in newness of spirit, and not in the oldness of the letter." Unless performed with newness of inspiration, newness of joy, no work is rightly done. Duty can never be old to the illumined servant. He greets each day with new love for God and man. With newness of purpose he is ever striving to be a more intelligent worker, and is therefore refreshed and renewed with the vigor of youth.

In times of war we hear much said of the slacker. A slacker is not alone one who is not ready to serve his country. He also is a slacker who becomes so intoxicated by desire for ease in the flesh, so deafened by self-indulgence, that he does not hear the cries of those imprisoned by the enemies, sin and disease, and is not doing all that is possible to fit himself through spiritual living to aid in their release. But, thank God, the hour strikes when the slothful slacker awakes from the mesmeric sleep induced by the belief that he can live for himself alone; and he then yearns to be of use to others. For the first time he touches life, and perceives its wondrous glories stretching out before him. He hears, as did Isaiah, the voice of God saying, "Whom shall I send, and who will

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

go for us?" And in humility and joy he answers, "Here am I; send me." Then Christian Science equips him with spiritual understanding, clothes him with the whole armor of God; places upon him the "breastplate of righteousness," gives him the "shield of faith," and the "sword of the Spirit, which is the word of God." As one more added he now takes his place in the ranks of brotherhood, ready to march forward at the command of Principle,—"the commandment of the everlasting God, made known to all nations for the obedience of faith."

The man or woman who thus lays self upon the altar to answer the call of God, has made no real sacrifice, for far greater joy than ever before is his. Through this obedience he identifies himself with infinite good and becomes allied with eternal power. His thoughts, illumined by the brightness of God's glory, reflect the healing Christ.

One is never so secure, never so truly in unison with Life eternal, as when demonstrating the highest good for humanity. Mrs. Eddy knew this, and from her own experience wrote in her Message for 1901 (p. 1), "You can never lack God's outstretched arm so long as you are in His service." The loving servant of humanity is the only one who is really safe, for through the pure desire to be used by God he rises where the shafts of material sense come not, and he can feel the arms of Love infolding and protecting him. He abides in the "high tower" of the psalmist, which is open to all who ascend the path of unselfed service, and hears the benediction, "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first."

Until every heart burns with a desire to uplift and bless, and every thought is enrolled for service, the voice of Spirit will continue to resound in the chambers of consciousness, calling:—

Rise and enroll thyself in service for thy King!
Thy brothers need thee. Go! in triumph sing.
Serve with a steadfast heart and loyal hand
Till Truth's eternal voice is heard in every land.

## Drifting

CLARENCE W. CHADWICK

THREE East Indians had fallen asleep in an empty harbor boat, and during the night hours their frail craft had broken away from its moorings and was slowly drifting out to sea. For nearly three days they were without food or drink, or anything with which to propel their skiff. The outlook was not propitious, and each hour found them farther from their starting point. What they were thinking may readily be surmised by those who have passed through similar experiences. On the morning of the third day they saw approaching them what proved to be a large ocean liner whose watchful officers had already detected the drifting craft and were deflecting the course of the steamer to render any needful assistance. In a very short time the three men were taken aboard and cared for in true sailor style, while their empty craft was left to the mercy of the sea. A day later they were safely landed at the first port of call only a few hundred miles from their home.

The position in which these men found themselves is but typical of that of every mortal before Truth, as revealed through Christian Science, comes to his rescue and ministers to his physical and mental needs. Whether he realizes it or not he has fallen asleep in the belief of life, substance, and intelligence in matter, and is slowly drifting farther and farther away from his true home. He is sound asleep in the senses, seeing what he believes and believing what he sees, oblivious of the danger he is in. The waves of error beat heavily against his rudderless craft, but he sleeps on until through hunger and starvation, when he feels that God has forsaken him, he cries out in earnest for "the bread of life." Then it is, through trials and tribulations, that he begins to awaken from earth's fearsome dream to find out that God never forsook him, but is ever ready to welcome each sheep that strays from the fold. What a beautiful proof of this do we find portrayed in the parable of the prodigal son! Every mortal born into the dream of sense, whether the child of king or peasant, has strayed far from man's real home, has drifted far out upon the boisterous sea of human belief, only to be rescued at last by the all-loving Father who is "not willing that any should perish, but that all should come to repentance," and awaken to spiritual understanding.

Christian Science is welcoming the return of the wanderer,—and how? By healing sickness and sin, "uplifting the human understanding, buried in a false sense of being" (No and Yes, p. 37). What sort of welcome would have been extended to the prodigal son had the father withheld the healing balm of Truth and Love? This, however, he did not do, but put upon him "the best robe," typifying the garment of righteousness, or purity of thinking. This garment brings moral and physical healing to all who suffer it to be "put on." This is the garment that Christian Science is supplying to all who consent to wear it. Some, like the elder brother, may allow jealousy and other selfish qualities to control them, and so render themselves unworthy of God's bounty, but sooner or later even these will hear the loving pleading of the Father, "Son, thou art ever with me, and all that I have is thine." Where love and compassion are, there the Christ-idea is being allowed to enter and influence individual consciousness. Where self-righteousness, bigotry, and unmercifulness reign, there Christ, Truth, is debarred entrance.

How long the day dream of mortal existence will continue, no man knoweth, but we do know that multitudes are already awakening, and that every individual who finds himself rescued from the belief that man lives, moves, and has his being in matter or corporeality, has made it that much easier for another to experience the same freedom of mind and body. The law of omnipresent Love is unceasingly active to shorten the drifting period of human existence, but the so-called mind of the flesh is enmity against the ministrations of divine Love and cries out in disapproval of every loving effort to prove its so-called dominion over mortals either unlawful or unreal. It is a false education which is responsible for this seeming tenacity of mortal existence to hold its own in opposition to the law of Love. A sinful mortal who yet believes that mortality is God-created, cannot be blamed for believing that mortal existence is lawful and normal, and it is only when this dream existence becomes a sea of tempestuous human concepts that the mortal begins seriously to question the validity of material sense, and to cry out for help. It is then he comprehends the significance of the Master's statement that he came not to send peace but a sword to the resisting concepts of the human mind.

Does a theology which teaches belief in a God who knows evil and permits it, and in a real man that is born to sin and to die; which upholds in unmistakable terms the continuity and reality of matter or evil,—does such a theology help to arouse mortals from the deep sleep of Adam? Does it not rather perpetuate this dream sense by failing to come to its rescue with the authoritative and assuring words, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light"?

There is a heavy responsibility to be shouldered some-



Digitized by Google

where, and professing Christians may well stop and ponder the part they are playing, whether it tends to shorten the dream of life in matter or not. All who have not been rescued by the ship of Truth and are not proving their heartfelt gratitude by living in conformity to the law of Love which makes healing and overcoming a present possibility and necessity, are certainly drifting out to sea in a frail bark which is liable at any moment to be engulfed by the surging waves of error and sin; and who knows what the experience may be which is to bring the necessary awakening? These are they who are "dead in trespasses and sins," and they will not experience the quickening of the Spirit until they awaken to the truth of our Leader's words on page 403 of Science and Health, "You command the situation if you understand that mortal existence is a state of self-deception and not the truth of being."

## A Right Viewpoint

KATHERINE PUFFER

IN determining the rightness of any human action this sentence is most helpful: "Whatever holds human thought in line with unselfed love, receives directly the divine power" (Science and Health, p. 192). As students of Christian Science we know that right human action has back of it the impulsion of divine Mind and expresses the activity of divine law. The recognition of this truth is most helpful in deciding what attitude should be taken toward an important question confronting the American people, including Christian Scientists; namely, the problem of the conservation of certain kinds of food.

Although as a human effort conservation is right, yet it will not accomplish its purpose unless it is undertaken by Christian Scientists with the consciousness that Mind governs, and in recognition of the fact that the power of right purpose lies in the operation of divine Mind acting through the mental qualities of unity, cooperation, obedience, and self-surrender. We need always to remember that right human endeavor is in no way a departure from spiritual knowing, but is rather the outcome of this knowing. Mrs. Eddy says of Jesus (Science and Health, p. 54), "Through the magnitude of his human life, he demonstrated the divine Life." In deciding upon a course of action regarding a question which involves others, much inspiration can be gained in turning to Jesus' life and works. Many times we catch gleams of divinity manifested through his simplest acts, wherein is shown his great humanity as well as his ability to maintain the right point of view, while making a concession to the human demand. This was the case when he paid tribute to Cæsar and when he turned the water into wine at the marriage feast. His conformity to the demand of human need was, however, always made the opportunity for a demonstration of Mind as substance.

There is much for us to ponder in the account of Jesus walking on the water. As related by Mark he had just made the wonderful demonstration of feeding the multitude, and from this experience had gone forth and walked on the water. The disciples were in a boat "toiling in rowing," and the sea was rough. Jesus was walking past them when they cried out in their fear, and then was shown his marvelous humanity in his willingness to go back and get into the boat with them. His must have been a wonderful consciousness of Mind as substance. That he did not come down from this exalted state of thought in doing the thing which relieved their fear—namely, getting into the boat with them—is evidenced in the statement which, according to John, closes the narrative, "Immediately the ship was at the land whither they went."

Is there not a lesson for Christian Scientists in this simple story that is peculiarly applicable to this present hour and its needs? What though we get into the boat of human endeavor with those who have not had the privilege of learning the spiritual facts of life, as have students of Mrs. Eddy's works. We need not lose the point of view gained through our study and demonstration of the truth of being; rather will this right knowing lift others to a higher viewpoint and quiet fear with faith. Knowing too the power of good which is thus being brought into human experience, we may rightly expect that the boat will come more quickly to land, for there is no troubled sea separating Mind and its ideas, no toilsome rowing when one knows that the rightness of his effort makes him at-one with divine law.

In uniting with and loyally supporting the nation's effort to conserve material food we shall most assuredly find our opportunities increased to give the "bread of life" to a spiritually hungry world and to respond more fully to our Leader's call which she makes to us in Miscellaneous Writings (p. 207) at the close of a wonderful message: "Drink with me the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science." Our unselfed love will be expressive of divine power, and looking from a right point of view we shall see the beacon light that shines with ever broadening rays upon a materially darkened world.

## True Happiness

WILLIAM BEARD

HAPPINESS might be generally defined as the state of being happy. What is it to be happy? Mortal sense tells us that to be happy we must realize some fond ambition in relation to health, wealth, power, place, or environment; but does the realization of these or any one of them bring real happiness? We might truthfully answer no; for we have evidence on every hand that those who possess one, two, or even all of these so-called requisites, are sometimes most miserable. Why? Because there is really nothing in these things, either individually or collectively, that can bring happiness, unless we have some understanding of their real source and origin.

One might possess all the wealth of the world, and with it power, yet still be unhappy or have a sense of ill health. Why? Because an individual in possession of these things and ignorant of man's spiritual origin may be selfish, narrow, bigoted, and jealous. Such a man does not wish to share his good fortune with all mankind. His idea of happiness is solely self-centered. It must be gained at the expense of all else in the world. In other words, his idea of happiness is that it can be gained only by self-satisfaction. Yet he is not happy; he is filled with fear at all times,—afraid that somebody or something is trying to deprive him of some portion of his worldly possessions, that his power may be wrested from him at any moment, that he may lose his health or position through the machination of some unseen force.

What then is true happiness? Mrs. Eddy answers this question thus: "Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it" (Science and Health, p. 57). If happiness is spiritual, it must proceed from Spirit, not matter. Proceeding from Spirit, which we are taught is God, good, then it is and must be universal; if it is universal it must then be shared by all mankind, as our Leader says.



Digitized by Google

We are told by the apostle Paul that the fruits of the Spirit are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" and "against such there is no law." Then to be truly happy not only the individual but all mankind must share in these blessings. Each one of us as the idea of God must know that each and every other idea of God individually and collectively possesses in the same degree all of these divine attributes. No one is supplied with any part of good to the detriment of another, but all of God's ideas have now all the good there is, and as a result no one of them can want or lack anything. No one of them has any desire to deprive another of any part of that which is his, because each and every one has all there is and could not possess or want more. This realization of the allness of good destroys the possibility of the existence of envy, jealousy, covetousness, resentfulness, and selfishness of all sorts, and establishes the universal law of Love as ever present and all-powerful.

Is there anything imaginable which could bring this true happiness to all mankind sooner and more effectively than the universal law of Love? Imagine, if you can, every individual in the world manifesting this law,—where would such things as war, pestilence, famine, avarice, greed, the strife for place and power, and kindred evils, be? They would vanish into their "native nothingness like dew before the morning sunshine" (Science and Health, p. 365), and in their stead would reign joy, happiness, and that peace "which passeth all understanding." This would indeed be true happiness.

## The Coming of the Christ

ELIZABETH A. M. COWAN

CHRISTIAN people everywhere are apt to assume that if they had been alive when Jesus was on earth they would have been among his followers. Even in the time of Jesus, however, the recognition of the Christ came only to a very limited number of those who were brought into contact with Jesus. On the other hand the Christ-idea had come in much earlier ages to individuals who had never seen the personal Jesus. The real interest of the Bible history lies in the glimpses it affords of the spiritual idea unfolding itself in the consciousness of individuals, and in this way reaching out to and molding the thought of a nation.

Thus divine Truth came to Abraham as he sat at his door at noonday. An exalted idea of life appeared to him, which his receptive thought, already prepared for the revelation, at once went out to meet, and, bowing himself with his material beliefs of age and material law to the ground, in meekness he entertained the angel—the spiritual sense of being. Man's sonship with God was then revealed to him, and the son of man was lifted up in his consciousness. It was an angel or message from God that showed this to him. At the same time the spiritual idea of man dawned in some faint degree on the consciousness of Sarah also. She "heard" the message, and when later it returned to and took form in her consciousness, Isaac, the child of promise, was born. The birth of Isaac was not a miracle, but a link in the chain of scientific demonstration. It was part of the gospel "preached before" unto Abraham, as Paul tells us in Galatians. To some extent it may have prepared the thought of the children of Israel to understand the birth of Jesus the Christ; to some extent it may lead our own thought also toward that more spiritual understanding of man which we celebrate on Christmas day.

It came to Moses in that great revelation of the burning bush, when he perceived the indestructible nature of the spiritual idea which the fires of earth had no power to touch. Through this experience Moses was led to the perception of the spiritual nature of reality. God became to him the "I AM," the only true being, and thenceforth he devoted his life to the work of emancipating the struggling desires for good from the bondage of material sense, and of uplifting the spiritual idea to its true place in human consciousness, where it became the leader and deliverer of men. For Moses, as for every man, it was no light task to identify himself with the spiritual idea in such a degree as to lose sight of his mortal selfhood with all its idiosyncrasies and limitations, but Moses was able to perceive that when this seeming sacrifice of self had been accomplished, the service of God would be no longer in the valley but from the mountain top of spiritual vision and dominion. Thus he became for all time the forerunner and embodiment of that "worship of God in Spirit instead of matter" (Science and Health, p. 200) which began with the law and was perfected through Christ Jesus in the gospel.

It came to Balaam, in spite of mortal prejudice and resistance, in a spiritual perception of the nation he had supposed to be his enemy. He must have beheld man as God beholds him when he said, "From the top of the rocks I see him," and knew that the Almighty had "not beheld iniquity" in man, the perfect child of His creation, as we read in Numbers. It came much later to the wise men at Bethlehem when they entered into the house, or consciousness, of Truth, and thus faintly perceived the divine idea of sonship and in the same moment the true idea of motherhood. It came to the woman of Samaria when her longing thought went out in search of the Christ that was to come. In that same instant the Christ-presence was revealed to her, when Jesus said, "I that speak unto thee am he;" and she recognized the spiritual idea as the revelator to whom were known all things. Straightway leaving her old life behind her she went her way into the city and thus became the messenger to others of the Christ who is "the Saviour of the world."

In the life of our Lord himself the Christ-idea was ever present. When surrounded by the multitude it was to the true idea that he turned. Refusing to acknowledge any mortal as his brother, in every spiritual idea that did the will of God he found the mental companionship he desired. When the Pharisees brought to him one whom they sought to condemn, the clear recognition of Jesus that only that which was perfectly pure had power to cast out evil ("He that is without sin among you") caused the self-righteous and condemnatory thought of the Pharisees to be self-seen, and beginning at the ripest and continuing until the demonstration was complete, each error thus corrected was expelled from consciousness. Jesus then having ascended in thought to that plane where no error of belief existed, "saw none but the woman,"—accuser and accused had alike vanished, for Love had cast out the belief of sin.

When asked to go to the house of the nobleman whose son was dying, it was the absolute truth of the word of Life that Jesus spoke which, entering into the man's consciousness, revealed to him the spiritual fact of being expressed in the words, "Thy son liveth." This was the coming of the Christ to the nobleman's house. Similarly when called to the house of the ruler of the synagogue, it was the clear understanding of the parentage of Spirit—the real father and the mother of the damsel—that Jesus took with him to this demonstration, which silenced the tumult of the senses and enabled the Christ to enter into that place in consciousness where lodged the belief of a life that lived and



Digitized by Google

died in matter. "And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked." The human consciousness, touched by the divine idea, arose, and the damsel walked.

This vision of the Christ in all its healing and saving power came again many centuries later to the Discoverer of Christian Science, when she perceived that "through spiritual sense only, man comprehends and loves Deity" (Science and Health, p. 481) and wrote the Christian Science textbook, "Science and Health with Key to the Scriptures." When Mrs. Eddy discovered this great fact of revelation and drew the line of understanding between Spirit and matter, the real and the seeming, she held out the key not only to the Scriptures but to all existence. So it comes about that Christian Scientists to-day, reading the Bible in the light of spiritual understanding, are enabled to make the experiences of earlier days their own, not historically by a mere effort of the imagination, but spiritually, as they were originally known. They understand what Mrs. Eddy meant when she wrote on page 271 of Science and Health, "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God." The men who went through experiences kindred to our own are our brothers in a very real sense to-day, undivided by time or space, both of which are unknown in the realm of spiritual understanding. Thus it is that when Christ appears, eternity dawns, and the kingdom of heaven on earth is revealed.

[Written for the *Sentinel*]

## "Watch"

SAMUEL JOHNSTONE MACDONALD

A SERPENT stole its sinuous way
Into the bed where sleeping lay,
By slumber bound, a drowsy wight,
From serpent's fang defenseless quite.
But nay, unfailing, sure defense
Is in divine omnipotence:
God's angels always are arrayed
To give His children instant aid.

The serpent's fang was seeking aim
Where speediest it might inflame
The sleeper's dull and dormant sense,
And venom fill its full pretense.
It poised an instant o'er his heart,
Ere yet it loosed its deadly dart,
When lo, a flash, and, ere it passed,
His hand had gripped the serpent fast.

The timely flash, brief but benign,
Revealed the serpent's fell design,
And roused the sleeping one to grasp
And crush all seeming from the asp.
Thus faith's clear eye, undimmed by doubt,
Sees angel legions camped about
God's every child, that naught of ill
May mock, gainsay, or thwart God's will.

'Tis God, and God alone, reveals
What sleep from sense somnolent seals.
'Tis God, and God alone, gives grace
The evil fearlessly to face.
He only can our help upraise,
To Him alone be grateful praise.
May we ne'er seek His praise to share:
Be this our wakeful, steadfast prayer.

# Selected Articles

["The Sins of the Fathers"—*The Christian Science Monitor*, Boston, U.S.A., Nov. 30, 1917]

One of the most persistent characteristics of the human mind, and one that it clings to with great affection, is the tendency to dwell upon whatever it believes to be of evil portent. At the same time, modern civilization, with its multitudinous superstitions about the operations of an evil power, and proud of its own superiority, has really hardly risen above the level of the "dark ages."

This being the case, it is not to be wondered at that the fatal doctrine of an heredity of evil has taken such hold upon human thought, backed up as it is by its confidence in the existence of medical and physical law. It is quite usual to hear of some unfortunate individual being condemned by general opinion to an inheritance of sin and disease because his father and his grandfather were said to have been so before him, and so nothing else can be expected. In such a case there does not seem to be much attempt, even on the part of people of religious convictions, to lift thought to the contemplation of a God who could free mankind from such an inheritance of evil. On the contrary, one is referred to the twentieth chapter of Exodus as an indisputable proof that God visits the sins of the fathers upon the children unto the third and fourth generation, but the qualifying clause "of them that hate me" is generally left out, while the promise which immediately follows, that God would show "mercy unto thousands of them that love me, and keep my commandments," is apparently considered to have no relation to the subject at all.

In the eighteenth chapter of Ezekiel this question of heredity is very fully discussed from the opening statement that in Israel they shall no longer use the proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge," to the closing declaration: "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

That the prophet in this discourse attributes the disaster and death which he sees to be the portion of the wicked, to sin, that is, to a mental or moral cause and not to a physical one, is indisputable, as is also the fact that he states unequivocally that when the sin is abandoned, and the mental state is healed, the physical condition must be proportionately improved; "he shall surely live, he shall not die," he proclaims.

The question put by the disciples to Jesus about the blind man, "Who did sin, this man, or his parents, that he was born blind?" shows that the belief in this chain of cause and effect had persisted down to their day, but their surprise and the incredulity of their religious teachers when the man was healed, showed equally plainly that the understanding of the life-giving power of good had been lost, swallowed up in the general mesmerism of materiality.

The textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, from the first page to the last, iterates and reiterates the fact that not only are the promises of the Scriptures demonstrably true and universal in their application, but also that in proportion as a man understands the Principle which underlies these promises, he is freed from the terrible bondage of fear which the claims of a false education have fastened upon him. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," said St. Paul, and it is the mission of Christian Science to teach men how to avail themselves of this law.



Digitized by Google

On page 256 of the textbook we read: "Progress takes off human shackles. The finite must yield to the infinite. Advancing to a higher plane of action, thought rises from the material sense to the spiritual, from the scholastic to the inspirational, and from the mortal to the immortal. All things are created spiritually. Mind, not matter, is the creator. Love, the divine Principle, is the Father and Mother of the universe, including man."

To accept God as Father-Mother, that is, in other words, to accept Spirit as the only cause and source of being, is virtually to admit that there is no matter. The world generally, and the theological world specifically, has tried to accept both Spirit and matter as cause, existing simultaneously, though operating in different spheres of activity, and the chaotic state of the world to-day is ample evidence of the unsoundness of this position. The world of natural science has seen that such a theory is logically untenable and so has, with a very few exceptions, resorted to the standpoint that all is matter.

To follow out this line of argument, to accept Spirit as the Alpha and Omega of being, at once snaps the chain which has bound humanity to physical law, and leads directly into the freedom which results, as Jesus said, from knowing the truth. Fortified by this knowledge, no longer need we live in terror of some inherited evil which may pounce upon us when least expected, for if we acknowledge God as our Father, or origin, we see that we have a resort to the operation of His law and power. As the wise man said, "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Mrs. Eddy has expressed it differently on page 427 of the textbook, where she says, "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual."

To know that even in the tangle of human experience we can find the thread which will lead us out of the labyrinth into the "liberty wherewith Christ hath made us free" is a knowledge worth working for, and it was to give this knowledge to the world that Mrs. Eddy endured the hatred of the carnal mind. Nothing daunted, she pursued her way, sure that God was with her, until to-day thousands upon thousands of people rise up and call her blessed for having shown them the way out of an heredity of fear and despair into their rightful inheritance as the children of the one Father-Mother God, and the sins of the fathers vanish into their native nothingness.

✧

[Lloyd B. Coate in *Coshocton* (Ohio) *Times-Age*]

Christian Science teaches that in the divine Mind there can be no sin, nothing impure. God's thoughts are real and eternal, and if He were conscious of evil or sin, then evil and sin would be eternal. The prophet Habakkuk declares that God is "of purer eyes than to behold evil."

Mrs. Eddy states (Science and Health, p. 71): "Nothing is real and eternal,—nothing is Spirit,—but God and His idea. Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense." For God to know evil would belittle His omnipotence, and for man to believe that evil has power to rule him, to make him a thief or a drunkard, is to lose sight of the true idea of God. Omnipotent good, God, cannot create man capable of evil. Christian Science differentiates between God's man, His own image and likeness, and a sinful mortal. It teaches that all God made is good, and is eternal, and that He did not make sin, sickness, and mortality. It teaches that a mortal or sinful man is the expression or reflection of the carnal mind, which Paul declares is enmity against God, Spirit. It classifies as unreal all that seems real to material sense. It does not deny that to the human sense, matter, sin, sickness, and death seem real. These conditions will continue to appear real until God is better understood.

Our critic seems to think that Christian Science is responsible for the death of many children. In this connection it is interesting to refer to a statement published in a New York paper. On December 18, 1911, the *New York World* published a statement showing that there were 1715 deaths from diphtheria in that city in 1910 under medical treatment and only one under Christian Science treatment. The article further stated, "The report of the board of health also shows that 27,111 children under the age of fifteen years died from all causes under medical treatment in the city of New York last year, as against thirty-two who are shown by the published list to have died under Christian Science treatment in the United States in thirteen years." If medical treatment is so sure, how are we to account for children dying under the care of physicians?

✧

[Warren O. Evans in *The Providence* (R.I.) *Visitor*]

The article headed "About Quacks," in a recent issue of your paper, in quoting certain statements of a physician as they appeared in an issue of *America*, after mentioning certain questionable methods of treating disease, states that "even Christian Science and homeopathy are profound wisdom in comparison to their vagaries." That no doubt is true, although Christian Science is not in any way associated with homeopathy. But when farther on in the article reference is made to the success of Christian Science in the healing of disease and an attempt is made to explain the unparalleled growth of Christian Science, the writer seems to get things fairly well mixed up.

Massage does not in any way enter into the treatment of a Christian Scientist; nor is the faith of the patient in the ability of the practitioner a factor in the healing process. True Christian Science healing, which is understood by an authorized Christian Science practitioner, is based entirely upon the teachings of Christ Jesus, and is the operation of divine law—a law as fixed as what the world is pleased to call astronomical law. It is that truth to which Jesus referred, the application of which determines one's discipleship: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The word mother is never used in speaking of Mrs. Eddy; and was used only by those who were closely associated with her in her great work, and in the same sense as one would use the word father or brother.

✧

[Violet Hay in *Cape Times*, Capetown, South Africa]

In your account of the Diocesan Conference in to-day's *Cape Times* it was a pleasure to read the report of Canon Herford's thoughtful paper, and the words—gentle, just, and constructive—of His Grace the Archbishop, also of the Dean of Capetown. The latter's proposition is a splendid one, namely, that "the best way of meeting Christian Science is by going one better than the Christian Scientists themselves." That, I take it, would be to demonstrate better, quicker, more perfect healing of sin, sickness, and suffering than Christian Scientists have yet accomplished, and this would be grand. God is the only source of healing in Christian Science, so it would be impossible to "draw from a purer source," but if we were all agreed to turn to that one infinite source alone, not only for our spiritual needs but also for our



Digitized by Google

health and happiness, then we would all be working together, with one ideal. This spiritual unity would be a bright prospect for the thousands of people who have loved their old church, who still love and respect all that is good in it as well as out of it, and who call themselves Christian Scientists today because they have found that Christian Science has shown them in their hour of need how to avail themselves of Christ's teachings in a way that has enabled them, more than ever before, to realize and experience, spiritually, morally, physically, the healing power and presence of the God who is Love.

It is sad to have to strike a jarring note by referring to the remarks made by a reverend gentleman who admits that he has not even read the Christian Science textbook, yet makes sweeping misstatements, culminating in an outrageous misquotation. May I be allowed to say positively that nowhere in Mrs. Eddy's writings, nor in any other Christian Science literature, is to be found any statement inferring that Christian Science teaches any possible present or future abolition of morality. On the contrary, Christian Science demands and upholds the highest possible standard of morality. The things which count are the truth, the honesty of purpose, the spiritual impetus that lie behind speech and action. Mere words, whether in favor or abuse of Christian Science, will neither draw people to it nor frighten them away from it.

If this clergyman thinks it his duty to warn his followers continually against the unchristianity of Christian Science, it is up to him to prove to those followers his own faith by his works, and show that his way of following Christ is a better way than that of Christian Scientists—that his thoughts are more Christlike, that he manifests more of the Christ-spirit, and that his prayers and spiritual communings are more efficacious in healing the sick and sinful—more potent to lift their heavy burdens and let the oppressed go free.

✧

[Charles W. J. Tennant in *Watford* (England) *Post and Echo*]

A speaker in addressing a conference in Buck's Assembly recently, made, according to report, the following remark on Christian Science: "One bad effect produced by Christian Science was the loss of a sense of reality which left them in a very morbid state, and that condition had a very bad effect upon the health of mind and body." The reverse of this is true. Christian Science explains reality intelligently, as no other religion does. It promotes love, joy, peace, and happiness in the individual and in the community. It heals the sick and sinning, and enables the student to gain such a practical understanding of God as infinite divine Love, as to be able to prove this, according to his understanding, in his daily life.

If there is one thing that is generally admitted, even by the critics of Christian Science, it is that Christian Scientists are a very happy body of people. "They always seem to see the bright side of things," is a very common remark about them. This is true, for they have found in Christian Science a reasonable and practical method of solving every problem that may arise.

Christian Science is the teaching of Jesus put into practice. The world has got to acknowledge that the way of the Master is the only right way out of the bondage of sin, disease, and death. The cry goes up, How long will humanity experiment with every way but the right one in trying to find a solace for its woes? The unprecedented growth of Christian Science is not to be wondered at, since it is meeting the world's great need in overcoming sorrow, sickness, and sin.

# Funds of The Mother Church

## Halifax Relief

"Please extend our heartfelt thanks to the Board of Directors of The Mother Church for the inspiration which their prompt action affecting the need in Halifax has given us. The inclosed check is a spontaneous contribution from our members of the church and Sunday school."

## War Relief

"Please find inclosed a check for ten dollars, of which please give five dollars to the War Relief fund, and the remaining five divide between The Christian Science Benevolent Association and Real Estate funds as you desire. It is a great joy to give what one has to causes such as these."

"The inclosed draft for $19.81, balance in my savings account, is my contribution to the War Relief fund, The Christian Science Benevolent Association fund, and the Real Estate fund. At present I am in the Naval service—a yeoman attached to the Office of Aid for Information."

"I have received your kind letter and the gift, as well as the pamphlet. I can hardly say how much I was impressed by your kindness. I find that your gift is truly an answer to my prayer."

"Please accept my sincerest thanks for your most kind present from the Christian Science committee. Please express my thanks to all concerned. I am impressed by the Christian love which is shown me in this great need, and also by the most kind and tactful way the present was given me. In these times, when lack of love is manifested in this war such as we have never seen, a ray of divine Love is shining from America into the darkness on earth through Christian Science, blessing, illuminating, and comforting. May Mrs. Eddy's great work be made known more widely and bring mankind into their right mind."

## Real Estate

"Inclosed please find check for twenty-five dollars to be divided and used as wisdom may direct, either for purchase of real estate or for the building fund. I am grateful for this opportunity of giving to the cause of Christian Science. I was never so happy, so prosperous, and never grew so rapidly in the understanding of Truth as when I was donating liberally to The Mother Church Building fund and the Publishing House fund, and I shall endeavor to contribute to the funds of The Mother Church as divine Love provides means for me to do so."

## The Christian Science Benevolent Association

"I take great pleasure in sending the small amount now available instead of waiting for a larger amount as I have been doing, in this manner putting into circulation the law which governs supply. I am deeply interested in the work of The Christian Science Benevolent Association."

"I inclose two dollars toward The Christian Science Benevolent Association fund, and only wish it were two thousand dollars, as I feel so grateful for this wonderful light that has come to me and mine through this beautiful truth revealed to us by our revered Leader. I indeed feel there is nothing I would not do to try and shed this same radiance into some other lives."



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., February 16, 1918

# Editorial

## Value of Righteous Thinkers

THERE is something dramatic in Abraham's endeavor to discover how far the saving influence of the righteous would be effective. Informed as to the impending destruction of the licentious cities of the plain, in one of which his nephew Lot then lived, he interceded with the divine messenger, having large hopes as to the number of righteous men that might be in these cities. His intercession is related with all the leisureliness of the oriental tale. "Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?" The answer to his question was that should there be in Sodom fifty righteous all the place would be spared for their sakes. Beginning to doubt his first vision of the possibilities, Abraham said, "Peradventure there shall lack five of the fifty righteous," and was again reassured. Next he made his proposal that there might only be forty, lessened it to thirty, then to twenty, and at last to ten, and the final reassurance was, "I will not destroy it for ten's sake."

Abraham evidently gave Lot credit for larger influence than he achieved. In the record given by Peter the cities of Sodom and Gomorrha are said to be in their overthrow "an ensample unto those that after should live ungodly," from which overthrow there was delivered "just Lot, vexed with the filthy conversation of the wicked: for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." Nevertheless he was so involved by domestic ties that he never thought of removing until under the urgency of the divine messengers it became not a question of removing but of escaping with his life.

If Lot had been able to teach but a small group to be righteous thinkers, for the sake of ten of them destruction might have been averted, but he was a maker of concessions and his evilly minded neighbors pressed in upon him, determined to dishonor even his angelic guests until they intervened and "smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door." When Abraham in the early morning viewed the plain, there was smoke as from a furnace where the cities had been, but though the cities were destroyed "God remembered Abraham, and sent Lot out of the midst of the overthrow."

Some students of history have gone so far as to aver that the world was ripe for destruction and would have perished by its own corruption and cruelty but for the appearance of Christianity. Even though men were as brute beasts and dishonored the messengers of salvation, the Master whom they crucified, and his apostles whom they martyred, and the long list of heroes of faith "of whom the world was not worthy," constituted the leaven whereby the world perished not. Jesus testified of himself: "I came not to judge the world, but to save the world," and John his disciple explained this when he said, "God sent his only begotten Son into the world, that we might live through him."

Although men in the name of Christianity have made too much of dogmas and too little of deeds, the Christian era has expressed continuously something of the saving power of Christian thinking. But materialism expressed in false philosophy has ever sought to undermine the influence of true Christianity. Jesus declared that the men of his time made God's commandments ineffectual by their tradition, and quoted Isaiah's saying as descriptive: "In vain they do worship me, teaching for doctrines the commandments of men." In the nineteenth century the human mind reached the point of declaring that the "commandments of men" should be considered infallible. About the same time arose also a doctrine of men that the state should also have its infallibility in that, as it had no conscience itself, it should be entirely freed from all restraint of such conscientious scruples as guide honest and kindly men. It was to be as a weapon of iron, resistless against the warm life and soft flesh of all who might stand in its way. Although Christendom had agreed to the commandments from Sinai as giving God's guidance, and the sixth, seventh, and eighth commandments of that code were especially for the protection of society, materialism laid its plans for action in violation of all three rules; hence to save the world again from destruction it was requisite that true thinking should antidote the destroying mesmerism, and that once again should be proclaimed "our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."

Just at the right time, contemporaneous with the need, Christian Science was discovered by Mary Baker Eddy, and became the spiritual leaven whereby it became possible to realize the plan of its Discoverer "to organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (Manual, p. 17). This healing is not mere physical comfort, but also that "healing of the mind" which we all need. Healing in Christian Science ultimates in redemption from sin; that is, deliverance from the thinking of Sodoma. It teaches men to think from the basis of one Mind, the intelligence infinite which is also Love inexhaustible. It shows the way to salvation, defined in "Science and Health with Key to the Scriptures" (p. 593) as "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed."

WILLIAM P. MCKENZIE.

## Tranquillity

AFTER Nebuchadnezzar had related his dream to Daniel and the latter had interpreted it, he added the following words of warning: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity." Nebuchadnezzar did not earn tranquillity at that time by following this advice, but he earned it later through experience. Christian Scientists are given the opportunity to enjoy true tranquillity through Science instead of suffering. So often the active human mind misses the mark of tranquillity through selfishness. To take possession of one's real self is practically to dispossess oneself of the false self and to find oneness and tranquillity with God. Man is individualized, reflecting spiritual activity, and the realization of this gives quietness and peace to troubled humanity. In Isaiah we read,



Digitized by Google

"In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." This tranquil quality instills into man the hardy robustness of spiritual endurance correcting the pressure of aggressive mental suggestion. True tranquillity breaks the back of scholastic theology by revealing the smile and joy of the real creation of God, wiping out the false and bad creation of mortal mind which contains sin, sickness, and death.

What a parody on God's work it is when the material creation is held up as the reality! The latter is decay, corruption, and sorrow; from its seeming very beginning it was a curse. But the real creation of life in the universe has a divine origin, everything worth while partaking of the value of God Himself, since it is made up of His qualities. Spiritual understanding shining through the misty veil of mortal beliefs reveals the heavenly atmosphere of reality, causes man to rouse himself from his sleepy, inherited traditions, the false education of his fathers. He can then stand forth firmly in answer to God's call, "Now is the day of salvation," fill a place in the ranks of Christian soldiers, and dare to master animal courage with spiritual courage.

The quiet, honest efforts of metaphysical thinking by Christian Scientists during these war times will be doing their big bit toward proving that Love is the master of hate. No one can righteously win a battle with hate or resentment in his heart. The steady, clear gaze of right thinking shot at the enemy who harbors malicious motives will disarm that enemy and unload every gun of error. Mrs. Eddy on page 378 of "Science and Health with Key to the Scriptures" calls attention to the power of righteous fearlessness over the animal nature when she writes: "A man's gaze, fastened fearlessly on a ferocious beast, often causes the beast to retreat in terror." The tranquillity given by spiritual understanding acts as a righteous assurance that all is well when divine Mind is allowed to outline and govern man and the universe. The world belongs to God, and let every Christian Scientist at this hour daily leave the world in God's care. The supreme power of divine Love clears away all evil, permitting the flood tide of spiritual healing to flow over the world and lift the fallen by revealing man's rightful image,—the true spiritual reflection of his Maker.

The opposite of spiritual tranquillity is the malicious selfishness of mortal mind. The placid countenance of self-satisfaction generally hides subtle active arguments of evil. The evildoer who seems so tranquil and successful is the mushroom growth of human invention. Nothing is too low to be used as the instrument of this false tranquillity in its vile onslaught. This evil is finally mastered by itself in self-destruction, for God knows no evil to punish. In the final combat between matter and Spirit, Spirit remains as it was in the beginning, perfect and eternal in glory, while the matter mist fades into its nothingness.

In thanking Mrs. Eddy for "The Prayer for Peace" which she sent to the members of The Mother Church in 1905 requesting them to pray "for the amicable settlement of the war between Russia and Japan," the then Clerk of the church wrote in part, as found on page 280 of "The First Church of Christ, Scientist, and Miscellany": "We acknowledge with rejoicing the receipt of your message, which again gives assurance of your watchful care and guidance in our behalf and of your loving solicitude for the welfare of the nations and the peaceful tranquillity of the race." In the peaceful, quiet calm of right thinking, spiritual thoughts flow in and out to the world like the great tide of Love coming continually from our heavenly Father-Mother God who seeth all His children as the beloved of His tender care. The shepherd who saves the babe lamb from the wolves illustrates the divine protection of God. Mortal mind growls and howls to be heard like so many hungry wolves, yet the shepherd represents the power which destroys the devil, the beastly nature, so that the lamb may lie down with the wolf in the perfect tranquillity of divine Love. Christian Scientists can rejoice that there is no real world of hate containing the seeming power of destruction, for the real world is a world of love containing all that is good.

WILLIAM D. MCCRACKAN.

## A Confession of Faith

WE sometimes hear it said that the healing work of Christ Jesus was accomplished without a moment's delay, as when light is brought into a dark room and the darkness vanishes. This is undoubtedly true of all healing which results from the understanding of spiritual law, but with the illumination comes a demand for a new sort of activity on the part of the one healed. Nothing of value can be accomplished in darkness, either on the mental or on the physical plane, and so, before the divine creation can be made manifest, the mandate "Let there be light," must be uttered and responded to.

When Jesus healed the man who had been blind from his birth the man's illumination began at once and lighted for him the pathway of revelation. His astuteness was more than a match for the learned Pharisees who thought to frighten him by saying that he had been healed by a sinner, but the erstwhile blind man stoutly affirmed that God did not hear sinners, and he added, "If this man were not of God, he could do nothing." His crowning argument was, however, "Whereas I was blind, now I see."

To the student of Christian Science the deepest interest awakened by this touching story is the demand of the Master for a confession of faith from the man, after he had so bravely parried the attacks of the Pharisees. The record reads: "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?" The man was not asked if he believed on God,—that was assumed; but Jesus' question elicited the pathetic response, "Who is he, Lord, that I might believe on him?" Well was it for this man that he was then able to see, not with physical sense but with spiritual vision, the representative of divine Sonship, as one who could give full proof of man's birthright of dominion, not in creed or dogma, but, to use Mrs. Eddy's words (Science and Health, p. 135), "in demonstration of Truth, as must be the case in the cycles of divine light." The next step was this man's full and free acknowledgment of the Son of God,—his *credo* which to-day thrills with its simple appeal those who have themselves been healed by the ever present Christ as revealed in Christian Science. Like the blind man they too must advance step by step into the full understanding of the Son of God. John, who was no doubt present at the time of the blind man's healing, has this to say in his first epistle: "He that believeth on the Son of God hath the witness in himself . . . He that hath the Son hath life; and he that hath not the Son of God hath not life."

Here be it remembered, the Master taught that life is eternal, and this fact was the basis of all his wonderful demonstrations over sin and disease and was exemplified in his own victory over death and the grave. He knew that man as the child of God is not subject to evil in any form, nor is his life limited to the short span allotted to him by mortal belief. At the very beginning of his glorious minis-



Digitized by Google

try Christ Jesus declared, "I am come that they might have life, and that they might have it more abundantly," and in John's epistle we read that God sent His Son into the world "that we might live through him."

The student of Christian Science is sometimes charged with irreverence because he seeks to trace his own likeness to our Father in heaven, in claiming the spiritual qualities which express that likeness. Too long has the belief held mankind that God is a corporeal being and that man's likeness to God is a physical likeness, that it is quite proper to claim this, but altogether wrong to hold it as a likeness to what might be termed the Christ-nature. Christian Science, however, teaches without any reserve that the fleshly man is not the likeness of God. On page 161 of "Miscellaneous Writings" Mrs. Eddy says, "To the senses, Jesus was the son of man: in Science, man is the son of God." No demonstration in the way of healing which is worth while can be made on any other basis than this, namely, the spiritual nature of man and his likeness to God. Too long has scholastic theology separated man from God and regarded man as a poor, miserable sinner, but this was never the Master's teaching.

John, who perhaps more than any other New Testament writer has made known to us the spiritual depths of Jesus' teaching, has this to say: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." In order to realize the full force of this inspired declaration and prove its truth in the healing of sickness and the overcoming of sin, we need to throw off the false sense of man as something other than the child of God, and yet all of the New Testament writers insist upon this very thing. The old man with his deeds, which are but the outcome of his false beliefs, must be put off that the Christ-man may appear, and when man as God's idea is revealed we shall see that he is not blind to the omnipotence of Truth and Love, and that he carries no weight of ancestral sins or disabilities, but claims the heritage of him who is born of God in that he "sinneth not," for he daily proves that through his understanding of Truth the wicked one "toucheth him not." Again and again does the apostle plead that we may believe on the name of the Son of God, which to the student of Christian Science means that we should understand the nature of the child of God and make it manifest daily and hourly in all we say and do.

ANNIE M. KNOTT.

## Notice

The Christian Science Publishing Society has been requested to announce that on account of the increased activity of the Christian Scientists' Comforts Forwarding Committee, it has been found necessary to secure larger quarters. A large storeroom at 328 Boylston Street, Boston, has been rented and the headquarters of the Committee will hereafter be at that address.

## Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names and present complete mail address of all officers and men in the military, naval, or aero service of the United States and of its allies, who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Boston, U.S.A.

# Among the Churches

## Current Notes

CLEVELAND, OHIO.—Fourth Church of Christ, Scientist, is under construction at the northeast corner of East 105th Street and Fairmount Avenue N. E. An auditorium, 68 by 130 feet in size, will, with the balcony, provide seating capacity for approximately fifteen hundred persons. The Sunday school will contain forty-seven classrooms, an auditorium 32 by 80 feet in size, and will accommodate from eight hundred to one thousand pupils. The building will cost approximately three hundred and fifty thousand dollars. The church property has a frontage of 190 feet on East 105th Street and a depth of 170 feet on Fairmount Avenue. The new edifice of Second Church of Christ, Scientist, Euclid Avenue and East 77th Street, is nearing completion, while the lot for First Church of Christ, Scientist, has been staked off on Euclid Avenue at the easterly entrance of Wade Park.—*Cleveland Plain Dealer.*

RICHMOND HILL, N. Y.—At a corporate meeting of First Church of Christ, Scientist, held October 8, it was unanimously decided to abandon plans for extensive alterations on the present church structure and, instead, to remodel the building standing on the land adjoining the church property on the rear and facing Chestnut Street. The remodeling is about complete, giving an auditorium which will seat one hundred or more, and will be used for Sunday school, also for Wednesday evening meetings.

*Richmond Hill Record.*

SAN ANTONIO, TEXAS.—The beautiful building of First Church of Christ, Scientist, corner of Avenue D and Fifth Street, was dedicated Sunday morning [Jan. 13]. The church has a seating capacity of eight hundred, while the Sunday school auditorium on the lower floor will accommodate four hundred and fifty. The reinforced concrete, fireproof building, complete with the organ, represents an outlay of approximately thirty-eight thousand dollars, while the land upon which it stands is valued at twenty thousand dollars.—*San Antonio Light.*

PASADENA, CAL.—At the Tournament of Roses on New Year's day First Church of Christ, Scientist, maintained a large tent for the free use of the public. During the day it was visited by more than thirty-four hundred visitors and a large amount of Christian Science literature was distributed.

OKMULGEE, OKLA.—With simple but impressive ceremony the edifice of First Church of Christ, Scientist, was dedicated Sunday morning [Dec. 2].

*Okmulgee Democrat.*

## Admission to Membership in The Mother Church

The next admission of candidates will be May 31, 1918. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 8, 1918.

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

Those who have made application for membership prior to Nov. 2, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, *Clerk,*
236 Huntington Avenue, Back Bay, Boston, Mass.



Digitized by Google

# The Lectures

CHICAGO, ILL. (Fourteenth Church).—Prof. Hermann S. Hering, lecturer; introduced by Eugene M. Bornhoft, who said in part:—

In the seventeenth chapter of Matthew we read that a certain man kneeled down to the Master, saying: "Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water . . . And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour." To the disciples who looked on in amazement, Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Relative to such faith, Mrs. Eddy, the Discoverer and Founder of Christian Science, in one of her writings entitled "Rudimental Divine Science" (p. 9) says, "The spiritual power of a scientific, right thought, without a direct effort, an audible or even a mental argument, has oftentimes healed inveterate diseases."

My friends, I am a living witness to the truth of these statements. From experience I can say that the wonderful healing power demonstrated by Jesus is applicable to-day. Just about fourteen years ago, through the application of scientific right thinking about God and man as taught in Christian Science, I was released from the Illinois Northern Hospital for the Insane, where, a few months prior, the doctors had pronounced the case incurable, and said that the end was nigh. And so, instead of a dead lunatic in Elgin in 1903, we have a live, wide-awake, prosperous business man in Chicago in 1917.

BEDFORD, ENGLAND (Society).—John W. Doorly, lecturer; introduced by Major Parker, who said in part:—

One of the good results of the war has been the awakening in the consciousness of many people of a stronger desire to look more to the spiritual than to the material for help and guidance in times of trouble, sorrow, and suffering. Many people are now looking for something higher than matter and a material sense of things to bring them relief and comfort. There is a prophecy in the Bible which has a bearing on this condition of thought. The words are these: "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free,"—that is, free from all discordant conditions. If these words are true, the remedy must lie in our gaining a knowledge of the truth. It is then of vital importance to us all to find the answer to the great question put by Pilate to our Lord, "What is truth?"

We Christian Scientists know we have found it in the teachings of Christ Jesus, as interpreted by Mrs. Eddy, the Discoverer and Founder of Christian Science, and the author of its textbook, "Science and Health with Key to the Scriptures."

MERIDEN, CONN. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Sidney J. Roby, who said in part:—

There is a short statement which is made at the opening of every regular service in all Christian Science churches. It is this: "The Bible and the Christian Science textbook are our only preachers" (The Christian Science Quarterly). This phrase might be called the keynote of Christian Science. It is an announcement that its adherents have found the study of the Bible, with the aid of "Science and Health with Key to the Scriptures" by Mrs. Eddy, a sufficient guide to health and harmony. It is in this way that our individual needs are cared for, and in many hundreds of churches throughout our land and all over the world both men and women gladly testify to the enduring value of the help received. It is natural that those whose lives have been broadened and sweetened by these means should wish to place before their friends as plainly and logically as possible the evidence that a working knowledge of God is ours and theirs by inheritance.



## Lectures to be Delivered

**By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.**

ARIZONA—Globe: Elks Theater, 8:15 p.m., Feb. 16.

CALIFORNIA—Alhambra: Superba Theater, 8 p.m., Feb. 25.
Glendora: Glendora Opera House, 8 p.m., Feb. 26.
Pasadena: Church Edifice, Oakland Avenue, near Colorado Street, 3 p.m., Feb. 24.
Placerville: Elite Theater, 8 p.m., March 1.
Sacramento (Second Church): Tuesday Club House, 2722 L Street, 8 p.m., Feb. 28.
Stockton (First Church): Auditorium, North El Dorado Street, 8 p.m., Feb. 21.

CANADA—Toronto, Ontario (First Church): Massey Music Hall, Shuter and Victoria Streets, 3 p.m., Feb. 24.

ENGLAND—Bournemouth, Hampshire: King's Hall, 3 p.m., March 14.
London (Second Church): Cannon Street Hotel, 1 p.m., March 26.
Plymouth, Devonshire: The Guildhall, 3 to 4 p.m., March 24.

FLORIDA—Bradentown: Warren Opera House, 8 p.m., Feb. 23.
Ocala: Temple Theater, 3 p.m., Feb. 24.
Orlando: Phillip's Theater, 3 p.m., Feb. 24.
Pensacola: San Carlos Hotel Auditorium, 8 p.m., Feb. 21.
St. Petersburg: Church Edifice, 224 Second Avenue North, 8 p.m., Feb. 25.
Tallahassee: Leon County High School Auditorium, 8:15 p.m., Feb. 22.
Tampa (First Church): Tampa Bay Casino, 8 p.m., Feb. 26.
Tampa (Society): K. of P. Hall, 601 Lafayette Street, 8 p.m., Feb. 22.

ILLINOIS—Chicago (Fifth Church): Church Edifice, 4840 Dorchester Avenue, 8 p.m., Feb. 19 and 21.
Chicago (Ninth Church): Church Edifice, Woodlawn Avenue and Sixty-second Street, 8 p.m., Feb. 21 and 22.
Chicago (Twelfth Church): Le Moyne School Auditorium, 8 p.m., Feb. 25 and 26.
Evanston: Church Edifice, Chicago Avenue and Grove Street, 8 p.m., Feb. 25.

IOWA—Charles City: Church Edifice, Hulin and Milwaukee Streets, 3 p.m., Feb. 24.
Decorah: Large Court Room, Court House, 8 p.m., Feb. 23.
Eldon: Masonic Hall, 8 p.m., Feb. 22.
Fairfield: High School Auditorium, 8 p.m., Feb. 21.
Marshalltown: Church Edifice, Main and Fifth Streets, 8:15 p.m., Feb. 25.

MICHIGAN—St. Clair: City Hall, 8:15 p.m., Feb. 19.

NEW JERSEY—Ramsey: Superba Theater, Main Street, 8:15 p.m., Feb. 25.

NEW YORK—Brooklyn (First Church): Church Edifice, New York Avenue and Dean Streets, 8 p.m., Feb. 25 and 26.
Buffalo (First Church): Elmwood Music Hall, 8:15 p.m., Feb. 18 (lecture Feb. 19 canceled).

OHIO—Elyria: Church Edifice, 309 East Avenue, 7:30 p.m., Feb. 21.
Fostoria: High School Auditorium, 8:15 p.m., Feb. 18.

PENNSYLVANIA—Lancaster: Colonial Theater, 3 p.m., Feb. 24.
Philadelphia (Third Church): Nixon's Grand Opera House, Broad Street and Montgomery Avenue, 3:30 p.m., Feb. 24.

TEXAS—Beaumont: Church Edifice, Main Street and Calder Avenue, 8 p.m., Feb. 26.

WASHINGTON—Arlington: Congregational Church, 8:15 p.m., Feb. 26.
Hoquiam: Church Edifice, Seventh and L Streets, 3 p.m., Feb. 24.
Snohomish: Eagles Hall, 8 p.m., Feb. 25.



Digitized by Google

# Testimonies of Healing

With a deep sense of gratitude I give this testimony of what Christian Science has done for me. It is about two years since I came into the true, spiritual understanding of Christian Science, and was healed of neuritis, chronic bowel disorder, bronchial trouble, and nervous breakdown, with absolute loss of courage. One day, while I was sitting in my room wondering what I could do, the thought came to me, Why not dispense with all material remedies and go to reading a copy of "Science and Health with Key to the Scriptures," which had been laid away for several years. I at once got the book and began to read it, with the result that there was immediate relief, and in a few weeks I was a perfectly well, happy woman.

I wish I could find words to tell just what the true understanding of Christian Science has meant to me, and the joy of being perfectly well and able to work again. I had thought that I could never again do the work which I had been doing. For thirty years I had been constantly trying to please the public and felt that I had given all my strength in doing so; and to find that strength renewed and that I was just as able to work as ever was wonderful. I cannot be grateful enough for this healing and for the spiritual uplift which came with this realization of the truth that makes free, and for the happiness that comes each day from knowing how to do something for the Master.

I thank God with all my heart and am grateful to our dear Leader, Mrs. Eddy, that she made it possible for us to have the understanding of this beautiful truth and apply it to all our needs. I am so grateful for the help received from our *Sentinel* and *Journal* and for the helpful testimonies given at our Wednesday evening meetings. Words cannot express the joy which comes to me in being able to help others out of the belief of inharmony and sickness. I feel that I cannot be thankful enough for this beautiful religion which makes happiness and freedom for all mankind.—Miss Alice L. Manatt, Grinnell, Iowa.

✧

For a long time I have thought it my duty to tell of the many blessings that have come to me through Christian Science. One Sunday morning, over eight years ago, my husband and I started for church not knowing what one we would attend, but on the way we decided to go to the Christian Science church, as we had never done so and we had a few friends who went there. I did not seem to get anything from the reading, but there was something about that simple service held in a little hall in the business part of the town which appealed to me. A month later my husband gave me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I immediately began to read the Lesson-Sermon every week, but not every day at first. I have never attended any other church since, for after reading the chapter on Prayer, I knew that this was the religion for me. Many trials have come into my life since then which would have been unbearable without Christian Science, but I have had perfect harmony demonstrated in my home life with the aid of a patient and loving practitioner, who helped me to see the perfect man and gave me a higher concept of man as God's image. Where discord had once been, there is now love and peace. This has meant more than the physical healings. With the help of this practitioner I was able to sell a business which I no longer wanted to continue, and the demonstration was made, proving that in God's kingdom we all have our right place.

I have had many physical healings, and to me even the so-called small things are wonderful proofs of God's care and love. A few years ago, before I had any understanding in Christian Science, I had an abscess in my ear which lasted more than a week and was very painful. Recently this same discord presented itself. As the old thought was vivid in my mind, I asked for help and the trouble was overcome. In a few hours all trace of soreness had left my ear.

Christian Science has changed my outlook on life and made me more charitable, more forgiving. Truly divine Love has met and is meeting all my needs.

Mrs. Neva A. Deffler, Chicago, Ill.

✧

Before coming into Christian Science about nine years ago, I could not see anything bright before me in a physical way. In all the years from childhood I had suffered from stomach trouble, sick headache, and bowel disorder. I had tried everything physicians could offer, but only found temporary relief. This condition had blighted much of my happiness as a child and threatened to do the same in womanhood. Christian Science was presented to me several times, but the "good news" fell on dull ears, until my little daughter who had been in the Christian Science Sunday school a little more than a year expressed a desire to be taken to a practitioner, as she was not very well. Needless to say, I was the one for whom the work needed to be done. Treatment was begun, and I started to read the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, with the result that I was instantaneously healed of the bowel disorder. The headaches grew less severe and finally disappeared. The stomach trouble was the last to yield, but belief in heredity, as well as criticism, condemnation, hate, and many other thoughts which were not conducive to health, had to be destroyed with the understanding and application of God's perfect law of love and harmony, the same law which Jesus so thoroughly understood that he was able to raise Lazarus from the dead and give sight to the blind.

For years I was a member of an orthodox church and thought I knew God, but after studying the Christian Science textbook in connection with the Bible, I found I was constantly breaking the First Commandment, "Thou shalt have no other gods before me." I believed in gods many. I believed matter governed me instead of God, Spirit, Mind; I believed food could both give me strength and make me suffer. I cannot express enough gratitude to Mrs. Eddy for the definition of God as given in the Glossary of "Science and Health with Key to the Scriptures" (p. 587), and for the healing articles that come to us through the pages of the *Sentinel, Journal,* and *Monitor,* just at the right time, when we seem to need them most.

Now I am well and happy and daily trying to give of this truth that has been so freely given to me. All these blessings have come to me by knowing God as revealed to me in Christian Science.

Mrs. Helena C. Keasey, Grand Rapids, Mich.

✧

It is with deep joy and heartfelt gratitude that I give thanks for all Christian Science has done for me and mine. For years an unwilling victim of the false appetite for strong drink, and a slave to the use of tobacco in different forms, I had resorted to famous "cures," attended private sanatoriums, used all the will power at my command, and had so-called home treatments for the cure of the liquor habit, but to no avail. With the failure of material means my



Digitized by Google

plight seemed desperate. I was indeed like one "having no hope, and without God in the world;" however, I was a worshiper at the shrine of material medicine.

In this extremity Christian Science came, bringing light and a sure and quick deliverance, besides almost simultaneous healing of many bodily ills,—an unhealed sore of years' standing, constitutional liver and spleen trouble, rheumatism, catarrh, and a complication of malarial fever and sewer-gas poisoning contracted in early youth. As chaff before the flames, these and other discords vanished under "the fervent heat of Truth and Love" (Science and Health, p. 565), leaving me as one purified. Medicine I have not touched for many years.

Truly I can sing with the psalmist: "I will extol thee, O Lord; for thou hast lifted me up, . . . thou hast healed me. O Lord, thou hast brought up my soul from the grave."

ROBERT M. HORTON, Battle Mountain, Nev.

✧

I should indeed be ungrateful longer to withhold my testimony of the wonderful benefits received through the understanding of God and of man's relation to Him as revealed in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Christian Science has been the only physician in our home for fifteen years, and has surely proven to be an ever present help. During this time it has never failed to meet our every need, mental, physical, and financial. The demonstrations which have been made are too numerous to mention, but among the healings accomplished was the overcoming of extreme mental depression and intense morbidness. A structural defect of the eyes was overcome, and glasses which had been worn for twelve years were laid aside, as the result of attending a Wednesday evening testimony meeting. Severe colds, rheumatism, toothache, sprains, and burns have quickly yielded to the power of Truth. Christian Science has also proven a wonderful preventive of suffering in time of accident and trouble.

I wish to express the deepest gratitude for our periodicals; I never open one of these without finding just what meets my need for the day. For my knowledge of this great truth, which brings to us that peace "which passeth all understanding," I am indeed thankful.

MRS. EVELYN S. GOULD, San Francisco, Cal.

✧

About three years ago I began the study of the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was suffering from a complication of diseases, some of which the doctors who were attending me pronounced incurable; others, they said, might be cured by an operation, but such an operation at my age, which was seventy years, would be very uncertain in its results, so they refused to take the case. With this information I was completely discouraged and gave up all hope of ever being any better. I had been suffering for about ten months with a very bad leg, and about eight months of that time I was unable to stand on my foot, the doctor being unable to give me any relief from pain except by the use of drugs. For about five months I sat in a reclining chair all day and part of the night.

While in this condition a lady whom I had not seen for some years heard of my trouble and called to see me. She asked why I did not try Christian Science, saying that it had healed her, and that it would cure me. I told her to get a practitioner for me, which she did, and I began treatment, but with very little faith that it would help me, for I thought that if the doctors could not help me, nothing else would; but to my surprise, very soon the pain was about gone, and I was able to get around a little with crutches. The wound soon healed, and for several months I have been able to get around without any material aid and with very little inconvenience. I have also been healed completely of one ailment which the doctors said could be cured only by an operation; also of the drink habit and of the swearing habit. Heart trouble which used to cause great fear at times has been very much lessened, so that the fear from that source is nearly gone. I can truly say that I believe if it had not been for what I have learned from the Bible and our textbook I would not be here to-day. While there are other discords yet to be overcome, I know that by earnest prayer and obedience to the will of God, I shall know the truth and be free.

For all these blessings I am unable to find words to express my thankfulness to God and my gratitude to our revered Leader, Mrs. Eddy. I thank God for the practitioner who has been so kind and patient in explaining this teaching to me, and for the many friends who have been so helpful. My prayer is that I may do each day some good for my fellow man. I give this testimony with the hope that if there is any brother similarly afflicted, he will not get discouraged in well-doing.—J. SHOOK, Chicago, Ill.

✧

In April, 1914, a friend asked me to try Christian Science. I was suffering from catarrh of the head and had an annoying cough, such as usually accompanies tubercular trouble. The cough disappeared within a short while after treatment was applied for, but the catarrh did not yield for some time. I studied Christian Science and had many beautiful demonstrations before this ailment was overcome. For more than two years prior to my coming into Christian Science for help I could not breathe through my nostrils. Everything that could be thought of, or which was recommended to me, had been tried without any relief, but, thanks be to God, through the study of this healing truth I have learned that life is not dependent upon one's nostrils. I was also healed of weak eyes for which I had worn glasses more than six years. This healing came through the study and application of the teachings of the Bible and "Science and Health with Key to the Scriptures."

In November, 1913, I took charge of an office which seemingly was in a very bad condition, but when Christian Science was applied the results were wonderful. Words are inadequate to express my thankfulness to God and my gratitude to our beloved Leader for what this teaching has done and is doing for me. The Bible is a new book; in fact, many things have become beautiful since I have learned that God is All-in-all.

MISS MARGARET B. WELLS, Jasper, Ala.

✧

Through Christian Science our six-year-old boy has been healed of toothache, earache, a bowel disorder which had troubled him from babyhood, measles, and other ailments. I too have many blessings for which to be grateful. I was healed in one treatment of an attack of what two physicians in former instances had diagnosed as appendicitis, and influenza has been overcome in one treatment. Many other physical disturbances have yielded to the truth. At the birth of a baby boy I relied entirely upon Christian Science, and I am very grateful for the help received at that time. I know too that I am not so fearful as formerly.

Above all I am grateful for the knowledge of God and of



Digitized by Google

man's relation to Him that is gradually being unfolded to me. Before Christian Science came into my experience I had absolutely no desire to know anything about God. Words cannot now express my gratitude that this beautiful truth has come to me. I am very thankful to God and grateful to Mrs. Eddy.

MRS. ETHEL FULTON DITEWIG, Seattle, Wash.

✧

As to the efficacy of Christian Science, I know there is no problem too great or too small to be worked out by the realization of the perfect man made in the image of God, good. Recently, after a little trip into the mountains, an eruption appeared on my face and threatened to spread. It also gave me much discomfort. I treated myself as best I knew how, but fear seemed to keep back the healing and I saw that I must call for help. I went to a practitioner, and in one treatment the condition was overcome; but in a few days it returned, apparently much worse than before. I knew then it was not due to poison oak, but to some fear, ignorance, or sin which was being manifested, and through careful work on my part, with the help of a practitioner, it came to me that I had not been truly honest with a dear friend. I humbly and gratefully righted this and then the demonstration was made. Again I rejoiced in our Leader's words (Science and Health, p. 494), "Divine Love always has met and always will meet every human need." I am grateful for this experience, as it brought me closer to God.

I am indeed thankful for all the blessings Christian Science has brought and is bringing to me each day.

MRS. HETTIE C. FOOR, Santa Monica, Cal.

✧

I should like to show my gratitude by adding my testimony of what Christian Science has done for me to the many that have appeared in the *Sentinel* and *Journal*, and by this means to return thanks for all the help I have received through this teaching and for all our periodicals. I did not come to it for physical healing, but because I wanted more than the churches seemed able to give. I have, however, been healed of bad headaches and many minor ailments. Up to nine years ago I was taking medicine nearly every day of my life, but when I first read the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I could not help saying to myself that this book contained the truth. There and then I realized that looking to drugs or any material thing for help was having other gods, so from that day I have relied on the healing power of divine Mind to cure any false beliefs that have tried to take hold of me, and have always found it efficacious.

I am most grateful for the spiritual healing, which has shown me that God is Love and that the good He bestows is the activity of right thinking, which casteth out fear. I am also rejoicing in the knowledge that I have a Father-Mother God close at hand, ever present, and when I turn to God in any difficulty I never turn in vain. My desire is to live this truth more and more every day, thereby giving glory to God and showing in a small way my gratitude for the life of Mrs. Eddy.—MISS LINA HARRY, Cornwall, England.

✧

For some time I have felt that I should add my testimony of gratitude to God for Christian Science, more especially as it was through reading of another's experience that I was induced to seek relief through this truth. From childhood I was considered very delicate and my life was a series of physical difficulties, until, a few years before I became interested in Christian Science, it had become a hopeless search for health. I had run the gamut of material remedies, baths, electric treatments, travel, diet, and so on; indeed, in the words of Scripture, I "had suffered many things of many physicians . . . and was nothing bettered, but rather grew worse." A serious surgical operation for an internal growth was declared to be the only means of relief, but I felt I would not survive this, as my physician did not give much hope because of my debilitated condition, said to be due to chronic catarrh of the stomach and nervous trouble.

In my despair I prayed to God for relief or death, and I know my prayer was heard, for at that time a testimony of healing through Christian Science came under my notice and I decided at once to investigate this teaching. Upon inquiry I found there was a church in this city, and on attending service I was met with much kindness. I briefly explained the object of my visit and was introduced to a gentleman who lived near us, who advised me to purchase a copy of "Science and Health with Key to the Scriptures" and consented to give me treatment. I secured the book and read it continually, and the truth it contains filled a great void in my life. I had never accepted any other religion because of the doctrines of predestination, eternal punishment, and that God causes or permits evil. I felt such joy and peace in this revelation of God as Mind and as infinite good that I no longer noticed my physical condition, and when a few days later the neighbor who had taken an interest inquired as to my health, it suddenly dawned on me that I was healed. Needless to say I was fully convinced and accepted Christian Science as the truth. A few weeks after this, through my realization of the truth, my mother was healed in one treatment of a fractured limb from which she had suffered for nearly two months. All material help had failed her and poisoning had set in.

I am sincerely grateful for my first experiences in healing, for they have encouraged me to know, as Mrs. Eddy says on page 11 of "Unity of Good," that "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities." While my physical healing was complete, there have been many problems to work out and deep-rooted false beliefs to overcome, and this has required constant study of the Bible and of Mrs. Eddy's writings. I am most grateful to our Leader for our literature and for all the activities of the Christian Science church.

MRS. FRANCES L. TAYLOR, Tampa, Fla.

✧

After mature deliberation and a reasonable lapse of time it seems fitting that I should give my testimony to the glorious results of learning the Christ-way as rediscovered by Mrs. Eddy. A few years ago I was just a common man as to habits, that is, I smoked and chewed tobacco and took a drink sometimes, as so many do; therefore it may be readily understood that I did not take up Christian Science with any thought of reformation. I began to read the textbook, "Science and Health with Key to the Scriptures," solely for information, as I had read many other religious works, but I soon got the surprise of my life—I could not chew tobacco any more, and was at a loss to know why.

Soon afterward I read that people had been healed by reading this book. Not believing this possible, I laid the book aside for a time, but could not banish it from my thought. Then it came to me, Why do so many urge others to read the Bible? If that is good, perhaps this is also; so I began to read the textbook again and soon I could not smoke the pipe any more, nor take a drink either. Still I smoked cigars and seemed to enjoy them greatly, using from seven to ten a day. I had been attending a Christian Science



Digitized by Google

church for quite a while, and joined the church without a clear understanding that it was not expected its members would smoke. Then I saw that it would not do to be a church member and smoke too. That evening I said that in the morning I would go to the church officers and ask to have my name taken off the books until such time as I was entirely healed of this habit also. I slept better that night than I had for a long time, and in the morning, as my custom was, I lighted a cigar, but I could not smoke it. It seemed to make me as much trouble as it would a child who had never used tobacco. After breakfast I tried another of a different sort, but it was the same, and from that day to this the smell of tobacco has been offensive to me.

For years I had been a great sufferer from rheumatism, hemorrhoids, and hemorrhages, of all of which I was healed, and my drugs were thrown away. When I moved to a milder climate, with many winter rains, I thought I would likely have rheumatism again, and so I did, but relying on Christian Science I called up a practitioner and after a few treatments normal conditions were restored. I have been wonderfully saved from the effects of several bad falls. I am now stronger, and can do more hard work than I was able to do for several years before taking up Christian Science. Up to this time I have never had one moment's desire or longing for tobacco, or to drink any intoxicant, and no return of piles and bleeding.

Hosts of my friends know how grateful I am and how I like to testify, in the church or out of it, to the great blessings which have come to me through the efforts and understanding of that wonderful woman, our revered Leader, Mrs. Eddy.—HIRAM L. JOSLIN, Fayetteville, Ark.

✧

I first investigated Christian Science out of curiosity. I had always been religiously inclined and a student of the Bible, but there were many things in it I could not understand and others did not explain to me satisfactorily. I went to a friend who was a Christian Science practitioner and asked her about these things, and when she explained them to me I knew that here was the truth for which I had been searching. Then I attended the Christian Science Sunday school and began the study of the authorized literature. I had a few treatments and was healed of stomach trouble, of frequent nervous headaches, and was able to lay aside glasses which had been worn for several years. That was six years ago, and the healing has been permanent. For this I am very grateful, but I am more grateful for the understanding that the Bible is true and that its teachings are applicable to every human need.

MISS ETTA N. SCHAEFFER, Washington, D. C.

✧

I have been greatly helped in my study of Christian Science by reading the testimonies in the *Sentinel*, and I offer this testimony in the hope that it may help somebody in similar circumstances. For about six years I have depended upon Christian Science in times of need, and I have had many healings. I was instantly healed when threatened with acute lung trouble, and at the same time was freed from sickness and a great many fears which one may have prior to childbirth. My baby was born under Christian Science treatment with a practitioner and a doctor in attendance. Everything was harmonious and I had very little pain. I had no after difficulties and ate and slept normally during the whole time. This child is nearly three years old and he does not know the taste of medicine of any kind. He was recently wonderfully brought out of an attack of croup. He awoke late in the evening and had great difficulty in breathing. A practitioner was called and absent treatment given, with the result that in a short time the child was comfortable and even playful. He was put to bed and slept all night.

I have many blessings for which to be very grateful. My husband has been healed of rheumatism, and headaches and colds have been quickly overcome for him. I am now completely free from a difficulty that had troubled me occasionally since childhood. From a condition of not being able to walk except by leaning on the furniture and dragging one foot behind me, I am able to go anywhere. I depended absolutely on God; He comforted me through many a sleepless night, and now I am able to sleep all night and scarcely know what it is to lie awake. I am very grateful for this healing and comforting truth.

MRS. NAN M. RUTLEDGE, South Portland, Maine.

✧

I wish to express my gratitude for all the blessings received through Christian Science. I had stomach trouble from childhood and had used every drug that was heard of, but received only temporary relief. Since coming into Christian Science about three years ago I have not taken a drop of medicine. I have also been healed in a few days of several hard colds. For these healings I am deeply grateful, but more so for the better understanding of the Bible.

HOWARD M. BLACKWOOD, Traverse City, Mich.

✧

I feel that the time has come for me to make a just acknowledgment of what this healing truth has done for me and mine. When Christian Science found me I had everything to make me happy and contented, but as the physicians had pronounced sentence upon me for a physical ill, I felt as though I had no hope. After one treatment I was fully convinced that Christian Science was the truth, and even though the symptoms seemed aggravated, I continued to study harder. It was a long while before I received a demonstration of physical healing, but during the time, I refused medicine or any material remedy, and the spiritual understanding I gained was wonderful, for peace, joy, and happiness were restored.

After the birth of my baby boy I realized that my faith must be known by my works, and I will tell of an experience we had, hoping it will help some one. During his second summer, dysentery started one afternoon, accompanied by high fever. I called for help in Christian Science and the fever disappeared instantly, but the other condition continued. I felt perfectly satisfied that normal action would be restored, but fear overtook my husband, who is not a Christian Scientist, and he called a doctor. The baby was under the physician's care for two weeks, but there was no improvement, and the last two days conditions were worse. I refused to care for the case any longer under medical treatment, so my husband asked me to try Christian Science again. That was Saturday; on Sunday the dysentery was checked and Monday the healing was complete. We both received a good lesson from that experience. We learned how to resist error, and have never had a desire to call a doctor since.

Words fail to express my gratitude for all the blessings received. My desire is to know the truth and realize the nothingness of error in our daily life. I love and reverence Mrs. Eddy, who gave to mankind this wonderful truth, and through the Bible and her works I am learning to trust in God.—MRS. ELLA M. MONAHAN, South Pasadena, Cal.



Digitized by Google

# From the Press

[*The Christian Advocate*]

The search in the files of European diplomacy for adequate reasons for this fearful war has failed to yield altogether satisfactory results. The resort to distorted and deluded interpretations of apocalyptic scripture on the part of some pious souls has produced chagrin. The easy way in which others throw the whole wretched matter back upon God and say, "It had to be," opens the way to absurdity and ridicule.

But why? That is the question that will not down, and that oppresses the hearts and depresses the spirits of multitudes of good men and women in all the world, and especially in the lands that are involved in this dreadful debacle of civilization. . . . It is hardly fair to pile up against God the vast accumulation of responsibility that clearly belongs at the door of men who profess to be the children of God and followers of Jesus Christ, while furnishing to the world the surest evidence that they are neither.

[Canon M. Linton Smith, D.S.O., in *The Daily Graphic*, London, England]

Amid all the discussion of schemes of reconstruction after the war there is a great danger of overlooking the essential spade work of building up the individual character; and your call to the churches to rise to such a task is very justifiable; they do not seem to have risen to the heights of their opportunity during the war; nor can there be much doubt that the existing divisions and rivalries between sect and sect, and party and party, are one of the most serious obstacles to such an advance.

There can be no question that men who have served at the front will be very intolerant of partisanship and sectarian rivalry when they return; and if the religious impression which has undoubtedly been made on many of them by life under war conditions is to be preserved and deepened, Christian folk at home will have to learn, not indeed to agree, save on one point, and that is, to agree to differ in charity, and to cooperate one with another to a far greater extent than is general at present. . . . What should be aimed at, in my opinion, is the development of a truly Christian spirit in the relations between the different Christian bodies, the attempt to understand one another's point of view, and the deliberate resolve to abstain from provocative language or action. Such a course of action on the part of the churches would steadily increase their influence.

❖ ❖ ❖

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## French Translation of Science and Health with Key to the Scriptures by Mary Baker Eddy

In conformity to the rules established by Mary Baker Eddy for making and publishing translations of the Christian Science textbook, "Science and Health with Key to the Scriptures" has been translated into French, and is now published with the English text opposite the French translation.

This edition is bound in cloth similar to the cover used on the English editions. Price, one to five copies, $3.50 each; six or more copies to one address, $3.25 each. It is also printed on Oxford India Bible paper, and bound in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the French translation, including the two styles of bindings.

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## From The Christian Science Board of Directors

All correspondence intended for The Christian Science Board of Directors should be addressed to the Board at 105 Falmouth Street, Back Bay, Boston, Massachusetts, and not to individuals.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

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

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google




# From the Housetops

Christian Scientists have no doubt noted in periodicals of general circulation advertisements of The Christian Science Monitor as shown in facsimile above.

Similar advertisements are also being published in all the daily newspapers of Washington, D.C.

The total circulation of all the periodicals being used for this advertising is over 15,000,000 copies per issue.

Thus is the Christian Science movement obeying the injunction of the Master (Matt. 10: 27): "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops."

From all sections commendation of this step is being expressed, for Christian Scientists realize, perhaps as never before, this hour demands the healing of the world rather than to "pass by on the other side."

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Digitized by Google

FEB 23 1918

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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







VOLUME XX NUMBER 26

Boston, February 23, 1918

## Contents of This Number

Christian Science Publications . . 502
"Who did sin?" . Louis A. Gregory 503
"Be ye stedfast" . Catharine Severens 504
Reflection . . . Marion May Douèt 504
The Pattern Seen in the Mount
Albert Field Gilmore, M.A. 505
Wisdom . . . Sadie Kiekintveld 505
Daily Prayer . . Burton H. Wade 506
Radiance (Poem) . Edith L. Perkins 507
Selected Articles . . . . . 507
Funds of The Mother Church . . . 509
Editorial
Working in the Church . . . 510
Consecration and Protection . . 510
Real Ability . . . . . 511
Among the Churches (Current Notes) . 512
The Lectures . . . . . 513
Testimonies of Healing . . . . 514
From the Press . . . . . 518
Special Announcements . . . . 518
Opening the Channels . . . . 519
Works on Christian Science by
Mary Baker Eddy . . . . 520

7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Also printed in French and German.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in **Danish.**

**Law and Work.** Also printed in **French.**

**Prayer and Healing.** Also printed in **French** and German.

**Seeking and Finding.** Also printed in **Dutch,** German, and Swedish.

**The Divine Nature.** Also printed in **Dutch** and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in **English only.**

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French English.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $1.50; levant, $5.50; pocket edition, size 4⅝x0⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01083x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

The Christian Science Publishing Society, Boston, U.S.A.

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX FEBRUARY 23, 1918 NUMBER 26

## "Who did sin?"

LOUIS A. GREGORY

WE are told in the ninth chapter of the gospel of John how Jesus healed a man who had been blind from his birth. The disciples asked, "Master, who did sin, this man, or his parents, that he was born blind?" To this Jesus answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

In the light of Christian Science this is one of the most helpful of the gospel narratives, in showing that from the standpoint of Principle, sin and disease are not real, may not rightfully be attributed to anyone, are neither cause nor effect, and that the abandonment of a material viewpoint for the spiritual heals disease and banishes evil. In explaining that it is only in human belief that sickness and evil seem to exist, Mrs. Eddy says (Science and Health, p. 218), "What renders both sin and sickness difficult of cure is, that the human mind is the sinner." This statement is a categorical answer to the age-repeated inquiry of the disciples, "Who did sin?" The human mind pleads guilty to being a sinner, and Christian Science proves that it is the sinner. On page 512 the main indictment reads as follows: "Ignorant of the origin and operations of mortal mind,—that is, ignorant of itself,—this so-called mind puts forth its own qualities, and claims God as their author; albeit God is ignorant of the existence of both this mortal mentality, so-called, and its claim, for the claim usurps the deific prerogatives and is an attempted infringement on infinity." Logic and Scriptural authority agree that this basic sin of attributing to God responsibility for evil is a characteristic of the carnal mind.

One of the beliefs of the human mind is that God caused the man in question to be blind in order that Jesus might show his God-given power to heal. This is a radical departure from the Christ-teaching that God is unchanging Love; but conventional religion often goes still farther in its opposition to scientific spiritual healing. It denies that divine Truth heals now as it once did; and it even finds fault with those who rely upon God alone for their healing. Because it conceives of God as causing or recognizing disease, its prayers do not heal. Then it imputes to God the responsibility for such unanswered prayer for healing, saying in effect that although God still causes men to be blind or sick, He has ceased to heal them. For healing, it recommends the medical doctor and material methods. To explain a case of congenital blindness in conformity with such a theory would require a transformation of Jesus' statement into something like the following: Neither did this man sin, nor his parents, but God made him blind that the power of the doctor, surgeon, or drug should be manifested in him.

Certainly it was not the affliction of the man who was born blind that was the work of God, but the very opposite,—the healing of it. Jesus proved this conclusively, for after saying, "I must work the works of him that sent me," he proceeded at once to heal the man. God does not both afflict and heal, for, as the Scriptures declare, His gifts are invariably perfect; no fountain yields both salt water and fresh, and a good tree does not "bear evil fruit." Our Master taught insistently that God is the loving Father of man. The imputation that He causes or permits His children to be blind or sick presents a travesty of fatherhood.

Some Bible passages seem to imply that God sends disease or evil; others say that He will not afflict, that He is too pure to behold evil, and much more to the same effect. There is an apparent conflict between these two lines of statement, unless it is true that the passages which are interpreted as making God the author of sin and disease merely show such an estimate of Him to be wrong and a source of bad results. To attribute evil to God, even when it is supposed that good is eventually to come from it, is sin, and is known by such fruits as the confusing conclusion that divinely ordained disease continues, but that spiritual healing has ceased. Such a doctrine is adhered to by those who have accepted it as common religious belief, but have never analyzed it. When the error is pointed out, they generally see it and are no longer deceived. This indicates that it is the mortal or human mind that is the sinner.

Christian Science proves that the one usually considered the sinner is the victim and not the cause of sin. This agrees with the words of Paul: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" It follows, then, that to overcome evil one should understand that the person is the servant or victim, and through Truth should proceed against the carnal mind which claims to be the master of men. This doctrine does not condone evil, nor does it encourage sin. It makes clear the odiousness of all sinful indulgence and shows that reliance upon evil is exactly like reliance upon any other mistake or error, —sure to fail and certain to disappoint every expectation of benefit that is attached to it. It shows that the person victimized seems temporarily deprived of his right of exercising his choice between good and evil, and is the deluded or abject slave of a false sense of things.

Coupled with the mistaken human theory that man is either a sinner directly or the son of a sinner, is the erroneous belief and appearance that he can be hopelessly, incurably blind or ill. Jesus took issue squarely with these errors. His explanation of the man's blindness, "that the works of God should be made manifest in him," was followed by the demonstration to human sense that man really is the son of God, or the reflection of God, as Christian Science states; for Jesus' spiritual estimate of man healed the blind man, and proved that it is only false, human belief which is either a blind man or a sinner.

The prophet Jeremiah asks in substance who it is that creates what God does not, and asserts that both good and evil do not proceed from God. This, and the Master's answer first quoted, correlate with the Christian Science teaching that evil is without origin or reality, hence it cannot be satisfactorily explained or analyzed. The only profitable consideration of it is that which disposes of all claims of presence

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

or power for it. If Christian Science were to teach that evil is real, then to say that mortal mind is the source of evil would be to find a new name and reaffirmed power and presence for the one devil. Christian Science, on the contrary, consistently teaches that good is real, and that evil, its opposite, is unreal; so mortal mind is the supposititious cause of that only which does not exist,—is the mythical father of falsehood.

As mortal mind is the sinner, so divine Mind, which is a synonym for God, is the savior. Man is saved from sin, disease, or evil to the extent that he eschews the human mind and conforms to divine Mind. To put off belief in the man that is sick, sinning, and dying, is to put off the mentality which alone conceives of these conditions; and to put on the new man, in God's likeness, is to demonstrate the infinitude of the one Mind, God.

## "Be ye stedfast"

CATHARINE SEVERENS

THERE came recently to the writer, together with a deep sense of gratitude for the spiritual growth of a friend through very trying circumstances, a realization of how great, in human experience, is the need of faithfulness on the part of each individual. This friend had quietly and steadfastly held her ground through shock after shock, in situations which to human sense would seem almost unendurable. Because she was rooted and grounded in the conviction that Christian Science is the truth, and that it must triumph in the downfall of all the error which seemed to be so fiercely attempting to destroy her peace of mind and rob her of all comfort in life, she came through unscathed, a finer, nobler woman than before, presenting to all who knew her the proof that divine Love had been equal to her every emergency. To one of her friends, at least, the remembrance of this experience has been an inspiration along the pathway of endeavor.

While it is undeniably true that the problem of salvation is wrought out alone with God in the individual consciousness, and while no true Christian Scientist would add to the burden of a fellow worker by condemning him if he had been overborne by the temptation to recede from his highest standard of work in an hour of great mental or physical stress, yet this receding, this concession to the belief in a power apart from God, necessarily places the burden of proof more insistently upon every other Christian Scientist in the community,—nay, even in the world. On the other hand, the steadfastness of one brave heart in some trying hour bears an unceasing weight of influence for encouragement and hope to his struggling neighbor, even as Christ's clarion note of divine reassurance rings down the ages with its promise of fulfillment. "Be of good cheer," said he whose faith and understanding had vanquished every earthly torment; "I have overcome the world." He labored, not for his own personal comfort, nor for his own glory, but that he might impress the omnipotence and goodness of God upon the darkened thought of a material age,—that through his great love for mankind he might reflect the glory of that divine Love which is the savior and redeemer of the world. On that momentous night in Gethsemane one mighty longing dominated his thought: "For their sakes I sanctify myself, that they also might be sanctified through the truth . . . that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Could such absolute self-abnegation go unrewarded or fail of its divine fruition? Then let us too feel the necessity of the spiritual obligation on us through our very awakening to the truth in Christian Science, and even if we seem to lose sight of the inevitable loss to ourselves which must follow our yielding to the stress of discouragement and failure, let us pause even a moment longer to realize that our standing in this hour may bring a priceless encouragement to others whose need is great,—perhaps far greater than ours. With this thought of love and consecration to sustain us, let us hold out our cup of cold water, the inspiration of our purest effort, in blessing and example.

Who of us to-day, accepting as our natural right this precious gift of the knowledge of Christian Science, can half appreciate the spiritual intrepidity of our beloved Leader, Mary Baker Eddy, the animus of whose life work was "to impress humanity with the genuine recognition of practical, operative Christian Science" (Miscellaneous Writings, p. 207), and who also, with a deep yearning over a starving world, held her face to the light, knowing herself to be divinely driven to give of the marvelous inspiration which had flooded her whole being? There must have been hours when the tremendous responsibility almost overwhelmed her; and yet by God's grace she stood and labored unceasingly until she had planted the seed of deliverance and watched it bear fruit. Then even if it should seem we can no longer stand, let us not surrender to the temptation to yield one iota from the position we hold as armor-bearers of the Most High, for very love of those who come after us and who have such sore need of our best work, doubting not that every brave effort, every undaunted stand for Principle, shall bear its weight in the redemption of a world,—that by our letting our light shine, more waiting hearts may glorify our Father which is in heaven. As it is expressed in one of our loved hymns in the Christian Science Hymnal (p. 120):—

By thy trustful, calm endeavor,
Guiding, cheering, like the sun,
Earth-bound hearts thou shalt deliver;
Oh, for their sake,—press thou on!

## Reflection

MARION MAY DOUÈT

TO those with eyes to see, the experiences of everyday life are full of beautiful lessons. The following incident is related in the hope that it may be helpful to some one. A woman was once walking the floor of her room, thinking, and as she walked her eye fell on a beam of light lying across the carpet. She stood still to see whence it came, because it did not lie in the direction in which the sun's rays came through the window. At first she could not find the seeming source of the light and she continued to walk. Then it was seen that as her form came in front of a certain piece of furniture in the room the ray of light disappeared. It was a dark, mahogany chiffonier, a thing which very evidently had no light in itself, yet there it was, reflecting the sun's rays and apparently giving out light. The lesson was clear, and was at once applied to the relationship between God and man as explained in Christian Science. We have no light in ourselves, no power of ourselves,—no more than had that mahogany chiffonier,—but as we reflect the light of infinite Truth and Love, there seems to radiate from us light and joy to brighten the lives of others, who in turn will be led to see that all light comes from the one infinite source.

Jesus said, "I can of mine own self do nothing," but he also realized his infinite ability to reflect God when he said, "I and my Father are one." On page 259 of "Science and Health with Key to the Scriptures" Mrs. Eddy says:



Digitized by Google

"The divine nature was best expressed in Christ Jesus, who threw upon mortals the truer reflection of God and lifted their lives higher than their poor thought-models would allow,—thoughts which presented man as fallen, sick, sinning, and dying." Jesus was the Wayshower, and like him we must learn to recognize man's at-one-ment with the Father, and so throw "upon mortals the truer reflection of God."

## The Pattern Seen in the Mount

ALBERT FIELD GILMORE, M.A.

FROM a block of dry hard wood the Swiss wood carver, with a patience prompted by his great love for the work, fashions a likeness that is almost perfect of some favorite hero or object,—perchance his well-beloved William Tell after the figure of a stalwart mountaineer, or it may be a graceful chamois, a noble St. Bernard dog, or a wreath of his national flower, the snow-grown edelweiss from the heights of his native mountains. Whatever the subject may be, in the beginning his sturdy strokes cut away large chips and the block rapidly assumes the shape of the model. As the work advances, however, and the finer details of structure are entered upon, progress becomes slower and slower, the strokes lighter and lighter, the tools more and more delicate, until perhaps hours are spent bringing out some feature so minute as to be scarcely perceptible to the casual observer, yet quite necessary if the likeness is adequately to represent the model. Now the results of this artist's labors and the degree of his success depend upon the selection of a proper model, his ability to produce a true likeness of that model, and the devotion and patience with which he applies himself to the task. The true artist sees mentally the exact image of his subject, and his work is to bring this out by removing from the block, piece by piece, bit by bit, all that hides it, until the perfect figure stands revealed.

Every human being is an artist engaged in reproducing a model of some sort, worthy or unworthy, high or low, good or bad, which he holds in consciousness; and, as in the case of the wood carver, his success depends upon both his selection of the right model and its reproduction with the utmost fidelity to detail. Mrs. Eddy says (Science and Health, p. 248), "We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives."

The Christian Scientist selects as his model the pattern seen in the mount, the Christ-idea beheld by Moses and exemplified and demonstrated in its fullness in the teaching and deeds of the greatest of all artists, the master workman, the patient and lowly Nazarene. With this perfect model before him, the earnest worker sets about its revelation by removing from consciousness whatever misrepresents the Christ-image. If his labor be assiduous, and performed with patience and humility, the work goes forward rapidly, being manifested in purified thoughts and unselfishness, and expressed in good deeds and loving ministrations. The grosser material beliefs in the form of bad habits, appetites, and passions, are the first to fall away under the compelling strokes of Truth. Dishonesty, envy, hatred, malice, and all their evil train give way to temperance, honesty, affection, meekness, faith, and hope, as the perfection of the Christ-image is approached.

As progress is made, the necessity may arise for more loving attention to detail in order to uncover and remove the subtler phases of error which are prone to hide themselves, deep set in the dark recesses of mortal thought. It often requires the utmost humility and consecration, with constant turning to the perfect model, so that pride, selfishness, self-will, and self-love may be consigned to their proper place, the chip pile of useless material which marks the effort of a really good workman. "Precept upon precept; line upon line, . . . here a little, and there a little," is the order of progress in this regeneration of human consciousness, the laborer always sustained and inspired by Jesus' unprecedented and unparalleled success in expressing the Christ-image. The wage of this workman is not deferred "until the morning." Day by day is the reward received, not in the plaudits or approbation of the multitude; not in worldly honors and material gain, which spell but the lust of the flesh and the pride of life, but in the serenity, peace, and assurance which inevitably mark the upward journey toward the goal of right desire.

In this case the wage is exactly commensurate with the labor, never more, never less than just and adequate compensation; for with every false concept removed, a true idea, a phase of reality, is revealed. It is also individual: one cannot confiscate the spiritual treasure of his fellow worker, cannot profit by the wage of another, except from the emulation of a worthy example. Every one must develop his own model, must do his own work, reveal for himself the Christ-image, according to the pattern seen in the mount, "till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ."

## Wisdom

SADIE KIEKINTVELD

IN the book of Proverbs we read, "Wisdom is the principal thing; therefore get wisdom." It is very evident that this wisdom which we are so urgently advised to seek after cannot be the wisdom of this world, which at best is mere prudence and caution dictated by selfish desire,—the "every man for himself" policy,—and which at its worst is "earthly, sensual, devilish."

The Old Testament sage exhorts us to buy wisdom, "and sell it not," while a New Testament writer tells us to ask it of God, who "giveth to all men liberally, and upbraideth not." The mistake nearly all of us make is to ask of men and then receive more upbraiding than wisdom, or at most advice and human opinion, which, however well meant and however well suited to the giver, may not fit the receiver. Methods, like clothes, have to be suited to the individual. There are no two human experiences exactly alike, and what has been a good plan for one might mean misery and failure for another. Only divine Love can adjust each life to the perfect balance and proportion it should have.

The epistle of James gives a very thorough analysis of heavenly wisdom. To begin with, it is pure, and then peace-loving. This does not mean that it is wise to be a slacker. Those who have gained the securest foundation of purity are needed where this concept is most vigorously assailed, that their right thinking may protect their comrades and hold them up to a higher moral standard. The peace most to be desired is a peace of mind which may best be found by those who are willing to fight if necessary to protect the weak and oppressed and defend a high ideal. The desire for self-preservation which would make one shirk danger and sacrifice and let the burden fall on others, is the wisdom of this world. It is not, however, necessary to develop harsh and vengeful qualities, for the apostle goes on to tell us that wisdom is gentle, and it was prophesied of old that true greatness should come through gentleness. Though it



Digitized by Google

seems necessary to use force when no other argument will be listened to, we know that in the end it will be found that, as our Leader has said in Science and Health (p. 225), "Love is the liberator."

Gentleness is always closely associated with humility, and humility is one of the component parts of true wisdom, for it looks to God as its source. Wisdom is not synonymous with knowledge or education, though these should be useful adjuncts and not the breeders of conceit. The phrase "easy to be intreated" is otherwise given as "open to conviction." This presents another view of the apostle's meaning. He certainly did not imply that it was wise to be wavering and halting in one's opinions, for he is the very person who so thoroughly condemns a vacillating and irresolute frame of mind. The whole passage indeed gives us the idea of the meek and teachable mentality which is ever ready to see new light and to guide its course in conformity therewith.

"Mercy and good fruits" are also a part of wisdom, something we all need to remember now that cruelty and hate are causing such havoc and the sufferings of the oppressed call out for the good deeds of mankind. The wisdom that comes from above is not cold and calculating; it is generous and spontaneous. There is no sordid bartering for gain, but a gladness in giving. Alice Cary in her beautiful little poem "Love's Wisdom," in speaking of Mary's gift of the precious ointment, says,—

> The wisest fears, that bar
> The soul from generous deeds, the yeas and nays
> Dictated by a selfish wisdom, are
> Never so wise as love's unwisest ways.

The apostle reaches the climax when he tells us that heavenly wisdom is impartial and sincere. Nothing so distinctly separates it from its counterfeit, worldly wisdom, as these two qualities, for the latter is very largely a compound of partiality and hypocrisy. Are not the false ideals which now threaten the world under the guise of autocracy and diplomacy the outcome of partiality and hypocrisy? Is not the ideal underlying democracy that of the brotherhood of man, where there is "neither Jew nor Greek, . . . bond nor free, . . . male nor female"? Are not the struggles of the present day but efforts to demonstrate these fundamental spiritual ideals?

Amid the clamor of battle there is growing up a higher ideal of brotherhood, and even while evil rages and lifts its impotent voice the Christian warrior may hear the angel voices singing in his heart the glorious appearing of the Christ-ideal,—peace on earth; to men good will.

## Daily Prayer

BURTON H. WADE

THE beginner in Christian Science, having been healed of some dread disease, or lifted out of the depths of despair through the application of the healing Word, usually finds himself inquiring as to the cause of his changed condition. He may have some difficulty in understanding at once that this has been brought about through prayer, since all his life, perhaps, he himself may have been praying for divine aid, but without avail, so far as present conditions are concerned. Would it not appear, then, that it is the misconception of mortals as to what God is that stands in the way or hinders the answer to prayer?

All Christendom believes that a supreme power—a first cause—governs the universe, and it quite agrees in calling this supreme power, or cause, God. There is therefore practical unanimity in the belief that God is, but when we come to inquire as to what God is, we find a wide difference of opinion. For ages there has prevailed in the minds of mortals a belief that God is a corporeal being, possessing a capacity for anger, revenge, and destruction, one who answers or ignores the petitions of mortals somewhat as a human father might grant or refuse the request of a child. Yet all the world believes in prayer of some kind, and also believes that some prayers are answered.

Daily prayer is daily food to the heart hungering and thirsting after righteousness, and such prayer has sustained man throughout all time, but petitions addressed to an unknown God are hardly conducive to the apprehension of a supreme confidence that prayer is heard or answered. Jesus taught his disciples how to pray, and he taught them one prayer. "But thou, when thou prayest," he said, "enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Mrs. Eddy says on page 14 of the Christian Science textbook, "Science and Health with Key to the Scriptures," "The Lord's Prayer is the prayer of Soul, not of material sense."

Christian Science teaches that God is Soul, Spirit, Mind, divine Principle, and that man and the universe are spiritual; that anything unlike Spirit, Mind, was not made by God, and therefore is not in or of this spiritual universe of God's creating, but is a projection or phenomenon of the physical senses, which Mrs. Eddy has named mortal mind. Again she says (Science and Health, p. 484): "The physical universe expresses the conscious and unconscious thoughts of mortals. Physical force and mortal mind are one." It must be obvious, then, that if the so-called physical realm, or universe, is wholly outside and apart from the spiritual universe, the kingdom of God, it must be necessary to find some way or method of approaching God other than through the material senses which make up this physical realm. Mortal mind is the blending of that so-called physical force which apprehends only material conditions and things, and is what the apostle Paul designated the carnal mind, which, he said, "is enmity against God: for it is not subject to the law of God, neither indeed can be."

Jesus' prayer at the tomb of Lazarus, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always," indicated a consciousness vibrant with the understanding of God's allness and of man's unity with Him, so that he could say with confidence, "Lazarus, come forth." This understanding constituted his sonship, the at-one-ment between Father and son, Principle and idea, and as the son of God he never doubted that he had dominion and power; he exercised that dominion and power to the glory of God, and never in the interest of, or through, material sense.

But some one says: "You do not expect mortals to reach that state of consciousness here on this plane, do you?" Why not? Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And Abram, though advancing years testified to old age, heard the voice of Truth saying, "I am the Almighty God; walk before me, and be thou perfect." So long as mortals listen to the material senses, with their false testimony of discord and decay, perfection will never be reached, nor will they be able to realize God as Spirit, and man and the universe as entirely spiritual. On page 49 of "Unity of Good" Mrs. Eddy has written, "Through the eternal reality of existence I reach, in thought, a glorified consciousness of the only living God and the genuine man." From this it would appear that true prayer can be realized only through a con-



Digitized by Google

sciousness so purified by the spirit of Truth, the Christ, that it recognizes man, not as fallen, sick, and dying, as material sense beholds him, but as Christ Jesus beheld him, as the true idea of God, spiritual, perfect, and eternally coexistent with God.

In the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy has written a whole chapter on prayer, which is the most lucid and inspiring statement on this subject that has ever been made. Yet the first reading of this chapter was a disappointment to the writer. He had hoped to find some formulated prayer, some mighty appeal that would enable him to approach "the throne of grace" and be received with more favor than his own petitions had yet obtained; instead, it seemed to take away the only God he had, which was a vague sense of a God like unto some great potentate enthroned with pomp and splendor in a far-off somewhere. But further diligent study of the Bible and our textbook completely dispelled this false material concept, and there appeared in its stead the Christian Science concept of God as divine Principle, Love.

Petitions directed to a corporeal savior, however fervently or eloquently uttered, can reach no higher than the material sense of the individual uttering them, and cannot change the purpose of an omnipotent God. Therefore, formulated prayer uttered with the expectation of gaining the attention of this divine Mind, God, in the hope of inducing Him to change His plans in our behalf, must be "vain repetitions." In the Manual of The Mother Church, is a section designated "Daily Prayer" (Art. VIII, Sect. 4), containing within its scope a comprehension of the kingdom of God, the possible elimination from human consciousness of all evil, and the establishment of the reign of Mind, the government of divine Love, here on earth. This is the only formulated prayer in all of Mrs. Eddy's voluminous writings, yet she admonished her students to follow Paul's counsel, "Pray without ceasing," to watch and work, and strive continually to obliterate self in realizing the omnipotence of divine Love.

Our Leader's whole life was a prayer, and its fragrance remains to bless all the world. No one individual has done so much for the uplift of the human race, since the writing of the gospels, as has Mrs. Eddy. Although the world is slow to acknowledge this greatness, yet there is a continually growing recognition of the wonderful adaptability of her teachings to the solving of human needs. The discovery of Christian Science brought with it a knowledge of the scientific relation of God and man, and the divine mission of the Christ. An apprehension of these makes prayer simple, Christianly scientific, and effective. Even the beginner in Christian Science can prove the efficacy of such prayer, for the declaration of the allness of God and of man's unity with Him, accompanied by the simple faith of a little child, brings its immediate proof.

[Written for the *Sentinel*]

## Radiance

EDITH L. PERKINS

Now do the constant stars their vigil hold
O'er sleeping earth until the morning breaks;
So Love doth guard us till Life's laws unfold,
And from its dream the world to Truth awakes.

The sun's rays stream e'en into prison cell,
Imparting glory where was sullen gloom.
Thus hidden depths of thought doth Love illume,
And all that darkens human sense dispel.

# Selected Articles

["Dominion"—*The Christian Science Monitor*, Boston, U.S.A., Dec. 8, 1917]

Five hundred years and more ago John Wycliffe wrote a famous tract which, in the polite language and after the fashion of the day, he named "De Dominio," which being translated means "Concerning Dominion." Now never since the great Lollard's words set Fourteenth Century England ablaze has there been such a necessity for a clear understanding of what dominion truly means as there is to-day. The passion of self-exaltation, the frenzy of temporal power which set kings and popes by the ears while the influence of the last of the schoolmen was dominating Oxford, is sweeping like a hurricane across the world to-day, for evil knows its hour to be short. And in this hour the influence which is again speaking to humanity, in the still, small voice of Truth, is that of a book written by a New England woman, whose ancestors came out of that old England, the England of Wycliffe and of Tyndale, of Latimer and Wesley, into the great breathing spaces of the west, where men might work out their own salvation untrammeled by interference, tradition, or convention.

Wycliffe's theory of dominion exalted the idea from a material to a spiritual function as spirituality was understood in his day. Popes and kings still regarded dominion as the right to do as they chose, as David did with Bath-sheba, the wife of Uriah the Hittite; as Ahab and Jezebel did with Naboth the Jezreelite; and as Pilate insisted he could do with Jesus of Nazareth, "Knowest thou not that I have power to crucify thee, and have power to release thee?" To all this Wycliffe replied, in effect, that dominion was every man's, but inasmuch as man was fallen, his dominion was necessarily limited by the consequences of the fall, and his redemption therefore lay in a future life through the sacrifice of Christ Jesus. This theory of dominion or of salvation by grace would have swept away, of course, the entire foundations of a social order built on the theocracy of Rome and the feudalism of western Europe. But it was, in turn, vitiated by the limitations it imposed on itself by the enthronement, above even the material dominion of popes and kings, of the dominion of evil as manifested in the fall.

These views continued to arrest with varying degrees of success the attention of the world, until the day when Mrs. Eddy proclaimed to mankind once again the full significance of the teaching of Jesus the Christ, summing it up in those clarion sentences on page 170 of her book "Science and Health with Key to the Scriptures": "Spiritual causation is the one question to be considered, for more than all others spiritual causation relates to human progress. The age seems ready to approach this subject, to ponder somewhat the supremacy of Spirit, and at least to touch the hem of Truth's garment." It was in 1366 that Wycliffe wrote his "De Dominio;" exactly five centuries later, 1866, Mrs. Eddy discovered Christian Science. Eighteen years after the "De Dominio," Wycliffe gave to the English the first complete translation of the Bible into the English tongue, and in it there appears that renowned translation of the seventy-seventh verse of the first chapter of Luke's gospel: "To geue science and helthe to his puple: in to remyssioun of hir synnes." Almost five centuries later, in 1875, Mrs. Eddy published the textbook of Christian Science, "Science and Health with Key to the Scriptures."

The days in which Wycliffe's lot was cast were not unlike to-day. Anybody, of course, who reads history with insight



Digitized by Google

will find the same tendency developing all through its recorded pages, from the twilight of civilization in Crete, twelve millenaries or more before the Christian era, down to the moment when the storm clouds of Armageddon were cast over the sky, eighteen centuries after the preaching of the Christ. That tendency is the struggle of the human race to free itself from something, it hardly knows what, but which it indefinitely describes as evil. In the course of this struggle there occur moments when Spirit, or Truth, agitates the waters of matter, and when some sudden gleam of what causation really is comes to mankind, or rather to that portion of mankind with eyes to see and ears to hear. Such a moment, for the English speaking race, came with the publication of Wycliffe's Bible, such another moment came, just five hundred years later, with the publication of "Science and Health with Key to the Scriptures."

In the time of Wycliffe, as in the time of Mrs. Eddy, a great restlessness was disturbing the world. A dissatisfaction with organized society was showing symptoms of a revolt against that society. Kings and popes were striving for temporal dominion with feverish anxiety, at the one pole; at the other, "peasants' revolts" and the preaching of a new social order was threatening feudal society, and rocking it on its foundations. The healing of all this Wycliffe strove to find, and in a measure did find, in his teaching of dominion, which gave hope to Jack the Miller and Jack the Carter equally with Edward the King and John the Duke. Elaborated by Luther, his doctrine of salvation through grace became, in due course, the doctrine of justification through faith. But the world could not be saved, could not be healed, by faith alone, not at least as faith is popularly defined. Faith without works, as James insists, is dead, and faith shown through the works, demanded by the Founder of the Christian religion, is demonstrated Science. This teaching was the New Learning of the Nineteenth Century given to humanity by Mrs. Eddy. The Renaissance, the New Learning of the Fifteenth Century, had found expression in an awakening mentality, in the rediscovery of Greek, and in the publication of the Greek text of the New Testament. The Renaissance of the Nineteenth Century found expression in the interpretation of these texts, in the rediscovery of their Science, and so in the explanation of the spiritual significance of dominion.

The indifference of the Christian martyrs to physical suffering has always excited the wonder of the historian and his readers. Their dominion over the terrors of the Roman circus, the hellish tortures of the Inquisition, and the fires of Nero's gardens or the *auto-da-fé*, have lacked intelligible explanation until it came with scientific completeness in Christian Science. Then the world began to see what the dominion of Mind over matter really meant—not the mere influence of the human mind or will over the body, but the dominion of divine Mind, through a scientific appreciation of the nothingness or unreality of matter. The mental exaltation of the martyr, acting on the fact, scientifically unknown to him, of the unreality of matter, made him mentally temporarily impervious to pain, which in any case is experienced by the human mind and not by the body. But a higher and scientific understanding of the omnipotence of the divine Mind and the unreality of matter would have revealed to the world, as it revealed to Peter and to John, how Jesus healed the sick, walked on the water, fed the multitude, and raised the dead. It would have shown it, in short, that the miracles were not interruptions or violations of law, supernaturally brought about, but divinely natural demonstrations of divine law.

This, then, is the scientific dominion which Jesus taught and demonstrated. A dominion as available to feed a famine stricken world to-day as the people by the Galilean lake. A dominion as potent to heal the wounded man at the front as it was to restore the ear of the high priest's servant. And all, obviously, that is necessary to establish it is a knowledge, as Jesus himself declared again and again, of the truth. Such a knowledge will free whosoever acquires it from the ignorance of Principle, which ignorance is holding mankind in bondage; it will enable its possessor to speak with the authority of knowledge instead of the hesitation of ignorance, and to do the works that Jesus did, instead of struggling with hands fettered with ignorance.

✧

[Peter V. Ross in *Mercury Herald*, San Jose, Cal.]

To suppose that Christian Science is "indifferent to everything," or to anything of consequence, for that matter, is a great mistake. Christian Scientists are not indifferent to the good, the beautiful, or the inspiring; rather they accept Paul's counsel and "think on these things." As such ideals are dwelt upon in thought and followed in action, they are gradually discerned to be the real and permanent things of life, while their opposites are seen to be the mistaken human concepts of reality.

Nor are Christian Scientists indifferent to the evil and suffering which seem to occupy so large a place in human experience. On the contrary, they are grappling with these disturbing forces and overthrowing them, so that in countless instances sickness has been displaced by health, sin and wrongdoing by righteousness, and sorrow by happiness and joy. "The Christian Scientist," as Mrs. Eddy says (Science and Health, p. 450), "has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good."

The stand taken by their daily newspaper, *The Christian Science Monitor*, is a sufficient refutation of the notion that Christian Scientists are indifferent to the practical affairs of life or the public problems pressing so constantly and insistently for solution. The *Monitor*, as every one knows, is descending into the arena of human events and championing that cause or side of current questions which seems the nearest right. It is not, nor are Christian Scientists, practicing any policy of aloofness or isolation or indifference when action is demanded.

To suppose that the Buddhistic doctrine of "annihilation or absorption" has any place in the teachings of Christian Science is another grave mistake. Christian Science makes it clear that man's individual being persists throughout all eternity, never to be absorbed in Deity, nor yet to be disintegrated and lost among the shifting sands of time. The inclination, so often in evidence, to identify Christian Science with some other religion than that taught by the Bible would meet with more satisfactory results if reversed and directed toward discerning the identity of Christian Science with primitive Christianity, in which healing the sick and preaching the gospel went hand in hand. Then it would be discovered that other religious systems resemble Christian Science only as they resemble original Christianity.

✧

[S. T. Downs in *Elkhart* (Ind.) *Truth*]

In an interesting paper entitled "The Relation of Faith and Prayer to Health and Healing," read before the Elkhart Ministerial Association, and printed in your paper at their request, a clergyman said much about faith cure and about cures that have been effected through mere faith in prayer,



Digitized by Google

or mere faith in a drug, or mere faith in a religious ceremony. He attempted to characterize Christian Science healing as such faith cure, just as opponents of Christian Science have done ever since Mrs. Eddy discovered it. The fact is, however, that Mrs. Eddy set forth in the Christian Science textbook, "Science and Health with Key to the Scriptures," a clear distinction between spiritual healing and faith cure, and one who makes a reasonable effort to understand this teaching will readily recognize this difference.

Christian Science healing is accomplished through an understanding of, not merely a blind belief in, God, divine Mind, and His laws. Mrs. Eddy makes this very helpful comparison of blind faith and spiritual understanding (Science and Health, p. 23): "Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God." When faith becomes spiritual understanding, and through this understanding the allness of God is scientifically demonstrated, healing is accomplished exactly as Jesus performed his works. The great Master showed the necessity for understanding in the much quoted, but ever helpful, statement, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free."

It is quite common for Christian Scientists to speak gratefully of physical healing, but this is usually accompanied by expressions of still greater gratitude for the spiritual regeneration that Christian Science brings. The Christian Scientist, when his faith advances to understanding, knows that physical healing is often but the first evidence of the healing of fear, hate, envy, or the like. As has been often stated, it would be utterly impossible to make a man better physically in Christian Science without making him better spiritually; and it is likewise true that it would be just as impossible to make him better spiritually without making him better physically.

Christian Scientists agree with our brother that the mere healing of disease would not in itself be sufficient reason for accepting the teachings of a religious denomination. But when the healing of all manner of diseases is a sign following the preaching of the gospel, and is accompanied by spiritual and moral regeneration, then the healing of physical disease is a sign of true preaching. On this basis Christian Science establishes its authority beyond question, because it has not only healed all of the diseases to which flesh is heir—functional, structural, and organic—but is making genuine Christians, real followers of the Master in word and deed, and is giving to humanity a spiritual understanding of the Scriptures that is one of the greatest forces for righteousness in the world to-day.

✧

[George R. Lowe in *The Christian Guardian*, Toronto, Ontario]

In trying to hold Christian Science up to ridicule, are you not emulating the example of those who sought thus to stamp out early Methodism? Christ Jesus, at the bedside of one whom her parents thought dead, said, "She is not dead, but sleepeth." Surely this is good authority for denying the evidence of the senses bearing witness to death. The seeming death was not real, not an eternal, spiritual fact, as Jesus proved. As an apostle has written, Jesus "abolished death." In the case of Jairus' daughter the spectators did not appreciate Jesus' utterance, but "they laughed him to scorn, knowing that she was dead." Their sense of humor was discounted in the sublime, life-giving, spiritual sense entertained and manifested by Christ Jesus.

## Funds of The Mother Church

### Halifax Relief

"Inclosed please find one New York draft for seventy-five dollars to be applied to the Halifax Relief fund, the War Relief fund, and the Real Estate fund. This is a message of gratitude from the little band of Christian Scientists in Havana, Cuba."

### War Relief

"We are told by our beloved Leader, Mary Baker Eddy, in Miscellany (p. 260), 'The basis of Christmas is love loving its enemies, returning good for evil, love that "suffereth long, and is kind." '

"We, as a small gathering of Christian Scientists, felt this love and are sending as an expression of our love a check for thirty-three dollars to the War Relief fund. We rejoice that the Christian Science War Relief committee has made it possible for us to express our gratitude."

"We wish to express our gratitude for Christian Science and love for all God's children by this contribution of £1-0-6½d. for the War Relief fund. It is a special collection taken Sunday, October 28, and for which the children have thought and worked with 'loving hearts and deft fingers' (Pulpit and Press, p. 8)."

"Deeply moved by so much benevolence I consider it my duty to thank you for your kindness; please also convey to the esteemed committee of which you are a member the expression of my deepest gratitude for the valuable help accorded me by the gracious gift."

### Real Estate

"Members of this Christian Science Society are very grateful that they are able to contribute to the activities of The Mother Church. The amount of the inclosed check ($17.20) was taken at a special collection for the Real Estate fund."

### The Christian Science Benevolent Association

"The members of this First Church of Christ, Scientist, in annual meeting assembled, desire to express our gratitude and loyalty by a deeper consecration to the cause of Christian Science, and deem it a privilege to pledge one thousand dollars or more to be paid toward the securing of additional real estate and the establishment of The Christian Science Benevolent Association."

"It is with the greatest joy and gratitude that I am sending the second amount toward the sum which I desire to contribute to The Christian Science Benevolent Association fund. Inclosed please find check for fifty dollars."

"Will you kindly credit amount of inclosed check (four dollars) to The Christian Science Benevolent Association fund. I am working on a ranch and seldom have money, but Christmas brings me small remembrances from my children and grandchildren. Christian Science has been the strength of my working hours and the comfort of daily life since 1886."

"At the recent meeting of an association of students of Christian Science, it was voted to send twenty-five dollars to The Christian Science Benevolent Association fund. In accordance with that resolution it gives me pleasure to inclose a check for that amount."



Digitized by Google

will find the same tendency developing all through its recorded pages, from the twilight of civilization in Crete, twelve millenaries or more before the Christian era, down to the moment when the storm clouds of Armageddon were cast over the sky, eighteen centuries after the preaching of the Christ. That tendency is the struggle of the human race to free itself from something, it hardly knows what, but which it indefinitely describes as evil. In the course of this struggle there occur moments when Spirit, or Truth, agitates the waters of matter, and when some sudden gleam of what causation really is comes to mankind, or rather to that portion of mankind with eyes to see and ears to hear. Such a moment, for the English speaking race, came with the publication of Wycliffe's Bible, such another moment came, just five hundred years later, with the publication of "Science and Health with Key to the Scriptures."

In the time of Wycliffe, as in the time of Mrs. Eddy, a great restlessness was disturbing the world. A dissatisfaction with organized society was showing symptoms of a revolt against that society. Kings and popes were striving for temporal dominion with feverish anxiety, at the one pole; at the other, "peasants' revolts" and the preaching of a new social order was threatening feudal society, and rocking it on its foundations. The healing of all this Wycliffe strove to find, and in a measure did find, in his teaching of dominion, which gave hope to Jack the Miller and Jack the Carter equally with Edward the King and John the Duke. Elaborated by Luther, his doctrine of salvation through grace became, in due course, the doctrine of justification through faith. But the world could not be saved, could not be healed, by faith alone, not at least as faith is popularly defined. Faith without works, as James insists, is dead, and faith shown through the works, demanded by the Founder of the Christian religion, is demonstrated Science. This teaching was the New Learning of the Nineteenth Century given to humanity by Mrs. Eddy. The Renaissance, the New Learning of the Fifteenth Century, had found expression in an awakening mentality, in the rediscovery of Greek, and in the publication of the Greek text of the New Testament. The Renaissance of the Nineteenth Century found expression in the interpretation of these texts, in the rediscovery of their Science, and so in the explanation of the spiritual significance of dominion.

The indifference of the Christian martyrs to physical suffering has always excited the wonder of the historian and his readers. Their dominion over the terrors of the Roman circus, the hellish tortures of the Inquisition, and the fires of Nero's gardens or the *auto-da-fé*, have lacked intelligible explanation until it came with scientific completeness in Christian Science. Then the world began to see what the dominion of Mind over matter really meant—not the mere influence of the human mind or will over the body, but the dominion of divine Mind, through a scientific appreciation of the nothingness or unreality of matter. The mental exaltation of the martyr, acting on the fact, scientifically unknown to him, of the unreality of matter, made him mentally temporarily impervious to pain, which in any case is experienced by the human mind and not by the body. But a higher and scientific understanding of the omnipotence of the divine Mind and the unreality of matter would have revealed to the world, as it revealed to Peter and to John, how Jesus healed the sick, walked on the water, fed the multitude, and raised the dead. It would have shown it, in short, that the miracles were not interruptions or violations of law, supernaturally brought about, but divinely natural demonstrations of divine law.

This, then, is the scientific dominion which Jesus taught and demonstrated. A dominion as available to feed a famine stricken world to-day as the people by the Galilean lake. A dominion as potent to heal the wounded man at the front as it was to restore the ear of the high priest's servant. And all, obviously, that is necessary to establish it is a knowledge, as Jesus himself declared again and again, of the truth. Such a knowledge will free whosoever acquires it from the ignorance of Principle, which ignorance is holding mankind in bondage; it will enable its possessor to speak with the authority of knowledge instead of the hesitation of ignorance, and to do the works that Jesus did, instead of struggling with hands fettered with ignorance.

✧

[Peter V. Ross in *Mercury Herald*, San Jose, Cal.]

To suppose that Christian Science is "indifferent to everything," or to anything of consequence, for that matter, is a great mistake. Christian Scientists are not indifferent to the good, the beautiful, or the inspiring; rather they accept Paul's counsel and "think on these things." As such ideals are dwelt upon in thought and followed in action, they are gradually discerned to be the real and permanent things of life, while their opposites are seen to be the mistaken human concepts of reality.

Nor are Christian Scientists indifferent to the evil and suffering which seem to occupy so large a place in human experience. On the contrary, they are grappling with these disturbing forces and overthrowing them, so that in countless instances sickness has been displaced by health, sin and wrongdoing by righteousness, and sorrow by happiness and joy. "The Christian Scientist," as Mrs. Eddy says (Science and Health, p. 450), "has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good."

The stand taken by their daily newspaper, *The Christian Science Monitor*, is a sufficient refutation of the notion that Christian Scientists are indifferent to the practical affairs of life or the public problems pressing so constantly and insistently for solution. The *Monitor*, as every one knows, is descending into the arena of human events and championing that cause or side of current questions which seems the nearest right. It is not, nor are Christian Scientists, practicing any policy of aloofness or isolation or indifference when action is demanded.

To suppose that the Buddhistic doctrine of "annihilation or absorption" has any place in the teachings of Christian Science is another grave mistake. Christian Science makes it clear that man's individual being persists throughout all eternity, never to be absorbed in Deity, nor yet to be disintegrated and lost among the shifting sands of time. The inclination, so often in evidence, to identify Christian Science with some other religion than that taught by the Bible would meet with more satisfactory results if reversed and directed toward discerning the identity of Christian Science with primitive Christianity, in which healing the sick and preaching the gospel went hand in hand. Then it would be discovered that other religious systems resemble Christian Science only as they resemble original Christianity.

✧

[S. T. Downs in *Elkhart* (Ind.) *Truth*]

In an interesting paper entitled "The Relation of Faith and Prayer to Health and Healing," read before the Elkhart Ministerial Association, and printed in your paper at their request, a clergyman said much about faith cure and about cures that have been effected through mere faith in prayer,



Digitized by Google

or mere faith in a drug, or mere faith in a religious ceremony. He attempted to characterize Christian Science healing as such faith cure, just as opponents of Christian Science have done ever since Mrs. Eddy discovered it. The fact is, however, that Mrs. Eddy set forth in the Christian Science textbook, "Science and Health with Key to the Scriptures," a clear distinction between spiritual healing and faith cure, and one who makes a reasonable effort to understand this teaching will readily recognize this difference.

Christian Science healing is accomplished through an understanding of, not merely a blind belief in, God, divine Mind, and His laws. Mrs. Eddy makes this very helpful comparison of blind faith and spiritual understanding (Science and Health, p. 23): "Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God." When faith becomes spiritual understanding, and through this understanding the allness of God is scientifically demonstrated, healing is accomplished exactly as Jesus performed his works. The great Master showed the necessity for understanding in the much quoted, but ever helpful, statement, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free."

It is quite common for Christian Scientists to speak gratefully of physical healing, but this is usually accompanied by expressions of still greater gratitude for the spiritual regeneration that Christian Science brings. The Christian Scientist, when his faith advances to understanding, knows that physical healing is often but the first evidence of the healing of fear, hate, envy, or the like. As has been often stated, it would be utterly impossible to make a man better physically in Christian Science without making him better spiritually; and it is likewise true that it would be just as impossible to make him better spiritually without making him better physically.

Christian Scientists agree with our brother that the mere healing of disease would not in itself be sufficient reason for accepting the teachings of a religious denomination. But when the healing of all manner of diseases is a sign following the preaching of the gospel, and is accompanied by spiritual and moral regeneration, then the healing of physical disease is a sign of true preaching. On this basis Christian Science establishes its authority beyond question, because it has not only healed all of the diseases to which flesh is heir—functional, structural, and organic—but is making genuine Christians, real followers of the Master in word and deed, and is giving to humanity a spiritual understanding of the Scriptures that is one of the greatest forces for righteousness in the world to-day.

✧

[George R. Lowe in *The Christian Guardian*, Toronto, Ontario]

In trying to hold Christian Science up to ridicule, are you not emulating the example of those who sought thus to stamp out early Methodism? Christ Jesus, at the bedside of one whom her parents thought dead, said, "She is not dead, but sleepeth." Surely this is good authority for denying the evidence of the senses bearing witness to death. The seeming death was not real, not an eternal, spiritual fact, as Jesus proved. As an apostle has written, Jesus "abolished death." In the case of Jairus' daughter the spectators did not appreciate Jesus' utterance, but "they laughed him to scorn, knowing that she was dead." Their sense of humor was discounted in the sublime, life-giving, spiritual sense entertained and manifested by Christ Jesus.

## Funds of The Mother Church

### Halifax Relief

"Inclosed please find one New York draft for seventy-five dollars to be applied to the Halifax Relief fund, the War Relief fund, and the Real Estate fund. This is a message of gratitude from the little band of Christian Scientists in Havana, Cuba."

### War Relief

"We are told by our beloved Leader, Mary Baker Eddy, in Miscellany (p. 260), 'The basis of Christmas is love loving its enemies, returning good for evil, love that "suffereth long, and is kind." '

"We, as a small gathering of Christian Scientists, felt this love and are sending as an expression of our love a check for thirty-three dollars to the War Relief fund. We rejoice that the Christian Science War Relief committee has made it possible for us to express our gratitude."

"We wish to express our gratitude for Christian Science and love for all God's children by this contribution of £1-0-6½d. for the War Relief fund. It is a special collection taken Sunday, October 28, and for which the children have thought and worked with 'loving hearts and deft fingers' (Pulpit and Press, p. 8)."

"Deeply moved by so much benevolence I consider it my duty to thank you for your kindness; please also convey to the esteemed committee of which you are a member the expression of my deepest gratitude for the valuable help accorded me by the gracious gift."

### Real Estate

"Members of this Christian Science Society are very grateful that they are able to contribute to the activities of The Mother Church. The amount of the inclosed check ($17.20) was taken at a special collection for the Real Estate fund."

### The Christian Science Benevolent Association

"The members of this First Church of Christ, Scientist, in annual meeting assembled, desire to express our gratitude and loyalty by a deeper consecration to the cause of Christian Science, and deem it a privilege to pledge one thousand dollars or more to be paid toward the securing of additional real estate and the establishment of The Christian Science Benevolent Association."

"It is with the greatest joy and gratitude that I am sending the second amount toward the sum which I desire to contribute to The Christian Science Benevolent Association fund. Inclosed please find check for fifty dollars."

"Will you kindly credit amount of inclosed check (four dollars) to The Christian Science Benevolent Association fund. I am working on a ranch and seldom have money, but Christmas brings me small remembrances from my children and grandchildren. Christian Science has been the strength of my working hours and the comfort of daily life since 1886."

"At the recent meeting of an association of students of Christian Science, it was voted to send twenty-five dollars to The Christian Science Benevolent Association fund. In accordance with that resolution it gives me pleasure to inclose a check for that amount."



Digitized by Google

# Christian Science Sentinel

Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., February 23, 1918


# Editorial

## Working in the Church

THERE was an educator who discovered a beautiful ideal for the instruction and development of young children, and he phrased a motto for parents in the words: "Come, let us with our children live." It was not very long before this motto appeared with a word changed. Parents had it, Let us for our children live. So the children, instead of finding the joy of fellowship with their parents, found these parents becoming persons serious and sad and far off from their lives, ever devising plans and arrangements for making their children walk the narrow path hedged on either side with thorn bushes of the "must not" variety, or for incarcerating them in a prison house built up on all sides with "don'ts." Working for her child, a poverty-stricken mother will dress the unhappy being in absurd finery, and get into a rage of vexation if in any action native to a child it disarranges or defiles this costly expression of her pride. Then where there is wealth, and fine raiment is usual, the child is programmed for and spends the day with teachers of language and music and deportment, because the seldom seen parents are planning for her welfare. Manifestly a democratic ideal for home is where parents and children dwell together, every one learning from the others, the parents finding a joyous relationship with the children, the children adding their gladness to brighten the home.

If the Christian Scientist gains a metaphysical view of church he will be content to work in the church. Then his happiness will grow and his usefulness will keep pace with his happiness, which is indeed his "joy in the Lord." But if one is misled into any sense of self-importance and tries to work for the church, immediately then he engages in planning and materialistic outlining. Anyone who dreams out programs for other free people, and tries to force them into set ways which they are not ready to choose for themselves, invites conflict. What is autocracy but mortal mind laying down its law, and in seeking its own advantage making a narrow program for men and nations with the claim to benefit them? And democracy—what is that but the struggle of the child to be free to engage in activities natural to happy childhood, or the endeavor of the man to develop his own nature and talents with joy, or the struggle of the nation to build up its own characteristic institutions and government?

Here is where Christian Science is at this hour invaluable because it can offer the thing most needed, namely, example. There are churches in the movement, branches of that living vine, The Mother Church, which have been already pruned for fruit-bearing, that is, purged of vainglory and self-will and personal leadership, so that their work goes on by demonstration and in that way illustrates Principle. In these churches rotation in office is understood and the increment of good realized which follows obedience to this ideal. Our Leader sets this forth graphically when she says (Miscellany, p. 250): "Rotation in office promotes wisdom, quiets mad ambition, satisfies justice, and crowns honest endeavors." As the years go by, increasing numbers of those who have learned how to work by working in various offices continue to do their metaphysical work in the church as exemplars of harmony and examples of obedience to Principle.

Let us ask, What is the great need in a democracy? or, to put the question another way, How shall a democracy be established at all? In no way can it be established unless you have some men to begin with who understand how to be themselves governed by a right ideal so as to be able to illustrate to others the advantages of such mental government. Now the true Christian Scientist is one genially governed by Principle, rejoicing in the fact that God is good and reflecting the characteristic of divine Principle, which is Love. He is the true exemplar in the world of self-government, even as our textbook makes evident when it says (Science and Health, p. 106): "Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love."

When a number of Christian Scientists are grouped in church work they are not so much plan makers laying down the law as discoverers seeking to find the way of obedience to divine law. When they find this through enlightenment they enter upon that true phase of usefulness described by Jesus when he said: "Ye are the light of the world. A city that is set on an hill cannot be hid."

In the business meetings of such a church one gets lessons in manners as well as in methods, for the members are courteous and deferential to one another as well as able to render a reason. If the way be not clear, solutions of the difficulty are presented with impersonal clarity and supported by attestation rather than controversy. If objection must be made, it is made by the mode of analysis and not by the mode of contempt for the opinion of others. No plan is adopted until unanimity of intention that it shall be adopted has been gained; consequently members are neither coerced nor do they try to coerce. Perhaps it is because they let Mind have dominion over them that they feel no temptation to domineer over others, but learn to wait and be patient for the full working out of Mind's enlightenment in regard to their business. The happiness always accompanying fruit-bearing activity is prevalent in such a church, and there is a way found for making every member feel the joy of genuine usefulness. Thus like "a root out of a dry ground" appears here and there this model of democracy, just the blade perhaps of that which in due time will be the full grain in the ear throughout the world—that is, universal government expressed in and by men who are themselves governed by Mind. But so far as these fruit-bearing branch churches are concerned, the members therein understand Mrs. Eddy's vision when she said in the Manual (Article VIII, Sect. 15): "God requires our whole heart, and He supplies within the wide channels of The Mother Church dutiful and sufficient occupation for all its members."

WILLIAM P. MCKENZIE.

## Consecration and Protection

THE student of Christian Science does not need to be told that divine protection is the most wonderful fact upon which we can lay hold in our study of the Scriptures. All Christian people would of course admit this, but so far as we can judge from what is daily heard around us they do not apply it in the practical way which Christian Scientists do. We however need to remember that consecration on our part is what relates us most truly to the divine protection. Almost instinctively the Christian Scientist turns to the prom-



Digitized by Google

ises found in the Bible when danger of any kind seems to threaten either himself or those dear to him, and the declarations of spiritual law found throughout the Scriptures and made luminous by Mrs. Eddy's teachings become his defensive and offensive weapons, whatever be the occasion for their use.

In the Old Testament the ninety-first psalm stands out with great distinctness; and as we read it, we almost wonder at the marvelous understanding of spiritual law disclosed in all its statements. At the present hour, when thought turns lovingly to the men who are so whole-heartedly giving themselves to the high task of establishing justice and mercy in the earth, we find in almost every verse of this psalm a promise of protection which specially applies to these men. First of all, there is the "secret place of the most High," which no invader can ever enter, the refuge and the fortress of those who put their trust in God, not as an expression of merely formal religion, but because of their deep conviction that God is the source of all right, of all justice, and that He unceasingly defends those who are allied with divine Principle in the high and holy effort to establish right with all it implies the world over. The weapons of the enemy are mentioned, the "terror by night" and the destruction at noonday, but there is nothing uncertain about the promise which immediately follows. It is this: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Here we must not forget that a fine discrimination follows this statement of protection, which implies consecration on the part of him who would be safe in time of danger, and it assures us that no evil shall befall the one who has made God his refuge.

We are not told that those who are fearlessly serving God and humanity are to be spared the most trying experiences which can come to mankind. In this psalm their enemies are typified by the lion, the adder, and the dragon, but these are declared to be powerless because God's angels are with His own continually to prove the ever presence and omnipotence of good. Here we may recall the definition of angels given on page 581 of "Science and Health with Key to the Scriptures," namely, "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." Divine Love promises to be with man in trouble, and to deliver him; and we cannot cling too closely to the closing words of the psalm, "With long life will I satisfy him, and shew him my salvation."

A man who was in service throughout the American civil war was told when he entered the army that it would help him greatly to study the ninety-first psalm and look to its promises for protection. He did so, with the result that in spite of many hardships and continuous service, he was never wounded or even ill, and he came to rely implicitly upon these divine promises and to consecrate his life because of their influence upon him. Years after, he told a Christian Science friend of this experience, and said with deep regret that he had drifted away from this study of the Bible when the war was over and there seemed less need of special protection; but in hearing a little about Christian Science he felt the deepest sorrow that he had ever forgotten how God stretches out His hand toward His children, wherever they are, if only they are ready to respond to its loving grasp.

In reading the eleventh chapter of II Corinthians we find in Paul's experience, as therein recorded, that which cannot fail to awaken the heroic spirit in ourselves, and make us ashamed if ever we are tempted to listen to the whisperings of cowardice. We read that again and again he was cruelly beaten, and twice he suffered shipwreck. He was in perils of every sort, "in weariness and painfulness," enduring hunger and thirst, cold and nakedness, but he was consecrated to the high task of doing his part toward the establishment of God's kingdom on earth; and instead of lamenting over these experiences, he tells us that he gloried in them. It is self-evident that his consecration was to him an assurance of man's immortality, and a ceaseless reminder that God never forgets His own. We cannot for a moment think that the cause of right, the cause of justice, could possibly fail to-day, for this would mean disloyalty to infinite Truth and Love. In her Message to The Mother Church for 1900 (p. 10) our Leader says, in speaking of the world conflict between right and wrong, "Such conflict never ends till unconquerable right is begun anew, and hath gained fresh energy and final victory."

ANNIE M. KNOTT.

## Real Ability

CAPACITY is enlarged, talent developed, and capability increased by drawing upon God as the source of supply. The scientific Christian when he is given a task knows that God will give him the power to do it, and to do it well. His receptive powers are wide open, for he understands that the one Mind is limitless and instantly available. He mellows himself through spiritual love and by talking with God. He digs deep the channels of good thoughts with the power of Truth. He looks away from matter into the spiritual universe where all ability bears good fruit. There are many qualities in the human mind which imitate the divine, but spiritual qualities alone have a perpetual unfoldment and give man the ability to further the kingdom of God on earth.

The supposed origin of life in matter, with its arguments and supposed laws, has confused mortal man and turned him from the realization of real living, from real progress and real reward. Mortal man, believing in this supposititious origin, has allowed real resources to remain undeveloped, and has striven in vain with material means against sickness and sin. The only spontaneity of mortal generation has shown itself in a readiness to suffer. But the awakened one turns to God, and seeing the despicable workings of the human mind, seeks the divine Mind. Thus the abasement of humanity is forestalled and its degradation prevented, while man is lifted by the power of God. The active exercise of spiritual thinking gives ability, bursts limitations, destroys hate, and rejuvenates the matured thought. The bane of the so-called matured is a tendency to settle down into habits, to stifle spontaneity, and to sit in judgment upon those who are climbing the scale of human experience with youthful enthusiasm.

In the healing work of Christian Science the spiritual ability which destroys physical as well as mental and moral ills is made manifest. Current misconceptions about the nature of God as divine Mind tend to create an inability to heal. Mrs. Eddy states on page 182 of "Science and Health with Key to the Scriptures": "Mortals entreat the divine Mind to heal the sick, and forthwith shut out the aid of Mind by using material means, thus working against themselves and their prayers and denying man's God-given ability to demonstrate Mind's sacred power." Whoever believes in the reality of sin and sickness is debarred from overcoming them. The supposition that God made evil and sends death places the preacher and physician who seek to nullify evil in opposition to God. If sin is a reality it is wrong to attempt to wipe out the penalty for sin, but if sin is essentially unreal and can be proven to be so in human experience, then the penalty can be made unreal also. This brings the gospel to the law, the divine to the human, and carries forward the



Digitized by Google

processes by which we reach salvation. Equally valid is the same reasoning when applied to sickness. By no possibility can the human mind admit the destruction of an actual fact, of reality. In order to be amenable to the healing power, disease must be outside the realm of the real.

Equally important is it for the practitioner to establish his ability to heal upon the basis of unselfishness. To be self-important, self-satisfied, or self-condemnatory means to be self-conscious, and in the healing of the sick and sinning through Christian Science an unselfed mental condition is absolutely necessary. Self-pity is another obnoxious characteristic which tries to invade the sacred sanctuary of the spiritually minded. When the chasm between the human and the divine opens its black depth, the advancing Christian is tempted to halt in dismay or to essay a dangerous leap. Spiritual understanding will guide human footsteps aright and enable the traveler to reach the further side in safety.

Christian Science is the resplendent light which can be used for the healing of all inharmonies in the world. It lifts everything out of matter into the spiritual world and leaves the nothingness of mortal mind beliefs behind; in other words, the light dispels the cloudy mist of false teachings and doctrines. It breaks the hypnotic spell of inherited fears and prenatal mesmerism. Christian Science gives the children the ability to clap their hands over the glad tidings that they do not have to suffer and be sick. It gives them real ability to play without fear and enables their parents to leave them in God's care to bud and blossom as the rose. Envy, destructive criticism, and selfishness cannot mar nor blight the blessed budding of the Christ-idea, the child of Truth and Love. The courage and strength given to children through Christian Science for their school work and the intelligence expressed in their joyful efforts make a more harmonious schoolroom atmosphere and bring to bear a sweet influence upon schoolmates who have not the blessed privilege of Christian Science training. Thus spiritual ability can be made to characterize humanity from the earliest years and to abide, through good and evil report, to the full establishment of the kingdom of God within.

WILLIAM D. MCCRACKAN.

## Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names and present complete mail address of all officers and men in the military, naval, or aero service of the United States and of its allies, who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Boston, U.S.A.



# Among the Churches

## Current Notes

HOLLAND.—The attitude of the press is constantly becoming more friendly, and on different occasions the editors of several papers have shown themselves ready to help in the most effectual way to correct misrepresentations of Christian Science. In the course of ten months corrections and articles have been sent to seventeen papers; moreover, the completion of the memorial of our beloved Leader was announced to fourteen of the principal newspapers of Holland. These articles have nearly all been accepted by the press. Translations of articles from the Christian Science periodicals were regularly sent to and published in *Eenheid*, a weekly paper.

This year the Government appointed two committees, the one "to decide as to the text of the necessary legal provisions, should the authority to practice medicine be no longer confined to qualified medical doctors," and the other "to investigate the efficiency of the methods of healing applied by nonauthorized practitioners, and the results thereby obtained." To all the members of these committees a copy of "Christian Science: Its Legal Status," by Judge Clifford P. Smith, was presented. Four thousand copies of the new Dutch pamphlets have been sent us for distribution among our army and navy, and the distribution committee is actively engaged in proper distribution thereof.

The distribution committee of First Church of Christ, Scientist, The Hague, aided by the Christian Scientists at Arnhem, Utrecht, and Leiden, and the committee on publication distributed from January 1 to October 31, 1917, 812 *Sentinels*, 308 *Journals*, 135 *Herolds*, 1639 *Monitors*, 1501 pamphlets, 636 copies of *Eenheid*, 120 newspapers containing articles by the committee on publication, 17 copies of "Christian Science: Its Legal Status," and five copies of "Science and Health with Key to the Scriptures."

For the War Relief fund in Holland we received from January 1 to October 31, 1917, from the Treasurer of The Mother Church, including balance on hand and interest, 23,062.56 florins. During the period covered, eighty-eight donations have been made from this fund, making a total of 12,948.85 florins. This fund has proved a blessing to many. By its help people who had been cut off from a means of livelihood by the war have been helped to make a living; others, who had subsisted on a very small annuity have been saved from penury and sometimes starvation, now that prices are so abnormally high. To some young men and women the means have been furnished to complete studies, the cost of which neither they nor their parents were any longer able to meet, and to a great many people the help afforded by the War Relief fund has been the means of overcoming despair. Their heartfelt expressions of gratitude to God are a telling instance of the blessed work the War Relief fund has proved to these sufferers from the war in our country.

*Committee on Publication.*

ANDERSON, IND.—During the past year a committee appointed by First Church of Christ, Scientist, to adopt plans for paying off the church debt by January 1 succeeded in its undertaking, and on communion Sunday, January 13, a short dedicatory service was held preceding the Lesson-Sermon.

## Admission to Membership in The Mother Church

The next admission of candidates will be May 31, 1918. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 8, 1918.

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

Those who have made application for membership prior to Nov. 2, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, *Clerk*,
236 Huntington Avenue, Back Bay, Boston, Mass.



Digitized by Google

# The Lectures

BOSTON, MASS. (The Mother Church).—Paul Stark Seeley, lecturer; introduced by Bicknell Young, who said:—

This gathering illustrates in many ways the deep interest in spiritual Truth which is being awakened by Christian Science. Before its advent Spirit and its derivative words were devoid of practical value. Virtually no Christians were aware of the fact that spiritual Truth could do anything more for a human being than give him a hope in a heaven after death. With Mrs. Eddy's discovery, followed by her demonstration and that of many of her followers, of the power of spiritual Truth to overcome disease as well as sin, the mere theories of religion and medicine have been shaken, not only to their foundations, but in their foundations. Christians are recognizing that it is not a theory of Christianity, but an actual demonstration of its power over fear and disease, as well as over sin, which brings satisfaction to an afflicted and tempest-tossed race.

Christian Science has proved in thousands of instances that the promises of the gospel are not contingent upon time, but wholly upon understanding, and it is because of this that many of you are here to-night, seeking to know something more of Christian Science. Jesus gave to the world and illustrated throughout his career a practical gospel, which to-day, through Christian Science, is awakening Christian faith in the omnipotence of good and is illustrating that omnipotence in the healing of disease and the redemption of sinners.—*The Christian Science Monitor.*

JOPLIN, MO. (First Church).—Clarence W. Chadwick, lecturer; introduced by William Lewis Wall, Jr., who said in part:—

I believe it will be generally conceded that in every human heart there is a desire to be better and to do better, and especially is there a desire to know more of God and to know better how to worship and to serve Him. This is what Christian Science is endeavoring to teach mankind, and I rejoice in saying that it is offering no mere theory in this respect, but a rule that has been proven to be absolutely true and available in every human experience, a rule that has delivered thousands of people from the burden of disease, from immoral habits, and indeed from discordant conditions of every name and nature.—*Joplin Globe.*

BAKER, ORE. (Society).—Charles I. Ohrenstein, lecturer; introduced by Raymond Ballard, who said in part:—

We all possess a knowledge of the science of numbers in a greater or lesser degree. We all apply that knowledge every day in working out any problem that may have to do with numbers. When the average man is told that there is a Science of Christianity, of which he may gain a demonstrable knowledge, and that he may apply this knowledge in healing suffering humanity of its ills, sorrows, and discords, he is apt to accept the statement with doubt, if not ridicule. There is, however, such knowledge to be obtained through Christian Science, and hundreds of thousands of grateful and happy people, the world over, bear witness to this fact.

KINGSTON-ON-THAMES, ENGLAND (First Church).—John W. Doorly, lecturer; introduced by Capt. F. W. Fergusson, who said in part:—

Christian Science is not a new cult, as is sometimes supposed. The law it unfolds has always existed. Numerous instances of the operation of this law occur in the Old Testament, such as the cure of Naaman the leper; the causing of an iron axehead to swim; the protection of the Hebrew students in the fiery furnace; and the raising of the dead by Elisha. The New Testament is little else than a record of the demonstration of this law,—first and foremost by Jesus of Nazareth, afterward by his apostles, later by St. Paul and others. The Master's promise, "He that believeth on me, the works that I do shall he do also," would show that this law was not confined to people of his era. There are many thousands of people, including myself, who can testify from personal experience that this law is as much in operation to-day as it ever was, and that Christian Science has not come to destroy but to fulfill.

✧

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ALABAMA—Birmingham (Second Church): Lyric Theater, Third Avenue and Eighteenth Street, 3:30 p.m., March 3.

CALIFORNIA—Berkeley (University of California): First Church Edifice, Bowditch Street and Dwight Way, 8 p.m., March 2. (For present and former faculty and students only.)
Lompoc: Lompoc Opera House, South H Street, 2 p.m., March 3.
Los Angeles (Sixth Church): Church Edifice, East Forty-second and Wadsworth Streets, 8 p.m., March 2.
Modesto: Modesto Theater, 8:15 p.m., March 4.
Redwood City: Sequoia Theater, 3 p.m., March 3.
San Diego (First Church): Church Edifice, Second and Laurel Streets, 8 p.m., Feb. 28.
Santa Ana: Grand Opera House, 8 p.m., March 1.
Tulare: Tulare Theater, 8:15 p.m., Feb. 23.

FLORIDA—Jacksonville: Morocco Temple, 8 p.m., Feb. 28.
St. Cloud: Grand Army Hall, Massachusetts Avenue and Eleventh Street, 7:30 p.m., Feb. 26.
Winter Haven: Grand Theater, 3 p.m., March 3.

GEORGIA—Atlanta: Church Edifice, Peachtree and Fifteenth Streets, 8:30 p.m., March 1.
Shellman: Princess Theater, 8 p.m., March 4.

ILLINOIS—Oak Park: Church Edifice, Oak Park Avenue and Ontario Street, 8 p.m., March 11.
Park Ridge and Edison Park: Church Edifice, Park Avenue, Park Ridge, 3:30 p.m., March 3.

INDIANA—Hammond: Church Edifice, 730 Hohman Street, 8 p.m., March 4.
Wabash: Eagles Theater, 3 p.m., Feb. 24.

IOWA—Des Moines (Second Church): Auditorium, 8:15 p.m., March 1.

LOUISIANA—New Orleans: Athenæum, St. Charles Avenue and Clio Street, 4 p.m., Feb. 24.

MASSACHUSETTS—Arlington (auspices Cambridge): Regent Theater, Medford Street, 3 p.m., March 3.

MONTANA—Deer Lodge: Bielenburg Hall, 8 p.m., March 5.
Missoula: Missoula Theater, 8 p.m., March 4.

NEBRASKA—Hastings: Kerr Opera House, 8:30 p.m., March 7.
York: York Opera House, 3 p.m., March 3.

NEW MEXICO—Albuquerque: Crystal Theater, 8 p.m., March 7.

NEW YORK—White Plains: Assembly Hall, White Plains Club, 8:15 p.m., March 8.

PANAMA—Ancon, Canal Zone: March 8.

TEXAS—Austin (First Church): Majestic Theater, 3:30 p.m., March 3.
San Antonio: Church Edifice, Avenue D and Fifth Street, 3 p.m. and 8 p.m., Feb. 28.

WASHINGTON—Seattle (Second Church): Ballard High School Auditorium, 8 p.m., Feb. 28.
Seattle (Fourth Church): Coliseum Theater, Fifth and Pike, 12:10 (noon), and Masonic Temple, Harvard and Pine, 8 p.m., March 1.
Spokane (First Church): Lewis and Clark High School Auditorium, 3 p.m., March 3.
Tacoma: Pantages Theater, Ninth and Broadway, noon hour, 12 to 1 p.m., Feb. 28.

WISCONSIN—Kenosha: Carpenter's Hall, 256 Park Street, 8:15 p.m., March 5.



Digitized by Google

# Testimonies of Healing

I give the following testimony in the hope that it will help some one as others have helped me. Up to a few years ago Christian Science seemed to me a delusion. I had never attached myself to any church, feeling that the churches did not offer that for which I was looking, and I went about still hoping and searching for that something which I could not have named. My conception of a divine Father was different from that of most people, who believed that God was manlike and changeable. A very close and dear artist friend brought me the first "good tidings of great joy" while I was living in my home town. I spoke of the peculiarities of some Christian Scientists I had known, and he explained the true teaching as given to the world by Mrs. Eddy. Then I agreed to look into it and not condemn it without further knowledge of it. This was the beginning of some seemingly wonderful demonstrations. Hardly had I started my reading and study when I found myself cured of chronic bowel trouble which had required constant doctoring in the past. Many minor ailments disappeared into their native nothingness as I studied and read and discussed points with other friends, who were all patient and kind. My big fault was that I wanted to grasp the teaching all at once and rebelled at my slow progress, but I clung to the truth as I was finding it.

Later on, after having smoked to excess for twenty years, I decided that I was not reflecting purity or good with a cigar in my mouth. I tried to overcome this through my own understanding of the truth, but not seeming able to do so I wrote to a practitioner in Indiana, who lovingly and patiently began treatment. As I continued to consume tobacco in great quantities I wrote to this lady that I felt we were making no progress; that I wanted to be healed without any effort of will power. Right here was the error which was binding me, as she discovered on reading my letter, and while she was writing me that I was free and did not need further help I was burning my cigarettes and cigars. I have since had no desire to smoke. The returns from the healing are great, and show in added weight, better health, steadier nerves. I find in my work, that of artist and designer, that ideas come more easily, and I am not only doing a higher class of work than before, but doing it more easily and more rapidly. I realize that it is God, divine Love, working through me to do His good will, and I glory in the freedom and power that are mine.

My dear wife is also studying Christian Science, and in cases of extremity I call on her for help and receive it quickly. Our home is all that we can ask for, harmonious and loving, and we feel that divine Love reigns there. For more than two years neither of us has taken any medicine, and we rely entirely on divine Mind for guidance and protection. For more than a year I have held a position which it was freely predicted I would not keep for six months. Discord has been met and conquered in many cases, and while at times things seem to go very wrong, I try to rise above the clouds into the sunlight of Truth. I used to be a constant sufferer from headaches and terrible attacks of stomach trouble, but while the attacks still seem real at times, they grow shorter and are more easily overcome.

Life is indeed sweet when one realizes that it is not the brief span which so many believe it to be, but is in reality an eternity of love, harmony, and perfection surrounded and supported and cared for by our loving Father-Mother God, who is the only power. I am so thankful for the opportunity of knowing something of this new-old religion, and pray constantly for guidance and help to gain a deeper and better understanding, until I may merit further blessings for helping others as well as myself.

To Mrs. Eddy, who so bravely placed this standard before the world, we offer our share of love and gratitude, and to the dear friends who so patiently and constantly helped us up in our many falls on the climb to higher ideals, we owe our constant devotion.

ERNEST M. VIQUESNEY, Americus, Ga.

✧

It is ten years since, through great mental and physical suffering, I was led to investigate and gladly accept Christian Science. From the first reading of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I realized I had found the true interpretation of God and of man's relation to Him. The "pearl of great price" had been placed within my reach, and during the years that have passed since then, this treasure has become daily more precious to me. Numerous healings have been experienced in our home, my husband and children as well as myself having relied on the power of Truth as taught in Christian Science for the overcoming of every ill that has presented itself, and we have never found it wanting. In cases of accident, extreme pain, and contagion it has been found equally effective.

In March, 1916, my son, then a lad of nineteen, while working in a near-by city, became very ill and returned home. As it was necessary for him to have a physician's certificate in order to hold his position, he was examined by two physicians who diagnosed his case as sciatica, lumbago, and neuralgia, the latter affecting the stomach and heart. The joints had become greatly enlarged and he was unable at times to stand or walk uprightly. A great deal of fear was manifested by members of the family and friends not interested in Christian Science, who believed the boy was going to be crippled permanently, but a practitioner was asked for help, with the result that the boy was entirely healed in less than three months and has never had the slightest return of the trouble, although he worked for some time the following summer in a place where he was obliged to have his hands and arms in ice water much of the time.

When war was declared this son wished to enlist in the navy, and the examining physicians declared him physically perfect. He is in the service and is in perfect health. This experience has been wonderfully helpful to me and has enabled me to remain calm and peaceful, without a trace of fear for his safety, knowing that the divine Love which healed him when material remedies would have been unavailing, can and will protect him and keep him whole anywhere and under any conditions.

It is my earnest hope in writing this testimony that it may help some other mother whose loved son has gone to the front to realize that wherever duty may place him, he can never be outside of Love's protecting arms, and to rejoice more fully in the understanding that the divine presence and power which protected the Hebrew children in the fiery furnace so that there was not even the "smell of fire" upon them, is as operative to-day as it was then, and as available.

I can never find words adequate to express my gratitude for the wonderful work our periodicals are doing in this time of upheaval, in so faithfully and fearlessly pointing the way through the maze of human fear and confusion to serenity and peace. For the manifold blessings that have come to



Digitized by Google

me and mine through the consecrated life and work of our beloved Leader, Mrs. Eddy, and the steadfastness of her true followers, I give thanks to God, the giver of all good, and I am endeavoring daily to express my gratitude in greater love for God and man.

MRS. ANNA S. LARSEN, Cattaraugus, N. Y.

✧

As the time approaches for a Christian Science lecturer to visit Australia once again, I feel I must express my gratitude, as it was through attending one of these lectures that I learned of the truth which has opened for me the way of freedom from many ills and misfortunes, from which I was told by doctors and clergy there was no escape. The lecturer spoke "as one having authority" and said that the healing which Jesus did on earth was for all time. I had often longed to experience the healing touch of the Christ, but thought this belonged to the past, so that when I heard these beautiful promises given I determined to study Christian Science.

With my mother I attended the services and studied "Science and Health with Key to the Scriptures" by Mrs. Eddy. One by one different troublesome ailments termed incurable dropped away, but I wanted even more to know what had healed me. I could not then understand the textbook nor see anything clearer in the Bible, but this thought helped me through those twelve months of wilderness: "Seek ye first the kingdom of God, and his righeousness; and all these things shall be added unto you." At last the light came, and day by day the understanding grew and unfolded the truths contained in the Scriptures. It has brought God very near to me, and instead of the Bible being to me only a record of past history, read from a sense of duty, I receive comfort and guidance from its inspired pages.

Before we took up the study of Christian Science we were always ill, and could only eat milk foods, but this condition was soon overcome by the application of the truth, as taught by Mrs. Eddy. Chronic headaches, stomach trouble, influenza, and many other ailments have been overcome, besides many disagreeable traits of character. It is five years since we took any medicine, although the doctor had said that if we omitted to take it every day he would not be responsible for the consequences; now we know that our life was not in any drug but in God.

I was also healed of ptomaine poisoning. The pain was so severe that it seemed to close up my throat and I could not breathe. My mother read to me from our textbook, and the verse of Mrs. Eddy's beautiful hymn which begins, "O gentle presence, peace and joy and power" (Poems, p. 4), went through my mind. The pain left quite suddenly, and I arose and finished my breakfast without any further trouble. I have been helped in many wonderful ways, and can never feel grateful enough for all the benefits I have received, also that now I am able to help others, which was always a great desire of mine.

MISS RHODA WITHERS, Melbourne, Victoria, Australia.

✧

For nearly ten years Christian Science has been my only physician. It healed me of stomach and bladder trouble, partial paralysis of the bowels, a condition supposed to be hereditary, and an organic disorder so serious that several physicians said the case was hopeless without a difficult operation which it was believed I could not survive, as I had been in a neurasthenic condition for many years. At one time I was not fully dressed for more than a year.

After all else had failed to give more than temporary relief I was persuaded to try Christian Science. My healing of all these ills was slow, but I gained in understanding step by step and am now entirely well, doing all the work for a family of five on a farm. We have had many and marvelous proofs of God's power to heal discord of whatever name or nature, both for myself and for the members of my family. About nine years ago my mother was healed of cataracts in one week's treatment, after a specialist had said she could not hope to see more than six months longer. She is now in her ninety-fourth year, bright, active, and comfortable, and can see just as well as she could before the trouble appeared. My son was healed of two attacks of typhoid fever. The attacks were about three years apart. Each time there seemed to be alarming complications, but he was fully restored in less than a week by absent treatment.

Only by living in accord with the teachings of Christian Science can I best express my gratitude, for words are inadequate. My gratitude to God is unbounded, and my loyalty to Mrs. Eddy for giving to me and to all mankind "Science and Health with Key to the Scriptures" is sincere. The truth of the Bible may be proven here and now.

MRS. BELLE F. WYATT, Sheridan, Ore.

✧

I want to tell what Christian Science has done for me. I was born in a Christian home, and as I grew up was an active church worker; still I was not happy. I had a bad temper which I seemed unable to control, was despondent, extremely nervous, and always worrying. I enjoyed being miserable, and naturally made life miserable for others as well as for myself. I then began to read various isms, seeking something, I knew not what, and I stumbled on Christian Science. I did not understand it and said it did not appeal to me, but although I left it alone for several months I went back to it. There were no Christian Scientists where I lived, but I purchased a copy of the textbook, "Science and Health with Key to the Scriptures." One day I was waiting for my train at a railway station when a lady came into the room and sat down near me, taking out a copy of this book. I began to ask her questions, and she told me how to study the Lesson-Sermon. Afterward she sent me a *Quarterly*, also copies of the *Sentinel*, *Journal*, and *Monitor*. Even then my progress was slow, but it was sure. After a while I left the country town where I had been living and went to New York, where I of course attended the Sunday and midweek services.

Through the help of Christian Science I have an entirely new view of life. The bad temper has been overcome, also the habit of worrying. I know there is nothing to worry over, for all people are God's children, created in His image and likeness and cared for by Him. A fear of the dark, which I had had from early childhood, has left me. This fear had been very real to me and had caused me acute suffering. Since I came into Christian Science it has simply fallen away, for I know there is nothing to fear. Four years ago, when in doubt as to whether I should take a certain step, I asked for treatment, and everything worked out beautifully. I simply knew that God's child must be in her right place. I used to be subject to colds and nearly always had a sore throat, but my throat never troubles me any more. I have had only a few colds, and these not nearly so severe as formerly.

I am very thankful for all that Christian Science has done for me, and rely upon it entirely. I find that my work goes better all day when I start out by reading Science and Health. I am very grateful that we have this "Key to the Scriptures," and thankful that Mrs. Eddy saw the truth and was able to present it to us.

MISS MIRANDA RAY ARMS, Santa Maria, Cal.



Digitized by Google

I wish to express my deep thankfulness to God, and my gratitude to our revered Leader, Mrs. Eddy, for the knowledge of the healing power of divine Mind. We have had a most wonderful demonstration with our little son, eight years of age. The first of March, 1916, he was suddenly stricken with spinal meningitis. We asked for Christian Science treatment, but he grew steadily worse, and the next afternoon we called the practitioner to the house. The child was surely passing through "the valley of the shadow of death," but with our understanding of Christian Science and the aid of the practitioner he soon rallied, although he remained unconscious for two days and nights.

Then we found that what is called pneumonia had set in, but we were steadfast in the truth, as revealed to us in "Science and Health with Key to the Scriptures," knowing that "divine Love always has met and always will meet every human need," as our Leader tells us on page 494 of our textbook; also that all things are possible with God. The power of divine Mind was surely made plain to us in mental surgery, as the affected lung opened, but the healing seemed slow. Mrs. Eddy says (Science and Health, p. 410), "Every trial of our faith in God makes us stronger." The first of July the child was again stricken with what physicians would call infantile paralysis. At first he suffered and had high temperature, but with the help of the practitioner the healing power of God was made manifest. In a few hours he had no fever, but for a few days he was nearly helpless and for several weeks was unable to get about without falling. By the first of September, however, he was able to enter school. He is now normal and has no signs of the disease. I found the ninety-first and twenty-third psalms especially helpful at this time; also all the Christian Science literature, besides the daily study of the Lesson-Sermon.

While we are grateful for the physical healing, we are more grateful for the spiritual unfoldment to us of divine Truth.—Mrs. Mayme L. Shilts, Chicago, Ill.

I would like to express my gratitude for what God has done through Christian Science for me and mine. I was a church member for years, and the thought often came to me, Why does not God heal now as in Christ Jesus' time? I was always told that time was past, but still believed in healing, and when I came to Christian Science I found something that satisfied me. I read "Science and Health with Key to the Scriptures" through and found it was what I had been looking for. The first healing I saw was that of a burned hand. The next healing was that of our little son whereby the power of God to heal was again proved. I am indeed thankful to God and grateful to Mrs. Eddy for the "key" which unlocks the Scriptures, proving that God does heal.

M. G. Shilts.

✧

I send this testimony with a heart overflowing with gratitude for the manifold blessings which have come into my life through the teachings of Christian Science. Seemingly fear had me in its grip; I was thoroughly bowed down and altogether miserable. Lastly a lump manifested itself on my leg, but through the loving, reassuring help of a dear friend I have been led step by step to look away from fear, with all its phantom terrors, and to look upward to God, our living, loving Father, who has not given His child "the spirit of fear; but of power, and of love, and of a sound mind." As the truth dawned on me fear slipped away into its native oblivion, and I now find myself in possession of that health and strength which God has never taken from His children.

I could tell of many instances of the saving power of God, and what a great joy it is to know that it is for each and all. My thoughts go out in thankfulness to the "Father of lights, with whom is no variableness, neither shadow of turning," for all His blessings.

Amy Hunt, Shaftesbury, Dorsetshire, England.

✧

I am grateful for what Christian Science has done for us. It is now over a year since my wife was healed of insanity through the power of Truth. It was not a quick healing, as the trouble did not yield entirely for almost two years. Only those who have had to live with people thus afflicted can understand the relief I felt when she was healed, and I am thankful to all those who helped us in our trouble. I appreciate the privilege of being a member of The Mother Church, also of having had class instruction. The editorials and articles in our periodicals are a great help to us, and I thank God that Christian Science has come, so that suffering humanity can find relief from all discord through the study and application of the truth.

John M. Timm, Hollandale, Fla.

I gladly acknowledge the great benefit received from Christian Science treatment, as I was healed of nervous prostration and severe mental trouble. I have learned to love my neighbor as myself through the study of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy.—Mrs. Eva Hefty Timm.

✧

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The truth of these words of St. Paul has indeed been revealed to me since becoming a student of Christian Science. The blessings that have come to my daughter and myself during this time have been manifold. Every erroneous condition of mortal mind, whether the problem was a physical, financial, or moral one, has been met and mastered through the understanding of Truth as taught in the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. In some instances the difficulty has been overcome immediately, while in others it seemed to take longer; but I am learning that time has nothing to do with God's work, since the demonstration of Truth's power is not for time but for eternity.

I will relate an experience which occurred several years ago, and at the time seemed like a great affliction. I soon learned, however, that it was not affliction but purification, for it revealed the care and protection of divine Love in a degree that we had never experienced before. My daughter, then about eleven years of age, went for a day's picnic with some companions, and upon her return in the evening complained of a pain in her heel, caused, she said, by jumping off a rock into the water and striking her heel on something that had penetrated it as she struck the bed of the creek. A look at the foot, however, disclosed no visible evidence of anything of the kind with the exception of a slight bruise. She asked me for Christian Science treatment, which I gladly gave her, but being a very young student of this teaching I did not seem to have sufficient understanding to overcome the fear that was manifest. I treated her to the best of my understanding until the next evening, when the foot presented very serious symptoms. My work necessitated my absence from home all that day, and about five o'clock in the afternoon the maid at the house called me on the telephone, stating that the child was very sick. I immediately returned home, where I found her with a high fever and



Digitized by Google

vomiting. She could hardly move her jaws, and the foot was much discolored and badly swollen. I was almost overwhelmed with fear, and asked if she wanted a physician to come and remove the foreign matter, but she emphatically declined, with the statement that God was all she needed.

A Christian Science practitioner was at once called, and after some delay arrived at our home about nine o'clock. When he came the child did not seem any better and was lying on the bed moaning with pain, but he declared the allness of God's power and presence and assured me that there was nothing to fear. About two o'clock in the morning she became easier and fell asleep, so the practitioner returned to his home. At about eight o'clock she awoke, with no sense of pain, and the swelling had disappeared. In a few hours the heel discharged and became perfectly normal, and in a day or two that foot was being used as freely as the other. Several weeks afterward three small stones came from the heel, but during the interval it had given her no trouble whatever.

To me this was a convincing and beautiful proof that Christian Science treatment is adequate in cases which seem to demand immediate relief, as well as in what are termed chronic cases. I am grateful for this privilege of publicly expressing my gratitude for our textbook and for all the authorized literature. I am thankful to God, the author of all these great blessings, and grateful to Mrs. Eddy, His humble servant.—Mrs. Gertrude Goode, Lawton, Okla.

✧

Words fail to express my gratitude for what Christian Science has done for me. Toward the end of 1916 I had what would be termed blood poisoning in my right hand. For several days the pain was so intense that I called for Christian Science help, which was lovingly given for three days. Being only a beginner in the study of this healing truth I was then influenced to have the wound opened, and the practitioner's treatments were discontinued. The following day the hand began to swell, and was so painful that I again decided to call the practitioner. The effect of the poisoning seemed to reach above the elbow and affected the whole right side of the body, causing such suffering that at times the thought of passing on was with me. For a few days this condition remained unchanged, but the tenth day the crisis came, after which I was gradually relieved, and in three weeks was entirely healed, so that I was able to attend to all my home duties.

A beautiful healing came to our daughter also. A growth appeared on her temple, but after two treatments in Christian Science it disappeared. Before coming into this blessed truth I thought it necessary to put flannel chest protectors on my children and dose them with medicine when there was any indication of colds, but those and many similar beliefs are things of the past, and I no longer resort to material means.

These demonstrations have proven to me the allness of God's power, and I am indeed thankful to Him who healeth all our diseases. I am also grateful to our beloved Leader, Mrs. Eddy, through whose discovery humanity is freed from sin and suffering.

Mrs. Carl A. Roggemann, Chicago, Ill.

✧

In February, 1913, I became very ill. A physician was called and pronounced the condition a stroke of apoplexy with paralysis, and said I might possibly live until morning. I continued taking medicine and changing doctors for three months. Whiskey was advised to increase the circulation. Material means, however, had no effect. At this time Christian Science was recommended. I attended a lecture and began to read the literature. Then I went to a practitioner of this city and asked for treatment, which was given, and in ten days I was back at my old occupation as molder. I was also healed of the liquor and smoking habits. My health is perfect, and for these blessings I am very grateful.

J. J. Smither, Oil City, Pa.

✧

In 1908, during my senior year at a hospital and training school for nurses, in San Francisco, our work was very hard. Conditions were still far from normal following the earthquake of 1906, and each nurse had to do about as much work as three would do under normal conditions. Under this strain I broke down with what the doctors called nervous prostration. One day I felt terribly nervous and depressed, and as there seemed to be no chance of lighter duties, I concluded I would have to give up and go home to my parents. This was a hard blow after having been in the school two years and having only one more year to finish the course. It was necessary for me to earn a living and I knew nothing else to do, besides having no assurance that my health would not break down under anything I might undertake.

My parents were visiting relatives in Berkeley at the time, and so I telephoned to my aunt's house to talk with my mother. She was out, and my aunt, who is a student of Christian Science, answered the telephone. When I told her my troubles, she offered Christian Science help and advised me to go on with my duties and say nothing until noon. I was too miserable to care what I did, so I consented, feeling sure I would leave in the afternoon, but within an hour I was perfectly healed, and able to go on with my work. Before lunch the superintendent of nurses sent for me and made me her assistant for the rest of my time at the school, a task which was pleasant and easy; however, I found out that I could do a great deal more and better mental and physical work than ever before. Since that time I have been gaining slowly but surely in the understanding of Christian Science, which has met every need, moral, mental, and physical.

I am more grateful every day for the blessings received, but most of all for the spiritual understanding of life and its possibilities, and for the consequent realization that limitation in all its phases is unreal and can be proved so.

Miss Zoe Watson, San Francisco, Cal.

✧

I am thankful to God for guiding me to our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. After having been driven nearly to despair by false religious teaching I was led to this blessed truth. Deep gratitude is felt for the overcoming of a belief in a so-called hell which seemed exceptionally real to me until the belief was destroyed by the understanding of Truth. I have been completely healed through Christian Science of bowel trouble, catarrh, colds, sore throat, and falling hair; and worry about business affairs has been replaced with confidence and assurance.

I never knew that the Bible taught the doctrine of the spiritual man until I took up Christian Science, but I soon found that the Scriptures are full of this truth about the perfect, sinless, spiritual man who is God's likeness. I am very grateful for all the Christian Science literature and for the Lesson-Sermons. I am grateful to Mrs. Eddy, who was found pure enough in God's sight to be the channel for this blessed truth.—M. G. Torson, Kansas City, Kan.



Digitized by Google

# From the Press

[Editorial in *New York* (N. Y.) *World*]

The appointment by Secretary Daniels of a Christian Scientist as navy chaplain denotes a significant change in the public attitude toward the faith founded by Mrs. Eddy.

Could such a selection of a spiritual adviser have been conceived of in Dewey's navy? Christian Science then and long after was anathema to the regular religious denominations of the country. Legislation was invoked to restrain it, medical societies prosecuted the practitioners, and it was made to bear the brunt of a powerful opposition everywhere. Now the Government gives it full recognition and accords its readers an equal status with the ministers of other creeds. Besides the navy chaplain, there are two Christian Science chaplains in the army.

So have the old antagonisms subsided and the earlier intolerance given way under the spirit of religious freedom. History has repeated itself once more, and the new kirk fought its way to a place alongside the old kirk. It has been an interesting process, and the outcome is notable as an illustration of the liberalizing tendencies of modern opinion, whether religious or political.

[From an editorial in *The Newark* (Ohio) *Advocate*]

One thing we like about Christian Science is the cheerful, helpful view its adherents take. They look upon the bright side of things. They are optimists. They find no fault with those who do not agree with them, and do not criticize those who are inclined to be harsh with them. Service seems to be a keynote of their religion. They are always ready to lend a helping hand in worthy effort and may be counted upon to do their full share. Theirs is an everyday religion, not only for one day a week. They believe in doing good, and they practice what they preach. While one may not agree with the entire formula, nevertheless the fair-minded man and woman must recognize in Christian Science a wonderful force, an honesty of purpose, and an agency that points the way to the best things of life and to the hope of life everlasting.

[*The Christian Register*]

Justice and mercy, truth and love, have never for a moment been banished from the world however many men banish them from their actions. They are the commands of God, and however they are disobeyed by wills in mutiny against Him, they stand fast, and will stand fast till the end of time, for human recognition and obedience.

❖ ❖ ❖

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## French Translation of Science and Health with Key to the Scriptures by Mary Baker Eddy

In conformity to the rules established by Mary Baker Eddy for making and publishing translations of the Christian Science textbook, "Science and Health with Key to the Scriptures," has been translated into French, and is now published with the English text opposite the French translation.

This edition is bound in cloth similar to the cover used on the English editions. Price, one to five copies, $3.50 each; six or more copies to one address, $3.25 each. It is also printed on Oxford India Bible paper, and bound in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the French translation, including the two styles of bindings.

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## From The Christian Science Board of Directors

All correspondence intended for The Christian Science Board of Directors should be addressed to the Board at 105 Falmouth Street, Back Bay, Boston, Massachusetts, and not to individuals.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# Opening the Channels

"Spiritual ideas unfold as we advance," Mary Baker Eddy writes on page 361 of "Science and Health with Key to the Scriptures."

*The Christian Science Monitor* becomes a greater power for good in the world as Christian Scientists awaken to an appreciation of its mission and of its incomparable value as an international daily newspaper.

Witness, for example, the following interesting experience:

New York, N. Y.

Christian Science Publishing Society,
Boston, U.S.A.

Gentlemen:

When The Christian Science Monitor was announced I subscribed for it promptly, almost patronizingly, and read it occasionally.

The Monitor was nearly five years old, however, before I *discovered* it.

I was on a visit to my father, who lives in a small town in a distant state. Although he was not a Christian Scientist, I had subscribed for the Monitor to be sent to him and he received it regularly.

Noticing how interested he was in the news in the Monitor for the news' sake, I began to question why. An English gentleman who lived at my father's house also seemed eager to see the last copy of the Monitor.

One day while sitting on the veranda out of sight of the interior of the house, I overheard the English gentleman ask my father if the last copy of the Monitor had arrived.

On receiving an affirmative reply he located it and settled down to read the foreign news with the remark: "I can't see a great deal in Christian Science (he was the proprietor of a drug store), but this paper is the only paper I've ever seen aside from the London ——— which ever published reliable world news, and I think this is better now than the ———."

As soon as I could do so unobserved I went into the house, gathered up a half dozen back copies of the Monitor, and read up on the world's news!

For the balance of a three weeks' visit my father and the English druggist had competition as to who would get the Monitor first, and when I returned to New York I found that I had contracted the excellent habit of reading the Monitor daily.

It was not long before I began to grasp its metaphysical significance, and with this revelation came a great desire to help circulate the paper, as I saw that the circulation of this paper throughout the world would be the medium as well as the gauge of the world's healing from sin, sickness, and death.

I indulged in many emotional visions of raising large sums of money among Christian Scientists to circulate the Monitor everywhere.

These were punctuated with the arguments that it would do no good to circulate Monitors until "the world was ready for them."

Then I remembered Mrs. Eddy's statement in the Sermon on Christian Healing (p. 1): "We have asked, in our selfishness, to wait until the age advanced to a more practical and spiritual religion before arguing with the world the great subject of Christian healing; but our answer was, 'Then there were no cross to take up, and less need of publishing the good news,'" and I decided that it was the "privilege and duty" (Mother Church Manual, p. 44) of each Christian Scientist who saw the metaphysical significance of the Monitor to do all he could to open the channels for its distribution by individual demonstration.

The opportunity was almost instantaneous. Lunching a day or two later with the president of a large periodical publishing house, the talk turned on newspapers and their proneness to display the sensational, which he deplored. I casually mentioned The Christian Science Monitor, and he said, "I have seen an occasional copy of it and am much interested in it, though as you know I am no Christian Scientist!"

An offer to send him the Monitor for a year was gladly accepted.

A few days later came the opportunity with a lady settlement worker and social reformer, then the president of a life insurance company, then two railroad executives, and then a club of which I was a member.

I now subscribe regularly to more than a dozen copies per year.

I never offer a subscription, and never renew unless the individual expresses the highest appreciation of the paper and the specific desire to have it continued.

I thought you would join me in gratitude for this demonstration of the power of Truth, and also felt that it might aid some other willing Christian Scientist to see one way in which the Monitor may be sent into engagement, protected by the right kind of mental barrage, instead of being sent forth without due mental preparation and protection.

Sincerely

---

The world will become a better place in which to live in just the proportion that those who handle the policies of national governments and commercial activities have the opportunity of becoming better acquainted with the truth about world events, as it is daily portrayed in *The Christian Science Monitor.*

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U. S. A.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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

MAR 1 1918
UNIV. OF MICH.
LIBRARY

VOLUME XX NUMBER 27

Boston, March 2, 1918

Contents of This Number

Christian Science Publications . . 522
The Idler . . . Rev. James J. Rome 523
Limitation . . . Minnie T. Jaquith 524
Healing Based upon Principle
Helen Friend-Robinson 524
Consistency . . Luther P. Cudworth 525
God's Care Realized . . S. King Russell 526
The Christian Science Monitor
Hon. Frances Porter 526
Reflections (Poem) . . . Jane Lacy 527
Selected Articles . . . . . 527
Editorial
Truth Versus Human Opinion . 530
Slackness Analyzed . . . . 530
Clouds Dispelled . . . . 531
Among the Churches (Current Notes) . . 532
The Lectures . . . . . 532
Testimonies of Healing . . . . 534
From the Press . . . . . 538
Special Announcements . . . . 538
An Actor's Appreciation . . . . 539
Works on Christian Science by
Mary Baker Eddy . . . . 540

7c A COPY, $3.00 A YEAR

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

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

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cen .

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norweginn and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

### OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish-English.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

### VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

**The Christian Science Publishing Society, Boston, U. S. A.**

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX MARCH 2, 1918 NUMBER 27

## The Idler

REV. JAMES J. ROME

AMONG the types of human nature referred to by Mrs. Eddy in her Message to The Mother Church for 1900, is that of "the idler." It is hardly to be expected that anyone would have any particular ambition to be considered as belonging to this class, and few there are who would care to appropriate the appellation. Upon careful consideration, however, it will be discovered that the term may be applied more generally than might be supposed.

In one sense, of course, the term is entirely relative. Those regarded as idlers from one standpoint might not be so considered from another point of view. By the man engrossed in business, for instance, who considers the making of money the acme of human endeavor, anyone who devotes his time to the pursuit of art or pleasure might be regarded as an idler. Nevertheless, devotion to the accomplishment of either one of these may require as much concentration of thought and applied energy as might be demanded in the most strenuous business life. Again, to the day laborer or artisan the life of the student or author might seem like idleness, whereas it is really a higher form of so-called human activity. Generally speaking, therefore, only that which is considered tributary to the accomplishment of whatever has been decided upon as the important issue in life is regarded as useful activity. All else is considered idleness, whether it be sheer indolence or effort spent in other directions.

It is very evident, of course, that all activity is primarily mental. Every material manifestation of action, every mechanical operation must be preceded by mental action, and is but the outward expression thereof; but, on the other hand, all mental action is not necessarily made manifest by an external or physical activity. Physical stillness does not indicate mental vacuity, or even torpor; indeed physical agitation is more likely to hinder than to help the operation of right thinking. On page 93 of "Retrospection and Introspection" Mrs. Eddy writes, "The best spiritual type of Christly method for uplifting human thought and imparting divine Truth, is stationary power, stillness, and strength."

Furthermore, the human mentality is constantly in action, no matter what the outward manifestation may be, and the question of thinking or not thinking is not a matter of choice. There is no such thing as an idler in the sense of being absolutely inactive. Indeed idleness is but the reverse of usefulness and is only a form of erroneous action. Since, then, thought does persist in keeping active, it is of vast importance that it be controlled and directed in channels which are right and helpful.

There is but one standard by which the true value of mental action can be measured, and that is the spiritual. Every action which has not for its purpose the attainment of higher spiritual understanding can only be classed as idleness. It is at once evident, therefore, that very much of the world's so-called activity would be rejected as such by this classification. Even considered from the standpoint of a human sense of good the busy life of mortals is a pronounced failure so far as producing the desired end is concerned. As Mrs. Eddy asks on page 257 of "Science and Health with Key to the Scriptures": "Who hath found finite life or love sufficient to meet the demands of human want and woe,—to still the desires, to satisfy the aspirations?"

Are not time and energy wasted, then, if spent in the pursuit of that which does not satisfy? The energetic business man rises early, hurries from place to place, toils until late, and thinks he is busy, whereas all his seeming activity may be only idleness. Unless he is working with the right, the spiritual purpose, there can be no real gain or progress. He performs his daily tasks very much like the squirrel which in its revolving cage climbs and climbs, and stops just where it began. The same can be said, of course, with regard to all merely material pursuits, whether in the nature of business or pleasure.

But there are other forms of idleness more pernicious and injurious—the tattling talebearer who sows "discord among brethren;" the venomous backbiter and slanderer and stirrer up of strife; the caller who simply drops in to pass the time of day and ends by passing so much of it that many precious hours are wasted and the usefulness of both himself and his indulgent (or possibly unwilling) host is sadly interfered with. There is also a channel through which animal magnetism may conveniently and successfully entice the Christian Scientist into idleness, and that is so-called sociability. Hours may be given to this, when the time should rather be given to the quiet contemplation of the truth which has been presented at a lecture, for example, or in church services.

This form of error is usually based on personality,—personal interest, personal likes and dislikes, pleasing, praising, or condemning oneself or some other self. To avoid the ills arising therefrom does not necessitate isolation of the Christian Scientist, or that he become a recluse or a hermit. We all need one another's help, and there are opportunities in abundance for words of kindness, cheer, and encouragement; but the temptation to indulge in frivolous conversation, in self-gratification or mere social sentiment, needs to be guarded against. Our great Master said: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Concerning these subtle forms of error which would rob us of our usefulness Mrs. Eddy writes (Miscellaneous Writings, p. 230), "Three ways of wasting time, one of which is contemptible, are gossiping mischief, making lingering calls, and mere motion when at work, thinking of nothing or planning for some amusement,—travel of limb more than mind."

In the Scriptural record there is no place found for idleness among the people of God. When the manna was supplied, each one had to gather his own share, and in the building of the tabernacle every one who had a willing

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

heart was given the privilege of contributing his part. In an appeal to Jerusalem as given in the prophecy of Ezekiel, we read: "This was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Here we find idleness classed, where it rightly belongs, with other forms of evil indulgence. These paralyze the energizing thought of helpful beneficence that would "strengthen the hand of the poor and needy."

There is only one remedy for this mental stagnation, and that is to be found in the unselfish love which is so intent on meeting the demands of divine Principle, and blessing others, that it finds neither time nor place left for self-gratification and idleness. Then man is found to be the reflection of the infinite, divine activity, and there dawns upon the consciousness the glory of spiritual peace, divine satisfaction, and celestial joy. Inspiration is found in the fact that the Principle of all true action is omnipotent and is manifested in the successful accomplishment of all good, and the one who has reached this glorious perception is able to understand more fully the words of the great Master, "My Father worketh hitherto, and I work."

## Limitation

MINNIE T. JAQUITH

THERE is a species of ant that thinks it cannot cross a chalk line, and if one of these finds itself encircled by such a line, it will perish for need of food and water. It is evident that ignorance, not the chalk line, causes the ant's confinement. It could travel, if necessary, across a chalk line, did it but realize this ability.

Ants and human beings are not so unlike in this respect. Mortal man believes that he is confined within the limits of the mortal body, and that he has no possible chance of escape from it except by means of death. It is through this belief that all trouble comes. Sin, sickness, poverty, death, are all the result of believing that man is material and mortal. In the first chapter of Genesis we are told that God created man in His image and likeness, and that He gave him "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." The belief of life in matter has robbed us of this dominion. Instead of realizing dominion, we are inclined to be afraid of everything,—sin, sickness, accidents, death, the lower animals,—even the household pets which love and trust us.

To material sense much of the vegetable kingdom is to be feared. Beautiful flowers are called weeds and are assigned the office of pests; many are believed to be poisonous and are feared. Every way the human consciousness turns it finds enemies,—something to fear, something it believes will cause suffering that may lead to death. "But," St. Paul says, "thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Christian Science shows that there is a way out of all trouble. In the first chapter of Genesis we read, "And God saw every thing that he had made, and, behold, it was very good." Through the spiritual understanding of God and man we are freed from all error. We recognize the fact that we all have one Father-Mother and one common interest, namely, to know the truth. The realization of this fact roots out of the individual consciousness greed, anger, malice, hate, revenge, all that is unlike good; and if this truth were universally accepted and lived, there could be no cause for any discord.

The instructions for gaining this understanding are contained both in the Bible and in "Science and Health with Key to the Scriptures" by Mary Baker Eddy. By studying carefully these books and earnestly striving to put their teachings into practice, we come to the "sixth day," the spiritual consciousness that God made all that was made, and that all He made was "very good." In this consciousness all fear is eliminated. The whole universe is teeming with friends and radiant with the purity of Life, Truth, and Love. The knowledge that God created every herb to bless every part of His kingdom, robs it of the possibility of being a pest or of being poisonous. The same knowledge makes every beast and every creeping thing a friend. This knowledge, which Daniel had, freed the lions from the mortal belief of a carnivorous nature and enabled him to dwell safely in the den with them. This understanding of God and His creation enables us to keep the First Commandment, "Thou shalt have no other gods before me," the keeping of which insures harmony.

Mrs. Eddy says of this commandment (Science and Health, p. 340): "It demonstrates Christian Science. It inculcates the triunity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal."

The destruction of error is an individual problem. He who is earnestly endeavoring to know the truth about all things is not only working out his own salvation but lessening all error. The only reason we are not each accomplishing more is that we limit our ability. Christ Jesus, the Wayshower, stilled the tempest, walked on the water, passed through closed doors, supplied the multitude with food and the disciples with tribute money, healed the sick, raised the dead, comforted the broken-hearted, and reformed the sinner through the understanding of God and man, thus proving the powerlessness of belief in limitation. "God is no respecter of persons," we read in the book of Acts; and Mrs. Eddy says (Science and Health, p. 13), "Love is impartial and universal in its adaptation and bestowals."

Christ Jesus came to show us how to do the works he did, and even greater works. Paul said: "I can do all things through Christ which strengtheneth me." God has made this possible for each one of us. We should strive constantly to erase the chalk line, to step out of the limitations of mortal belief into the consciousness of perfect freedom, into the consciousness of all good, where "all things are possible with God" and, by reflection, with God's man.

## Healing Based upon Principle

HELEN FRIEND-ROBINSON

MANY people do not understand that Christian Science Mind-healing is based upon a demonstrable Principle, and so are misled as to its origin and purpose. Indeed, they often voice their belief that its cures are the result of one human mind acting in some mysterious way upon another. Nothing could be more erroneous than this, and any open-minded person who will look into the teachings of Christian Science will quickly ascertain how foreign these concepts are to its true mission to humanity.

Christian Science teaches that there is but one Mind or intelligence; that this intelligence constitutes the triune Principle,—Life, Truth, and Love,—understood as God; that this Principle, or one Mind, is the only factor in the healing work, and that the "carnal mind," which the Bible



Digitized by Google

tells us is "enmity against God," is the very antithesis of this one infinite intelligence. Speaking to the carnal mind in his day, Christ Jesus said: "Ye are of your father the devil. . . . When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." At another time, when the Pharisees accused him of casting out devils through Beelzebub, his answer makes clear that his godlike results were obtained only by using the power of God in his work.

Christian Science does not use mortal mind force, so called, to cast out the errors of mortal mind, for this would constitute a "kingdom divided against itself," which could not stand. It uses the same means and methods that the Master used, and casts out devils, or the evils of sin and sickness, with "the finger of God," else it never could have stood the test of time nor have shown such phenomenal growth during the half century since it was founded.

The ancient prophets caught glimpses of this healing power, but it was our Master who demonstrated the absolute supremacy of the divine Principle which he called "the Father" to save to the uttermost them that came unto God by him. Jesus' teachings and example were plain and for a time were heeded; but gradually humanity lost the true import of his life and works, until in the fullness of time one was found to be spiritually minded enough to discover this saving truth and through precept and example was able to make the Christ-teaching and healing so practical to-day, in all the affairs of life, that all may read and understand its saving power.

Euclid discovered the fundamental law and made practical the rules of mathematics, but the principle of the science of numbers had always existed, and only needed to be utilized in order to be of lasting benefit to mankind. The world honors Euclid because of his discovery, and gratefully accords him the place he has earned in human progress. In like manner Christian Scientists honor Mrs. Eddy for giving them an interpretation of the Scriptures which enables them to know God aright, as an ever present help in their every time of need. They would be ungrateful indeed if they did not express their gratitude and give her the credit for her great life work which is justly her due; and sooner or later the whole world undoubtedly will give the Discoverer of Christian Science her rightful place among the world's greatest benefactors.

While the physical healing is cause for great rejoicing and gratitude, it should always be accompanied by a spiritual insight into the truth which Jesus said should make us free. To be "every whit whole" in Christian Science means spiritual regeneration, and this comes only by putting off the "old man with his deeds," as St. Paul expresses it, and by putting on the "new man," who is renewed day by day in the knowledge of God. He must be willing also to take up his cross and follow Christ by doing the works that the Master admonished his followers to do as a sign of their true fellowship with him.

Mrs. Eddy says (Science and Health, Pref., p. xi), "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation." Here we have the keynote to the *modus operandi* of healing in Christian Science; and the process may be followed by any earnest student of this Science just in the ratio that he gains an understanding of its Principle, works from given rules of motive and act, and in consecrated prayer applies them to the needs of himself or of those who come to him for help. As the schoolboy's knowledge of mathematics may be limited, so too the student of Christian Science may understand little of its healing Principle; but like the schoolboy, if he continually seeks a higher knowledge of absolute law he will readily discover and erase from thought the mistakes concerning God and man which he has learned from the beliefs and dogmas of the past, and substitute therefor a correct understanding of God and man.

As the student advances and becomes a practitioner of Christian Science he learns that only as he understands and utilizes the unfailing law of good in his work for the alleviation of sickness and the destruction of sin, will sin and disease cease to be real to him. They will disappear, both for himself and for his patient, just as naturally as night gives place to day. Not through the mutable, changeable workings of the so-called human mind force, otherwise called autosuggestion, are these results obtained, however, but contrariwise, when thought is brought into subjection to the divine will, or Principle, then it is found that "with God all things are possible."

As the practitioner gains a firmer grasp of the truth, he realizes more and more each day that love for God and humanity must be the golden thread running through all his work, else the results will fall far short of his desire to help his brother man. "Love inspires, illumines, designates, and leads the way," wisely declares our Leader (Science and Health, p. 454), and he who follows this leading cannot go far astray, but will gradually draw nearer to Principle and become a worthy and useful factor in the divine plan of universal salvation.

## Consistency

LUTHER P. CUDWORTH

PERHAPS no human tendency is more usual than the faculty of being inconsistent. Experiences with our friends or relatives in the home, in social, business, or church activities, too frequently reveal this human weakness, and too seldom do we recognize this subtle argument of evil in our own thinking. Expression by word or deed is but the result of thinking, and if that word or deed be erroneous, not in accord with the one right standard, it of course is due to the process of wrong thinking.

It will no doubt be granted that most of us have set a certain idealistic or high moral standard for ourselves, and we deflect from it only through the influence of temptation, from the seeming attractiveness of sin. Often this sin may be of so common a form as to be hardly recognized as such by ourselves or others, and though it be but the selfishness that loves ease and comfort in the flesh, yet it nevertheless is sin. Now sin or evil is not in accord with good, and being at variance with God, divine Principle, is inconsistent. Mrs. Eddy says (Science and Health, p. 354): "Sin should become unreal to every one. It is in itself inconsistent, a divided kingdom." In the home, mental laziness after the day's work may prompt the parent to let down the bars of discipline at a time when rigid rules should be enforced, or a sense of irritation may impel a selfish or domineering demand in place of the usual loving request. Consistency, adherence to Principle, is no part of such experiences.

The business man may be tempted to alter slightly his regular policy in an important transaction, allowing more or less leeway such as may result favorably to himself, or taking advantage of an ignorance of right values, to gain his own profit. Here is inconsistency which when found out exhibits itself as business dishonesty. The fads and foibles of social life are nothing but the inconsistencies of human frailty,



Digitized by Google

deceitfulness with its full quota of mental penury. In religious organizations the accusation of hypocrisy is sometimes made, and unfortunately this may be not without cause. Job wrote: "For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him?" After all, does not the hypocrite simply place himself in the same position as the individual who may be inconsistent in the application of his knowledge of mathematics? One who consistently follows the correct rule does not add when he should subtract, nor does he calculate three plus seven as ten in one part of his problem and as nine in another.

Is not the same unerring consistency and obedience to divine Principle necessary in scientific living? And as living is thinking, is it not the thinking which must be kept accurate and consistently scientific? In "Science and Health with Key to the Scriptures" (p. 242) our Leader says, "We may hide spiritual ignorance from the world, but we can never succeed in the Science and demonstration of spiritual good through ignorance or hypocrisy." In view of all this, are not the errors of human experience—its sin, disease, and other discordant conditions—simply the result of inconsistency? "Consistency, thou art a jewel"—and truly it is a jewel of priceless value when it is seen to bring to humanity all the harmony, health, and peace which can possibly enter into human experience. On the same page of our textbook Mrs. Eddy also says, "The divine Science of man is woven into one web of consistency without seam or rent," and thus if inconsistency is found to be hypocrisy, we learn surely that consistency with truth is Christianly scientific.

## God's Care Realized

S. KING RUSSELL

ON a somewhat busy street of one of our western towns the people gazing from the windows of a passing street car beheld a sight which for a moment arrested their attention. A boy of ten or twelve years stood on a ledge surrounding an apartment house balcony two stories above the street. Along this narrow footing he walked, boy fashion, holding to the rail of the balcony and smiling at his watching companions, all unconscious of the attention he had aroused below. Then came this characteristic comment from a lady in the car: "He'll fall and be killed!" "Tell the child to go in," exclaimed some one else. "He's in danger!"

This is typical of mortal mind's attitude toward the perils which beset frail mortals throughout the dream of human existence. In babyhood each is expected to have all the diseases allotted in the infants' category. In growing years the child is warned against cold, till it becomes a very real specter to his disturbed consciousness. As the years go on he is told that he cannot eat this or drink that, until the consciousness which began with a natural buoyancy and freedom is cluttered with fears that haunt it to a discordant old age. Mortal mind unknowingly and inadvertently hangs a millstone about its own neck.

The spectators in this instance were kindly and well intentioned; their only thought was for the child's safety. Yet how much kinder it would have been to realize that as God's child he was safe, because, as the psalmist says: "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." This truth would both correct any disobedient tendency of the child and neutralize the effect resulting therefrom; it would also serve to put the child in his right place.

A declaration of danger and destruction by a whole carful of people would tend to bring disaster in its wake; but a good thought, declaring for safety because safety is the rightful condition of all God's children, expresses true Christian brotherliness. Mrs. Eddy says: "Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited" (Miscellany, p. 210). The former declaration is human solicitude, fearing for its object, and thereby harming it even as it seeks to save; the latter is divine care, which blesses its object by transferring it from a limiting human sense to a spiritual consciousness of safety, approaching perfect realization. In the measure that it does this, it reflects the solicitude of the Christ, always tender and watchful, but never fretted or anxious.

It is related of Jesus in the fourth chapter of Mark that he lay asleep in his disciples' boat while a raging storm made them fear for their lives. Without a fuller understanding of Principle to enable them to triumph over the fury of the elements, they were at the mercy of wind and wave. In terror they rushed to Jesus, awakening him with the reproachful words, "Master, carest thou not that we perish?" To their frightened sense it seemed as if the Master was indifferent to their danger; yet it was not indifference, but his perfect understanding that man is never for one instant separated from God, his Father-Mother, which made Jesus unafraid; and it was this same consciousness of man's relation to God which at once stilled the tempest,—an example of the conflict of mortal beliefs quieted by the still, small voice of Truth.

Let us picture this scene reproduced on a larger scale on any great ocean liner of to-day. Think of the awe of the panic-stricken passengers for a man who with a word of command could control the winds and the sea, so that the ship might ride safely on the wave. Yet the Christ-consciousness, "the same yesterday, and to day, and for ever," is as potent now as it ever was, using for a channel anyone who is as free of impeding mortal beliefs as was the Man of Galilee. Thus our Leader gives us this word for our protection: "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake" (Science and Health, p. 442). The inspired psalmist felt the protecting power of the Mind that rules all when of old he sang, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

## The Christian Science Monitor

HON. FRANCES PORTER

IN *The Christian Science Monitor* one day there appeared an article on France and Morocco. This article dealt with the problem of teaching agriculture to the Moors. It pointed out how, realizing the impossibility of teaching them to change at once their antiquated implements for the wonderful modern ones, the French had begun by improving those already in use and led them gradually to understand the benefit of coming up to date along agricultural lines. This struck me as being so like what Mrs. Eddy has done for the world in giving it that wonder of modern wonders, *The Christian Science Monitor*.

Some people may not be as yet ready to accept or to recognize the value of the metaphysical process by which harmony, health, and peace are brought into experience through Christian Science, but all can understand a daily newspaper.



Digitized by Google

So Mrs. Eddy has given to the world a daily newspaper, an example of improved journalism, which tells the news in a wholesome, unsensational way, and also tells of the good, great, and courageous efforts and achievements of people all over the world. The reading of this paper teaches mankind to realize more and still more the great possibilities and probabilities of betterment that lie within the reach of all. In the further seeking which is thus encouraged, may they not find their needs progressively met through the other Christian Science literature, finally becoming earnest students of all Mrs. Eddy's writings?

Too much stress cannot be laid on the importance of the wise distribution of *The Christian Science Monitor*. In order to be successful in this work, we must first learn to love and appreciate the paper ourselves. There is something anomalous in the position of one who perhaps merely glances through the *Monitor* and tells another it is a paper well worth reading. If he is saying what he does not heartily believe to be true because he has not carefully read it himself, his words will carry little conviction.

When we have once learned to love the *Monitor*, and to recognize something of what our Leader's purpose was in launching it so bravely and trustingly into the world, we have freed our hands to knock at the door of every home, and the responsive opening of the door means the entrance of a divine idea to sup with the individual consciousness consenting thereto. Every Christian Science church has its own distribution committee, whose work it is to distribute the Christian Science literature as widely as possible, and in this each field must of course make its own demonstration.

Let us remember the rule under which the *Monitor* goes out, as expressed by Mrs. Eddy in the leading editorial of its first issue (Miscellany, p. 353), "The object of the *Monitor* is to injure no man, but to bless all mankind." This rule is its own protection and will prevent it from being in any place where it can injure or be injured. It will be to the Jews a Jew, with all the highest ideals of that race; to the Greeks a Greek, with culture and refinement; to each one it will be a reminder of the noblest he has seen and known. Small need is there for us who have proved the power of good to entertain any fear that *The Christian Science Monitor* will in any wise fail in its high mission (as stated in the editorial referred to) "to spread undivided the Science that operates unspent."

[Written for the *Sentinel*]

## Reflections

JANE LACY

So still and cool, a little pool,
With cat-tails fringed and grasses,
Reflects their sheen of brown and green,
Stirred by each breeze that passes.

The drifting white of clouds, the flight
Of birds all nestward winging,
Are mirrored true 'gainst mirrored blue
Of sky, and tree tops swinging.

Love makes the heart a place apart
From fear, from lonely longing!
Truth's Peace, be still, can melt self-will,
Destroy wrong passions thronging,

Leaving thought clear as lucent sphere
Of dewdrop, filled with sunshine.
So, Truth in me reflected be,
Love's changeless light divine!

# Selected Articles

["'A sound heart'"—*The Christian Science Monitor*, Boston, U.S.A., Dec. 12, 1917]

Whether the word heart, in its symbolic Scriptural meaning and its modern common and literary usage, is understood to refer to the affections and emotions or to the intellect and will, it is certain that, in any case, it indicates conditions and states of the human mind. When the writer of Proverbs declared of mortal man, "As he thinketh in his heart, so is he," and "A sound heart is the life of the flesh," he made perfectly clear statements that the conditions and beliefs of the human mind determine for a man his character and his health.

All have seen clearly enough that the quality of a man's heart, that is, his mind, constitutes his character, but men had not perceived, until the advent of Christian Science, that the state of a man's heart, or his thinking, is directly causative of all the fluctuating conditions of the mortal body, although this fact was made sufficiently clear nineteen centuries ago in the words of Jesus the Christ, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man."

Since the mortal mind is an unreal counterfeit of divine Mind, the origin and Life of man, it is evident that this mind has no power within itself to produce the beatific purity of heart which shall see God, and which, as a consequence, shall see man, God's likeness, in his perfection. The "sound heart," the "merry heart," the "honest and good heart," of Scriptural phrase, which insure health, cheerfulness, and a fruitful life, begin to appear only as material-mindedness itself begins to be superseded by divine intelligence. Since the material body is nothing but a picture of the mortal mind which possesses it, the body must necessarily express whatever beliefs this material mind holds within itself. This is why Christian Science lays entire stress upon the correction of the beliefs of the mortal mind in the scientific healing of disease, and pays no attention to the body. Effects change exactly as the causes of those effects change; and when a cause is removed, the effect can no longer appear.

On page 219 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "Not muscles, nerves, nor bones, but mortal mind makes the whole body 'sick, and the whole heart faint;' whereas divine Mind heals." However lamentable, to the human sense, may seem the state of a man's affairs, his character, or his health, they are unreal effects of wrong states of mind, and they inevitably disappear when the causative state of the human mind which produces them is destroyed. For the purpose of detecting and then destroying the wrong belief, the "word of God is quick, and powerful," as Paul said, ". . . and is a discerner of the thoughts and intents of the heart." No error of belief can elude the penetrating, neutralizing power of Truth; and no heart but can be purified, physically as well as spiritually, by its operation.

A great deal has been said by religionists concerning the change of heart which is claimed to be necessary to procure a man's future salvation. Not since the days of the Nazarene and his immediate followers, however, has this change of heart, or repentance, been considered of any value in helping a man out of his sickness, his misfortune, or his poverty. Yet if human conditions are manifestations of the human mind, every change that takes place in that mind must inevitably affect the body and the affairs of the human being. Concerning this change of heart and the effects which may



Digitized by Google

reasonably, because scientifically, be expected to follow this change, Mrs. Eddy writes on page 50 of "Miscellaneous Writings": "The human affections need to be changed from self to benevolence and love for God and man; changed to having but *one* God and loving Him supremely, and helping our brother man. This change of heart is essential to Christianity, and will have its effect physically as well as spiritually, healing disease."

That which is supreme in a man's affections is an unfailing indication of the soundness or the unsoundness of his heart. If his heart beats principally for self, life will consist for him of the microcosm of selfish ambitions and material desires. Such a one has no Principle to demonstrate, for he has admitted and believes man to be mortal and not immortal. He consistently sets out to elbow his way through life, fears competition, envies the successes of others, and finds the jealousy which he sends out into the world turning back to gnaw his own heart. Those whom he envies may be no nearer the pure heart that sees God, for the opposite extreme of selfish desire which has succeeded in storing its barns with material substance, and sated its lusts with sensuous pleasures, is even more likely to be lulled to sleep in the belief that life is wholly material. Satisfaction in materiality must first be made to chafe in materiality, and then yield place to the "contrite heart" which admits the nothingness of the flesh and yearns to know more of God and His reflection as the only reality.

When Jesus the Christ bade his followers, "Let not your heart be troubled, neither let it be afraid," he was by no means inviting them to tranquillity in the senses. He had led them into the turmoil of war against the senses, and, as a consequence, wherever they went they were greeted with troubles and persecutions. But he had led them into the contest with the false sense of material life for the purpose of saving them from false sense and from the troubles arising from materiality. They learned from his teachings to demonstrate that the heart that exchanges its trust in matter for trust in God, as the divine Principle of all being, can be untroubled and unafraid, even while it is struggling against and overcoming the evidences of the senses. They proved, moreover, that, as Mrs. Eddy says on page 150 of "The First Church of Christ, Scientist, and Miscellany," "A heart touched and hallowed by one chord of Christian Science, can accomplish the full scale; but this heart must be honest and in earnest and never weary of struggling to be perfect—to reflect the divine Life, Truth, and Love."

✧

[Aaron E. Brandt in *The Patriot*, Harrisburg, Pa.]

Christian Science stands on its merits, and invites its opponents to let their religion do likewise, leaving the people to judge for themselves. Christian Science has weathered successfully the storms of every conceivable kind of criticism and attack, and is making greater progress relatively than any other religion in the world. If people are leaving other churches for Christian Science, let those churches make their own teaching and practice so attractive and satisfying, in the way the Master commanded, that their members will remain with them. Christian Scientists wish them Godspeed in this.

The adherents of Christian Science are endeavoring to obey the Scriptural teaching of their revered Leader, Mrs. Eddy, who, among many other admonitions to the same effect, says on page 444 of her textbook, "Science and Health with Key to the Scriptures": "Students are advised by the author to be charitable and kind, not only towards differing forms of religion and medicine, but to those who hold these differing opinions. Let us be faithful in pointing the way through Christ, as we understand it, but let us also be careful always to 'judge righteous judgment,' and never to condemn rashly. . . . If ecclesiastical sects or medical schools turn a deaf ear to the teachings of Christian Science, then part from these opponents as did Abraham when he parted from Lot, and say in thy heart: 'Let there be no strife, I pray thee, between me and thee, . . . for we be brethren.'"

Christian Science teaching aims, among other things, to bring about the brotherhood of man rather than to sow discord among churches, as the published statement attributed to our critical clergyman has a tendency to do.

✧

[S. T. Downs in *Kokomo* (Ind.) *Tribune*]

It should be understood that Christian Science is not faith cure, nor are Christian Science healings the result of the commonly accepted thought about mind over matter; but Christian Science healing is accomplished through the power of divine Mind, or God, over the human mind. The spiritual law through which healing results in Christian Science is the antithesis of suggestion, hypnotism, or mesmerism. In other words, spiritual law destroys the belief that man exists apart from God. The fact that the real man, the man of God's creating, lives, and moves, and has his being in Him, and the Scriptural teaching of this atonement, understood, has healed all manner of diseases, including broken bones, cancer, tumors, and functional, structural, and organic disorders.

Instead of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, being a substitute for the Bible, it has been the means of making more Bible students than any other book or movement of modern times. There is no such thing as a Christian Scientist who is not a Bible student, because the first religious tenet of Christian Science reads (Science and Health, p. 497), "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

✧

[E. F. Heywood in *Chat*, Portsmouth, England]

In an interesting and appreciative account of a Christian Science lecture recently given in Portsmouth, a writer in *Chat* speaks of the phenomenal progress in the world of this religion, which "has proved itself to be a blessing and a joy to vast numbers of people for its healing and regenerating effects." And later in the same article he refers again to the results which are to be seen everywhere to-day through the spread of Christian Science, "not only by the healing of disease and suffering, but by the overcoming of sin in all its phases." These are indeed the benefits which Christian Science claims as a result of its teaching. The writer in *Chat*, however, is of the opinion that "if the ideals of Christian Science were dovetailed with medical skill, mankind might find practical benefit from its teachings."

The practical benefits which have come to countless thousands of men and women through the application of Christian Science are due to the endeavor humbly and faithfully to apply those same methods of healing which brought such glorious results to the sick and sinful nineteen centuries ago in Palestine. Jesus possessed no medical skill and knew naught of therapeutics, yet he healed all their sick and could ask with supreme assurance, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" Those who have turned to Christian Science, often after medical skill of all kinds has been exhausted, quickly learn the truth of Mrs. Eddy's statement (Science and Health, p. 167), "Only through radical reliance on Truth can scientific healing power be realized."



Digitized by Google

In this "radical reliance" the Christian Scientist recognizes the necessity of steadfast endeavor to let that Mind be in him "which was also in Christ Jesus," to follow more closely in the footsteps of him who declared himself the way, and bade all men take up the cross and follow him. It is because of the immense practicability of Christian Science to every condition of human need that those who through its teachings have been delivered from bondage, physical, mental, or moral, desire to share its blessings with the whole world. To them the words of Jesus, ringing down the ages, have lost none of the vital import which they held for mankind when he uttered them: "He that believeth on me, the works that I do shall he do also," and, "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover."

To the Christian Scientist these words mean something more than a beautiful promise. He has found them infinitely and immediately available in his own experience, and in so doing has actually proved true the words of the Founder of Christianity, "Lo, I am with you alway, even unto the end of the world."

✧

[W. Stuart Booth in *Denver* (Col.) *Statesman*]

An otherwise commendable article in a recent issue of the *Statesman* erred greatly in its assertion that "Christian Scientists have a theory that if you are real sick and believe that you are real well, real well you are and not sick."

In "Science and Health with Key to the Scriptures," Mrs. Eddy writes on page 83, "Nothing is more antagonistic to Christian Science than a blind belief without understanding, for such a belief hides Truth and builds on error." A belief that one is real well when one is real sick is certainly "a blind belief," and one trusting therein is bound to fall into the ditch of disappointment and despair, from which he can be lifted only by the spiritual understanding afforded by Christian Science.

When Christ Jesus said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free," he plainly pointed us, not to mere belief, but to that scientific understanding which enabled him to heal and to save from every enslaving condition. When the Master declared that one whom he healed had been bound by Satan, defined by him as "a liar" and the father of lies, he therein showed the illegitimate and false source and nature of disease; hence his scientific advice that freedom is to be realized through knowing the truth about God and His creation.

Many people in all walks of life acknowledge with joy that Christian Science has advanced them beyond the shifting sands of belief on to the solid foundation of spiritual understanding, and has enabled them to prove their position by the overcoming of sin and the healing of sickness as was promised by Jesus.

✧

[Robert S. Ross in *Binghamton* (N. Y.) *Press*]

The *Press* reported a former rabbi's address at a local Bible Conference in which he told of his conversion to Christianity and referred to his experience in Christian Science, the teachings of which, he tells us, he renounced and then "began to preach the gospel of Jesus Christ."

Assuming that the critic's version of his experience in Christian Science was based on fact, it is evident that either he failed to grasp the real import of Mrs. Eddy's teaching as set forth in Science and Health, or, realizing the radical reforms scientific Christianity requires of human thinking, he turned back like many of Jesus' followers, as recorded in the Bible. Certain it is that there is only one way effectively to "preach the gospel of Jesus Christ," and that is to put it into practice in the way that Jesus put it into practice. It was not by what they said that Jesus declared his true followers would be known, but by their works.

That Christian Science and Christ's Christianity are one and the same is evident, because Christian Science is the only system of religion based upon Jesus' teaching that demands of its followers the same proofs of discipleship that Jesus demanded of his.

✧

[George R. Lowe in *Stratford* (Ontario, Canada) *Herald*]

A revivalist is reported to have avowed his belief that Christian Science is of the devil. The New Testament records that Christ Jesus came to destroy the works of the devil and that he destroyed sin, sickness, and death. The mission of Christian Science is a revival of the works of Christ Jesus, and it affords proof of its Christian ministry by the healing of the sick as well as the sinful. How can this possibly be the work of the devil, since evil is not cast out by Beelzebub, the accuser of the Christ? Jesus also declared of "the devil" that "he is a liar," and "there is no truth in him." We should all seek to live the truth and to tell the truth, and thus avoid likeness to personified evil or devil.

✧

[From *The Day*, New London, Conn.]

A great many persons have had the erroneous idea that Christian Scientists' charity is of such a highly ethereal and ultraspiritual sort that in most exemplifications it might run the danger of starving the needy while treatment was resorted to in expectation of magically derived supply. To these the efficient, wholly common-sensed and splendidly directed Halifax relief work of the Christian Scientists should furnish a final object lesson that must correct an unquestionably false belief.

✧

[Peter V. Ross in *The Searchlight*, Redding, Cal.]

My attention has been called to a statement appearing in *The Searchlight* and purporting to come from the office of the state superintendent of public instruction, to the effect that Christian Scientists are opposing the physical examination of children in the public schools as a preliminary to physical training.

While I am not advised as to what Christian Scientists may actually be doing in different parts of the state in the way of opposition to this movement, still I am sure that not only they, but many other citizens, do not view with complacency the physical examination of children by school or health authorities, not merely to ascertain their fitness for physical culture, but to detect the presence of germs and secure evidence on which to base a charge of germ carrying.

The person of an individual, whether child or adult, is peculiarly sacred, and no one, under ordinary circumstances, has the right physically to examine him without first obtaining permission to do so. In the case of children the permission must of course be had from parents or guardians. This right of the individual to immunity from physical interference, so long as he deports himself with due regard to the rights of others, is one of the highest rights known to the law, and physicians, health officers, nurses, school officers, and teachers are as much bound to respect it as the layman. Their professional or official position invests them with no authority to take liberties with the persons of school children or anyone else. They have no more right to go down their throats in search of germs and to take cultures than has the janitor of the building.



Digitized by Google

# Christian Science Sentinel

Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., March 2, 1918


# Editorial

## Truth Versus Human Opinion

WHENEVER a man in any age comes into agreement with Truth the result is peace of mind. The finding of Truth is the discovery of harmony, because it is the escape into reality out of the discordant conditions of human beliefs. Mrs. Eddy says (Science and Health, p. 276): "Material beliefs and spiritual understanding never mingle. The latter destroys the former. Discord is the *nothingness* named error. Harmony is the *somethingness* named Truth."

If men lack harmony, then it is because they are not governed by Principle, not acquainted with Truth, but pulled and thrust about in darkness by human opinions and confused by the clamor of doctrines and dogmas. Human opinions have the character of the *ignis fatuus,* or fool's fire, that dances over the marsh promising guidance to the wayfarer, which following he finds himself lost in the mire. There is no definite oneness to rest in, but always the flitting about of many beliefs and theories calling, arguing, contending. An ancient proverb says sententiously, So many men, just as many opinions; and these opinions being unrelated to reality, not only change with different persons, but with the same person go through kaleidoscopic alteration.

Let there appear some human need for a definite good, and immediately a difference of opinion will arise as to the means for promoting that good end, and the energy which should go into the work will be wasted in contention. It is exactly as if each human being deified his own opinion and considered it as having a religious sacredness. Is not this the very acme of idolatry, in that it is multiplied denial of truth, righteousness, and love? Our textbook, "Science and Health with Key to the Scriptures," makes short work of this human chaos masquerading as the world. We read (p. 399): "Scientifically speaking, there is no mortal mind out of which to make material beliefs, springing from illusion. This misnamed mind is not an entity. It is only a false sense of matter, since matter is not sensible. The one Mind, God, contains no mortal opinions. All that is real is included in this immortal Mind."

God's call to those who are opinionated requires obedience to the First Commandment, and it must be clear that the call is both to the evil and to the good. The evil man is manifestly trying to control his weaker neighbor and planning to enslave him so as to utilize his energies and possessions. His god is self-will and self-love. But the good man is also seeking to control his neighbor. He plans to reform his neighbor and mold him anew in conformity with human opinion which is considered good, and thus he keeps himself in a state of self-justification. As a matter of fact, Truth comes to make tyrants obey and to reform reformers. How clearly the Discoverer of Christian Science brought this out (Miscellany, p. 288): "The great Galilean Prophet was, is, the reformer of reformers. His piety partook not of the travesties of human opinions, pagan mysticisms, tribal religion, Greek philosophy, creed, dogma, or *materia medica.* The divine Mind was his only instrumentality in religion or medicine. . . . Jesus cast out evil, disease, death, showing that all suffering is commensurate with sin; therefore, he cast out devils and healed the sick."

How simple the problem becomes for the whole world and for every man and woman! Human opinions have driven the well-intentioned man with a whip, and the malign-minded man with scorpions into fierce contest and bitter struggle, every man's hand against his neighbor, and every individual contestant justifying himself. The divine Logos says, "Learn of me." It comes, it is here in the world, as light for every man's enlightenment—yes, for the enlightenment and salvation of the human devil as well as for the supersanctified, for the hoary-headed sinner as well as for the innocent child. Why? Because it is light; because it is that which proceeds and comes forth from God,—the Son of the Father revealing the Father as our Father. One Mind, one good, means one salvation, one heaven, one hope, and one character for man, namely the attributes of the little child obedient to good. It will mean animalism abolished, so that men proud of being cruel as the fanged wolf shall become harmless as the lamb, and those raging in pride and authority like the lion shall become useful like the ox. It will mean serpent-like malignity unknown, and true wisdom actuating men. Human opinions planning in God's mountain to hurt and destroy shall be blown away like mists before the morning sun, and one Mind will give universal enlightenment to all the members of the family of God.

WILLIAM P. MCKENZIE.

## Slackness Analyzed

GOD'S children are minutemen, armed with righteous armor, using no excuses to disobey God. Each child of God may have different duties and different ways of following the voice within, but mental alertness, keenness of vision, clearness of hearing, are all there to respond to the call. There can be no inertia of thought for the one who is in tune with the voice of the high calling. Though the spiritual call comes from the mountain top it resounds through the valley, and those who are making the upward ascent catch the tone and carry it in their heart, singing of God's glory.

Mental slackness comes from disobedience to God. Strikes of the human will, without one iota of spiritual force, are the very essence of hate. There are many mental forms of slackness that stand ready to strike like so many sleeping serpents ready to coil and sting when stirred. Let there be a mental clean-up at this hour of the world's need for metaphysicians, so that the world may be saved from going down into the thralldom of greedy disaster. The power to save the world can only come from God, and man understanding this will be given the right ideas, the strength and endurance to carry on God's work. Wiping out mental slackness will destroy evil strikes and help man to obey God and enjoy the light of heaven.

When the tide reaches a stage of sluggishness between the ebb and flow, slack water is said to have set in. When a sailing vessel is slow in coming about into the wind, it is said to be slack in stays. When a human being lacks promptness in responding to the country's call, he is to-day called a slacker. The condition of mind which is slackness is limp and listless, it slows down when briskness is required, it shirks activity, it is negligent when care and promptness should be exercised, feeble when strength is essential. Slackness retards and is remiss. It makes for poor work and procrastination.



Digitized by Google

Metaphysically considered, slackness is the wayward brother of neutrality. When the unrepentant neutral is forced to awake from the dream of death, he resorts to slackness to retard if possible the plain issue between Principle and evil. Only genuine repentance can make him willing to abandon the old and joyfully put his hand to the plow which tears up the hard ground of human obduracy. But if the unrepentant slacker is forced further into activity, while he remains unconvinced, then a strange rebellion is apt to seize him. He is tempted to become a mental striker, and to lapse into an ugly, balking mood which invites physical retaliation.

Christian Science knows no limitation in its healing work. It cures slackness and forestalls the strike habit, as surely as it heals sickness and sin, by an understanding of God as the divine, irresistible Mind, the lawful controller of men and nations. The notion of minds many and of lazy mortality as able to retard God's government or nullify His decrees could only be entertained by one who believed in the power of mental manipulation to offset the law of God. Mrs. Eddy has clearly set forth the cure for slackness and striking when she states incontrovertibly on page 283 of Science and Health, "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action." Whence this "inertia"? Humanity is naturally averse to change. When the selfish peace-at-any-price theory lulled a great nation to sleep with the dictum that the world war was European, it touched a common human failing. "Am I my brother's keeper?" asked the sluggard, and straightway became a slacker. But when the world war refused to remain localized and the call came for immediate action, another human failing was uncovered,—the obstructionist made his appearance.

An unscrupulous enemy psychology does not seek to invent human failings but to use them as it finds them. What shall be the spiritual barrier against the mental suggester? God, who is Mind, frustrates and forestalls the wicked purpose, the dark plot, the sudden world-wide rumor of evil wish which is father to the thought, the induced confusion of a Babel of tongues and plans, the destructive criticism, the suppression of inspiration, and the side-tracking of the timely warning. The exercise of gentle, loving compassion, reflecting God as Mother, complements the Scriptural teaching of God as Father and thus brings complete salvation. The war activities, which are resented by the slacker, have uncovered the need for unity of thought in all walks of life, for real unity destroys the false. Mental laziness has been laid bare and the need of the hour has forced an adjustment, a wholesome wakefulness to the work of saving humanity. The life, health, and morale of the army of the Lord is largely dependent upon the mental support of the righteous thinkers. Mental slackness and mental striking operate as mental obstruction, whether in church, state, or shipyard. Spiritual responsibility cannot be shifted from one human to another, salvation is not vicarious. We read on page 187 of Science and Health: "There is no involuntary action. The divine Mind includes all action and volition, and man in Science is governed by this Mind."

A little moth may destroy a coat. A little mental strike against God's spiritual government may eat up one's garment of righteousness. Away with sluggishness, shirking, resentment, and hate! Let the full tide of divine power flow into human hearts and flow out again into the channels of a right thinking world! Let the majestic ship sail on with Principle at the helm supported by the waters of healing. God calls; let all obey with gratitude and grace!

WILLIAM D. MCCRACKAN.

## Clouds Dispelled

IN recent times religious people have to a large extent turned away from the literal interpretation of the Scriptures, especially where prophecy is concerned. Here be it said, however, that while Christian Scientists endeavor to gain a meaning above the literal, if by this is meant the material, they endeavor to lose sight of nothing which is of importance in reaching that overcoming which the Bible insists upon, and which Christian Science shows to be possible. At the present time, when there can be no question whatever respecting the identification of world conditions with those foretold by Christ Jesus and given in the twenty-fourth chapter of Matthew's gospel, we are almost tempted to accept the statements found therein in the most literal way, whereas there is every reason why we should lift thought above all mortal discords, and grasp the spiritual reality which is inseparable from all of our Master's teachings and demonstrations.

It is deeply interesting as well as helpful to note what the great Teacher has to say about the passing of error and the appearing to human consciousness of God's kingdom on earth, and so we read of "the Son of man coming in the clouds of heaven with power and great glory." This passage corresponds to several others, both in the Old Testament and in the New, and we find the idea repeated in the first chapter of Revelation, where we read, "Behold, he cometh with clouds; and every eye shall see him." On page 547 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained." At one time it was believed by many sincere Christians that Jesus would return to earth, and would be seen coming through the clouds in the midst of the greatest of human struggles. Christian Science, however, reveals the fact that Christ as God's idea has never been absent from the earth, for he himself said to his disciples at the close of his earthly ministry, "All power is given unto me in heaven and in earth . . . and, lo, I am with you alway, even unto the end of the world."

To the Christian Scientist, as an individual, the coming of the Christ has usually been when the clouds of mortal sense hung very heavy and seemed to shut out the light of Truth and Love, but through the demonstration of divine Science the ever presence of God and His Christ and the divine all-power dispelled these clouds and brought healing, even as in the earthly ministry of Christ Jesus; nor would the one who was healed deny that this coming was "with power and great glory."

When thought rises from personal and individual experience to the great world problems of the present hour, and when we look with no uncertain hope for the coming of the Christ, as foretold by our Master, we can see many of the signs which he gave. In the sixteenth chapter of Mark we find a direct command to his followers to preach the gospel "to every creature" in all the world. This is followed by the statement, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." We are then told that the Master departed from his followers, rose above the plane of mortal belief, and yet we read that when they gave out the truth which he taught he was "working with them, and confirming the word with signs following."

The student of Christian Science will readily admit that



Digitized by Google

the uncovering of error makes it appear more terrible, perhaps, than ever before, and yet much less so to the one who has made eternal Truth his refuge, for all the time there is the assurance, which gains weight with each day's experience, that though heaven and earth pass away, the words of Christ Jesus will never pass away. Commenting upon this promise Mrs. Eddy says (Miscellaneous Writings, p. 99): "The winds of time sweep clean the centuries, but they can never bear into oblivion his words. They still live, and to-morrow speak louder than to-day. . . . The grandeur of the word, the power of Truth, is again casting out evils and healing the sick; and it is whispered, 'This is Science.'" Shall we for a moment lose heart because the war clouds seem very dark? We are told that the Christ-idea will come "in the clouds of heaven;" and whatever the arguments of mortal mind, however fierce its aggressiveness, these are as nothing before the power and glory which accompany the coming to human consciousness of the divine presence.

In Paul's first epistle to the Thessalonians we find this same thought expressed; and although it has usually been interpreted in a somewhat material way, its truer sense is purely spiritual. The apostle's words banish error and replace it with the immortal hope. They tell of the joyful state of those who believed they had died; also of those who had not passed through such an experience, and yet it meant for both a rising above earth and earthliness, a rising above the clouds of mortal sense; and Christian Science makes it clear that the work of each day and hour should mean this and no less. Well may we ponder ofttimes the apostle's closing words, "And so shall we ever be with the Lord;" doing at all times the will of wisdom, and rejoicing evermore therein.

ANNIE M. KNOTT.

## Notice

**In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names and present complete mail address of all officers and men in the military, naval, or aero service of the United States and of its allies, who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to**

Christian Science War Relief Committee,
236 Huntington Avenue, Boston, U.S.A.

✧ ✧ ✧

# Among the Churches

## Current Notes

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

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a. m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

BERKELEY, CAL.—During the four months of the fall semester of 1917, the Christian Science Society of the University of California distributed at testimony meetings and through the mail to students and faculty members, 103 *Sentinels*, 434 *Journals*, 9 *Herolds*, 1422 *Monitors*, and 45 newspapers containing lectures on Christian Science. Subscriptions to the *Monitor* were supplied to the Military School of Aeronautics, the Faculty Club, and the current events class of the University Extension Division. The authorized literature in the University Library was completed by the addition of the Hymnal, "The Mother Church," by Joseph D. Armstrong, and the current pamphlets, each of the latter being separately bound and catalogued.

The University Library has a complete file of *The Christian Science Monitor*. The binding of this valuable file is making the *Monitor* available for reference work. Realizing that this paper will be a priceless historical record, this organization is also collecting copies for a file of its own.

BOTHELL, WASH.—Literature was distributed during the year ending December 31, 1917, as follows: 206 *Sentinels*, 14 *Journals*, 560 *Monitors*, 40 lectures, 3 pamphlets. It was donated by individual members of the society, and practically all of it was distributed through the mails.

HEREFORD, TEXAS.—The distribution of Christian Science literature for the year 1917 totaled as follows: 167 *Sentinels*, 29 *Journals*, 11 *Herolds*, 1864 *Monitors*, 3 copies of "Science and Health with Key to the Scriptures," 112 lectures, 13 pamphlets, 7 *Quarterlies*, in all 2206 pieces. Several copies of the works of our Leader were loaned through the Free Lending Library.

BROOKLYN, N. Y.—The opening services [Jan. 13] of Third Church of Christ, Scientist, East Twenty-first Street, near Church Avenue, Flatbush, were very simple. Morning, afternoon, and evening services were held in the Sunday school auditorium, the temporary meeting place of the congregation until the church proper is constructed.—*Brooklyn Eagle.*

## Admission to Membership in The Mother Church

The next admission of candidates will be May 31, 1918. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 8, 1918.

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

Those who have made application for membership prior to November 2, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, *Clerk*,
236 Huntington Avenue, Back Bay, Boston, Mass.

✧ ✧ ✧

# The Lectures

CONCORD, N. H. (First Church).—John Randall Dunn, lecturer; introduced by Major Charles E. Staniels, who said in part:—

Those of us who have lived in Concord for a generation or so recognize the fallacy of the proverb that "a prophet is not without honor, save in his own country." The influence of Mrs. Eddy's teachings is actively manifest in her own state, from which it has extended throughout the civilized world. Her public spirit is also a matter of record in the archives of the city of Concord. This beautiful temple, a



Digitized by Google

characteristic gift to her devoted followers, is indicative of her desire not only to meet the requirements of a growing religious constituency but to anticipate the increasing demands of posterity.

I have listened to words of wisdom from this platform without dissent. I have heard testimonies from the faithful, many of which were of a remarkable character, which would indicate that Mrs. Eddy's precepts have revealed a balm of Gilead which is a restful consolation to the physical, mental, and spiritual needs of her followers.—*Concord Monitor.*

NEEDHAM, MASS. (First Church).—William W. Porter, lecturer; introduced by William R. Beetle, who said in part:—

If men knew how to do the will of God, if they understood, all men would be brethren, and as such would have unity of purpose. Now understanding is of Mind and is spiritual, and Christian Science teaches spiritual understanding. It is a vast subject, ideal in its teaching, yet intensely practical; and approached in a spirit of fairness, without prejudice, with a sincere desire to be shown the way and a willingness to learn, it is readily assimilated, and will prove itself to be inspiring, purifying, healing, strengthening, comforting. Moreover, the student will have aroused in his consciousness that right desire to be a real brother to his fellow men. The adherents of Christian Science, numbered by tens of thousands throughout the world, feel certain that even now there is coming an awakening to spiritual understanding such as no past history records, the dominating note of which is human brotherhood.—*The Needham Chronicle.*

LA GRANGE, ILL. (First Church).—Willis F. Gross, lecturer; introduced by John Fetzer, who said in part:—

As seldom before, men are crying to-day that they might know God—a God at hand and not a God afar off; a God that guides and guards; a God that comforts and strengthens; a God that heals and saves; a God that we may know here and have with us in life's smallest detail; the true God, to whom Jesus bade us bring our burdens and through whom he promised us rest; the God whom "to know aright is Life eternal" (Science and Health, Pref., p. vii). Now Christian Science brings to you an understanding of this God, the God revealed aforetime by Jesus the Christ and made known today through our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which reveals the spirit of Jesus' words and works, and unfolds to human consciousness Him of whom Christ Jesus spoke as "my Father" and "your Father."

NEW YORK, N. Y. (Second Church).—John Sidney Braithwaite, lecturer; introduced by Mrs. Ella Trent Taliaferro, who said in part:—

The world is starving to-day, not for material food, but for love; love such as Jesus manifested when he fed the multitudes and preached the gospel to the poor; love, the nature of which he so clearly and definitely taught his disciples that they were enabled to do the works which he did. Jesus promised that he would not leave the world comfortless, but that the full revelation of Truth should come and forever destroy the plagues of materiality. This promise is being fulfilled to-day in Christian Science, which is radiating throughout the world the healing power of Love.

KANSAS CITY, MO. (Second Church).—Dr. Francis J. Fluno, lecturer; introduced by Andrew G. Bodwell, Jr., who said in part:—

Christian Science comes to you offering no new God and no new Bible; rather does it take the same old Bible which you and I have always loved, and shed such a glorious light upon it as enables us to gain that true understanding which our Master promised would make free—free from sin, sorrow, pain.

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ARKANSAS—Monticello: Church Edifice, North Main Street, 8 p.m., March 11.

CALIFORNIA—Fresno: Fresno Auditorium, Kern and L Street, 8:15 p.m., March 5.
Napa: Native Sons' Hall, 8 p.m., March 7.
Richmond: Lincoln School Auditorium, 8 p.m., March 8.
San Francisco (Third Church): Dreamland Rink, Steiner Street, near Sutter, 3 p.m., March 10.
San Jose: Victory Theater, 8 p.m., March 11.

COLORADO—Walsenburg: Star Theater, 8 p.m., March 12.

CONNECTICUT—Meriden: Church Edifice, Liberty and Norwood Streets, 3 p.m., March 3.

DELAWARE—Wilmington: Church Edifice, Park Place and Van Buren Street, 8 p.m., March 9.

ENGLAND—London (First Church): Church Edifice, Sloane Terrace, S.W., 3 p.m., March 30.
London (Seventh Church): Victoria Hall, Ealing, W., 3 p.m., March 10.

FLORIDA—St. Augustine: Alcazar Casino, 8 p.m., March 5.

ILLINOIS—Chicago (Fourteenth Church): Constellation Masonic Temple, 3900 North Robey Street, 8 p.m., March 7 and 8.
Chicago (Fifteenth Church): Masonic Temple of Austin, Central Avenue and Fulton Street, 2:30 and 4:30 p.m., March 10.
La Grange: Church Edifice, Catherine Avenue and Cossitt Boulevard, 8:15 p.m., March 5.

KANSAS—Great Bend: Library Hall, 8 p.m., March 11.
McPherson: Tourney Theater, 3 p.m., March 10.

LOUISIANA—Monroe: City School Auditorium, 8 p.m., March 8.
Shreveport: Municipal Building Auditorium, 8 p.m., March 7.

MASSACHUSETTS—New Bedford: Church Edifice, County and Mill Streets, 8 p.m., March 12.
Northampton (Organization, Smith College): Carnegie Hall, Gothic Street, 8 p.m., March 11.

MICHIGAN—Detroit (Third Church): Arcadia, Woodward and Stimson Place, 4 p.m., March 10.

MISSISSIPPI—Biloxi: Dukates Theater, 7:30 p.m., March 2.

MONTANA—Butte: Broadway Theater, 8 p.m., March 7.
Great Falls: Masonic Temple, 8 p.m., March 8.

NEW JERSEY—Orange: Church Edifice, Cleveland Street, 8:15 p.m., March 7.
Ridgewood: Play House, 3:30 p.m., March 10.

NEW YORK—Jamestown: Eagle Temple, 7:45 p.m., March 12.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., March 15.
New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., March 14.

NORTH DAKOTA—Fargo: Orpheum Theater, 8 p.m., March 12.

OHIO—Cincinnati (First Church joining with Norwood, Ohio, and Newport, Kentucky): Music Hall, 3 p.m., March 10.
Cleveland (Third Church): Church Edifice, West Twenty-fifth Street and Mapledale Avenue, 8 p.m., March 5 and 7.
Cleveland (Fifth Church): Church Edifice, West Fifty-eighth Street and Franklin Avenue, 8 p.m., March 8 and 9.
Dayton (First Church): Memorial Hall, First and St. Clair Streets, 8 p.m., March 12.
Lakewood: Church Edifice, Detroit Avenue, opposite Arthur Avenue, 8 p.m., March 11.
Marietta: City Auditorium, 2:15 p.m., March 10.
Washington Court House: High School Auditorium, 8 p.m., March 11.

PANAMA—Cristobal, Canal Zone: Masonic Temple Hall, 8 p.m., March 7.

SOUTH DAKOTA—Aberdeen: Church Edifice, 307 Sixth Avenue, S.E., 8 p.m., March 11.

TEXAS—Amarillo: Mission Theater, 8 p.m., March 10.
Marshall: City Hall Auditorium, 8 p.m., March 5.



Digitized by Google

# Testimonies of Healing

My family and I have received great blessings through Christian Science, and for the benefit of those in bondage who are seeking for the truth, I give this testimony of some of the many healings experienced. In the year 1911 I became sick. The doctors did all they could for me, but instead of improving I became worse. Upon their advice I was taken to the hospital and given a thorough examination by three physicians. The verdict was that medicine would do me no good, but an operation might, although it was very doubtful whether I would ever be well again. They would not tell me the name of the disease, and I declined to be operated on, so was taken home on December 24, 1911. I had no use of my body from the hips down, and to all appearances my legs were slowly shriveling up; there was no strength in my back, but the pain there was intense. I could not get about even with crutches, and had to be carried like a baby. In the early part of 1912, upon the advice of friends, my wife took me to another doctor, who with another specialist made a thorough examination, and I was given hope of recovery. Under this doctor's treatment, which included electric treatments and the administering of strychnine, I improved to the extent that I could get about without the use of a cane, but this condition did not last long, and I got worse than ever.

During the entire period of the illness, friends persisted in sending me Christian Science literature, but I would not read it. When the doctor under whose treatment I was last, informed my wife that he could do nothing for me except give me something to relieve the pain in the back, my wife did not inform me of this verdict, but she begged me to give Christian Science a trial. I therefore began to read the *Sentinel* and the *Journal*, particularly the testimonies. Then a friend loaned me his copy of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I eagerly read, but without understanding much of it. About the middle of December, 1914, my wife took me to a practitioner, who lovingly began treatment. As I was unable to walk, even with crutches, the kind lady came to the buggy and talked to me. My wife took me to her twice a week and absent treatments were also given. The healing was slow, and one day the practitioner asked if I had complied with her request not to take any medicine. I told her that my wife had destroyed all the medicine except the strychnine. As I had taken that three times a day for over three years, I was under the impression it would be injurious to discontinue at once, but the practitioner informed me that if I wanted to get well I must put my entire trust in God and destroy this drug. This was done, and my condition improved immediately. At first I walked with two crutches, then the practitioner asked if I could not put them away, as God was my strength. I put one crutch away, then used two canes, then one, and finally none at all.

I received the first Christian Science treatment in December, 1914, and went back to work in June, 1915. My healing was slow, but that made me study harder, and I am now a better man, not only physically but morally, as I no longer drink intoxicating liquors of any kind. This habit has been permanently overcome, as well as a quick temper.

One day I met the doctor under whose treatment I was last, and he stated that he was very much surprised to see me in perfect health. He wanted to know what had brought about the change, and I informed him that I had been healed through Christian Science. He said he was very glad to see me well again, and that I should always be grateful, for now that I was a well man he could tell me the name of the disease, which was locomotor ataxia.

As a family we have experienced many healings, and words are inadequate to express my gratitude for what Christian Science has done for us. I am thankful to God, not only for the healing, but also for the spiritual uplift and for a better understanding of God and His love for man. I thank God also that He gave to this world Mrs. Eddy, who so lovingly and patiently labored in His vineyard, and has given us "Science and Health with Key to the Scriptures" which unlocks the Bible, and now is read daily in our home in the study of the Lesson-Sermon. I am thankful to our Father-Mother God for the Christian Science literature, for the Sunday school, and the church services, and I pray daily for that Mind to be in me "which was also in Christ Jesus."

H. F. G. MUELLER, Houston, Texas.

✧

I am very grateful for the great help that Christian Science has been to me on the battlefield. I have been many times comforted when in danger, and have experienced the peace that passeth understanding. Often when the shells were bursting around and the majority of men were fearful, I have felt calm and confident and safe in divine protection. During many of the long route marches, I have been strengthened and encouraged by the knowledge that man is spiritual and not material, and cannot therefore suffer from fatigue or any depressing material condition. On one occasion when we started out, we had not gone very far when a sense of fatigue and weariness came over me, and I felt that I should have to drop out, but I immediately set to work to know the truth as taught in Christian Science and almost at once I was strengthened. I was able to keep up to the end of the journey and arrived feeling fresh and well. Anyone who knows what a long route march means to the infantry, will understand what a boon and blessing Christian Science has been to me.

I have been able to use my knowledge of Christian Science in producing harmonious conditions when out resting in billets. During the very severe winter in the early part of 1917, I was guided through this knowledge to quite cozy quarters. I was, according to the doctors, very seriously wounded in the head, and constant inquiry was made if I experienced any pain or inconvenience from this wound. Although I was wounded in a number of other places, including two deep flesh wounds, no mention was made of these. My curiosity was aroused by the fact that I did not experience any pain or inconvenience from the head, so wrote home to the practitioner who had been giving me a helping thought, to ask if he had helped me at that time. I received a reply in which he said that one day he received a strong impulse to give me extra help, as he felt that I was in need of it. This occurred at the time I was wounded and I have no doubt that it was the means of saving my life. It has been a proof to me that even a distance of sixteen thousand miles is no obstacle to the immediate operation of divine Love.

I have had to meet the opposition and hostility of young fellows who so often "mark" anyone who does not join them in their worldly pleasures. On one occasion, while on our way home on the transport, I was left out in the cold, so to speak; no one seemed to want to speak to me, and when asked to pass anything to me would do so in a far from pleasant manner. I felt hurt at this for the time, but decided that some mental work was necessary, so I set about to know



Digitized by Google

the truth and to declare it. I worked on this problem before retiring for the night, and early next morning when I went to breakfast I was greeted on all sides in a bright and pleasant manner. I hardly expected such a complete change as this, and felt deeply grateful for such a beautiful experience.

For all that Christian Science has done for me I am deeply thankful to God and grateful to our Leader, Mrs. Eddy.—PRIVATE F. O. DARCY, Sydney, Australia.

✧

I did not come to Christian Science for physical healing, but because of a deep desire to know God, and when I found and entered His kingdom through the teachings of Christian Science, the "other things" promised by Christ Jesus were added in the exact ratio that my thought was prepared to receive the blessing. For ten years prior to this time my health was greatly impaired, and in the language of Scripture I "suffered many things of many physicians," but received no permanent help. Three months of nervous prostration left me with a form of heart disease so severe as to cause frequent attacks of unconsciousness. I also suffered intensely with varicose veins, neuralgia, and a serious organic disease. For a young woman with the responsibility of a home and small children, the outlook was far from promising.

In conformity with custom I had joined a church in girlhood, but the social life was all that appealed to me. In after years, because of my husband's prominence in church work, I began to investigate the deeper significance of church membership. I wanted my Christianity to be as practical as my housekeeping; I wanted peace and harmony and justice in my human affairs, but when I asked for bread I was given a stone. I was told that God sends sickness and affliction to strengthen and form character. When as a mother I sought help and guidance for the daily training and protection of my children, I was told that the sins of the fathers are visited upon the children "unto the third and fourth generation." Disappointed, rebellious, resentful beyond words to describe, I left the church and cast my boat adrift on the sea of chance. Material remedies, will power, blind faith, likewise failed me, and for a year my beliefs were "as a pendulum swinging between nothing and something, having no fixity" (Science and Health, p. 23). My physical condition was not to be compared to the mental unrest—the fear, discouragement, and doubt which pursued me day and night. Somehow I knew that back of all this inharmony there was a reality, but I never supposed it could be found on this side of the grave.

When the last material prop had failed, I found a copy of the *Christian Science Sentinel,* and that day marked the beginning of the new birth. Except for the name, I knew nothing of this teaching, but I was not prejudiced against it. I wanted God, and it did not matter to me by what means I found Him. The physical healing spoken of in the testimonies did not appeal to me so much as the joy and peace which they expressed. I thought if those people had found a religion which met their every need, then I could find it, too. I felt that if I could find God and know Him I would be willing to carry around my sick body always; but Truth does not work in any half way. The Master's promise, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free," is operative throughout all time. That same day a visit was made to a Christian Scientist for information regarding the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. She loaned me a copy, saying it would teach me about God, who is Love, and of man's relationship to Him.

My healing was instantaneous. I never had an attack of heart trouble after that day. Elastic bandages were laid off and the swelling of the veins disappeared, a partially paralyzed arm was restored, and the attacks of neuralgia became a thing of the past. This healing took place before I had ever met a practitioner or attended a Christian Science church service. The organic disease was slower to yield. My thought needed cleansing from that which defiles and maketh a lie. My chief foe was resentment toward the orthodox church. Pride, egotism, and self-will had to give place to humility and love, and when I had grasped enough of the teachings of Christian Science to love God supremely and my neighbor as myself, I was made "every whit whole."

Eighteen months later, when one of the best oculists in this city could do nothing for my husband's impaired sight, he was healed through Christian Science. For six years ours has been a Christian Science home. Appendicitis, blood poisoning, biliousness, colds, fevers, and a supposedly incurable hereditary disease, besides many so-called children's diseases, have been overcome through our own understanding of God's word as elucidated by our textbook. We have indeed found the health, joy, and peace which is every man's birthright. While grateful for the physical healings, I am far more grateful for the spiritual understanding of the Bible, which has made that book our daily companion, and which hourly protects our home from evil of every name and nature.

I am grateful for the privilege of church membership and church work, for class instruction, and for the great privilege of being a channel through which others are finding help.—MRS. ELLA HAWSE RIGGLES, Washington, D. C.

✧

The winter of 1907 found me bedfast with a complication of diseases, among them a serious stomach trouble, which had not yielded to the earnest efforts of a number of physicians and a specialist. I had no hope of recovery and little desire to get well.

A copy of the *Christian Science Sentinel* was handed me, with the remark that I could have the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, if I cared to read it. At this time I knew nothing of Christian Science, but remembered hearing some one make the remark that its adherents did not take medicine. I did not become interested in the *Sentinel* until I began to read the testimonies, then I borrowed the textbook and began to read it. I was not able to hold the book, so had to read lying on my side, and although I did not understand much that I read, I could hardly put the book down. In three days I was able to do little things about the house, and began to leave off different medicines. I also went to the table and ate what was put before me. There was some fear as I would do these things, but something seemed to be leading me to do them, and I made the effort, with the result that I was healed at once of all the discordant conditions from which I had been suffering.

About six weeks after this I was called one morning by a member of the family who was suffering from a headache, and asked if I could prepare the breakfast. As I stepped out of bed every symptom of the old troubles came back. My first thought was that it was not true that I had been relieved and healed, and that the family would ridicule me, as they had been opposed to my studying Christian Science. I seemed to be helpless again, and what could I do? As I asked myself this question it came to me to repeat verses of Scripture, and while dressing I did this, for I had read the Bible a great deal and was familiar with a number of pas-



Digitized by Google

sages. Then every few minutes the Master's words would come to me: "Get thee behind me, Satan." The breakfast was prepared, but I could not eat. A member of the family was going away at eleven o'clock and I had to prepare a basket of provisions, so I went about this, but with a great effort, for I was suffering intensely. When the dinner was prepared the family came to the table and I sat down with them, but felt too sick to eat. There was a couch in the room and I looked toward it, thinking I would have to admit to the family that I was ill. Hitherto they had not noticed that I was suffering. Then it came to me to make one more effort, so I repeated firmly to myself the truth, and instantly was relieved of all pain, was made free. I ate my dinner and enjoyed it, feeling that I was being sustained by some unseen presence. In the afternoon I went downtown, and it seemed to me that every one I met was smiling and happy, and everything looked bright and beautiful, I was so uplifted.

These two experiences were to me foundation stones, and in the years that have passed they have been proofs which could not be refuted of what Truth does. The healing came as the result of the reading of "Science and Health with Key to the Scriptures." I am grateful to-day to be able to say that I have been lifted above the clouds of material sense, and that I enjoy in an ever increasing measure both mental and physical freedom. My concept of life has undergone a considerable change. I am happier and freer than ever before. I cannot express sufficient appreciation of Mrs. Eddy and this healing truth.

MRS. JENNIE GARRETT DEVORE, Richmond, Ky.

✧

I became interested in Christian Science a few years ago. At that time I was suffering from loss of speech. For about eight years I had been unable to talk above a strained, husky whisper, and even that was a great effort for me. Material remedies had been tried without avail and throat specialists told me I could not be helped, as part of the vocal chords were destroyed and there was a condition of partial paralysis. After a few weeks of desultory study of Christian Science I took my first treatment from a practitioner, and even though no immediate improvement in my voice was noticeable, I knew I had found the "pearl of great price." The change in my disposition was felt and remarked on by my family,—I became more affectionate and kindly. The next result was freedom from the liquor habit and all that goes with it. I had been a slave to liquor for years and occasionally resorted to a drug, as I was despondent, owing to my physical condition, and was growing worse. The desire for stimulants was gone from the first treatment. As a professional musician I find that my ability is increased and I am able to obtain more pleasant and profitable engagements.

The complete healing of my throat seemed slow, but in a little over a year my voice was normal. The slow healing, however, made it necessary for me to study faithfully, and thus I gained in understanding of this glorious truth, whereas I might have dropped it had I been quickly healed, for I had never read a whole chapter from the Bible in my life before. Now the Bible and "Science and Health with Key to the Scriptures," together with the authorized Christian Science literature, are my constant companions on the road, where we need such loving friends. No words can express my gratitude to and for that God-inspired woman, Mrs. Eddy, and to all the friends that have helped me to realize my wonderful heritage as a child of God. I will try to be faithful until I am come to the complete realization that "now are we the sons of God."

DON M. SHANKLIN, Cedar Rapids, Iowa.

I feel that it is time, and my duty as well, to acknowledge what Christian Science has done for me, for perchance my experience may help some one. I was a teacher in a western city for a number of years, and during the early eighties many of my fellow teachers told me they were experiencing help in many ways from the study of Christian Science. I had belonged to a church for years, and attended the services from a sense of duty, but could see that I was getting little good out of them and became dissatisfied; yet I was prejudiced against Christian Science. One summer vacation, however, I resolved to purchase the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, to see what there was in it to give so much strength and help to some of my associates. I read it carefully many times, but was antagonistic from start to finish and only read it for the purpose of criticism, which of course did me no good.

I laid the book away and did not open it for about ten years, during which time I married and led a busy life in which was much discord, unhappiness, and poor health. There came a time when we had complete leisure, and my husband and I concluded we would have time to read thoroughly that Christian Science book and see if there was any good in it. We both decided that it was a good thing, and as we could then understand it somewhat, we kept on, until now we have been studying for about thirteen years, and the longer we study the book the more we value the help which Mrs. Eddy has placed before humanity, by which people can work out their own salvation.

We have had many wonderful healings, and instead of discord, unhappiness, and poor health, there is now harmony, happiness, and good health. We are able to work out many demonstrations for ourselves and are constantly gaining understanding, for which we feel very thankful, and we could not be induced to go back to the old way of thinking. We have been taking up Government land, and have been living there for seven years, far away from any church society of any denomination, in a sparsely settled country, so I have had no opportunity to connect myself with any branch of the Christian Science church, but my husband and I have both been students of its textbook, and no money could buy our books if we could not secure others. Our lives, health, and home conditions are completely changed, and it is unmistakably due to this study, which has given us an entirely different viewpoint of life and a changed concept of our great Supreme Ruler, the giver of all good.

I have been free from rheumatism now going on seven years and have been healed of bowel trouble of over twenty years' standing, as well as numerous other ills. I am almost seventy years old, but teach our district school here in the foothills of the Sierra Nevada Mountains and walk to and from the schoolhouse to my home, a distance of about seven miles. I study Christian Science every morning before starting out for the duties of the day.

MRS. MARY C. MCQUISTON, Raymond, Cal.

✧

For the many blessings received through Christian Science during the past ten years I am very grateful. Liver trouble and chronic croup were overcome soon after I became interested in this teaching, through the reading of Science and Health. Our son, who was about six years old, had been subject to croup, but he has never had it since. The lessons learned from those first healings have been of great help to me all these years, for I learned to go direct to my books in every need. Very seldom have I had to ask for treatment from a practitioner. It was three years after I came into Christian Science that I made my first request for



Digitized by Google

help. At that time our son had measles, and one treatment was given him.

I am most grateful for the sense of protection gained through reading the Lesson-Sermon every day. I am trying to realize the allness of God and man's relation to divine Principle and what it is that guides, guards, and protects us at all times. I am thankful to God, the source of all good, and am trying each day to live in accordance with the beautiful teachings of our textbook, "Science and Health with Key to the Scriptures" by our beloved Leader, Mrs. Eddy. My prayer is that this testimony will help some one and thereby glorify God.—MRS. GEORGIANA HOWE, Portland, Ore.

✧

The first healing in our family, through the power of Truth as taught in Christian Science, was that of my mother some six years ago. She was healed of an abnormal growth which was causing her much pain and misery. She had been examined by a physician and two trained nurses who advised an immediate operation, and this was being considered when a friend spoke of Christian Science. Treatment was asked for and to our astonishment the growth vanished in three treatments.

As we had received such wonderful proof of the efficacy of Christian Science practice, treatment was again asked for when my small brother had measles and a year later when he had chicken pox. Both times all the manifestations of disease disappeared the fourth day, although treatment was not begun until the second day. About two years ago my mother was healed in a few days of a severe attack of rheumatism.

I have been healed of stomach disorder, worry, also to a great extent of fear, and business troubles have been overcome. I am to-day most grateful, not only for the overcoming of the errors of sense but for the fact that Christian Science is a preventive of discord. Some time ago my arm pained me so much that I could not move it without the greatest agony. The thought, however, came that I could make use of my understanding of the truth, so I tried to realize that God is the only Mind and that matter has no intelligence. Then I looked up the word action in the Concordance of "Science and Health with Key to the Scriptures" and after studying a few moments found that I was moving my arm without the least pain.

I am grateful for having taught in the Christian Science Sunday school and for the privilege of acting as usher at church services. We are all most grateful to Mrs. Eddy for the discovery of this Science of right thinking, and I am striving to have more of that Mind in me "which was also in Christ Jesus."—HANS BARTH, New York, N. Y.

✧

My attention was first called to Christian Science while I was a young girl, but not being associated with people of this faith it soon passed from my thought. Afterward for a long time all I happened to hear or read of it was of a disparaging nature and I felt no interest in the subject. About fifteen years ago, however, my attention was again called to it because a sister was healed of a so-called fatal disease through its ministrations. As I had given up two years of teaching because of her illness, I knew from personal observation what a change had been wrought in her. After her complete recovery I again resumed teaching, having accepted a position in a town a considerable distance from my home. In the meantime this sister had become a subscriber to the *Sentinel* and sent me an occasional copy. While I rather liked the reading matter I began to wonder whether it might not bring disgrace to the whole family for her to espouse such a faith, but I have learned long since that Christian Science is the greatest blessing that can come to any family.

Although I had usually enjoyed a fair degree of health, I was subject to colds and throat trouble every winter, and during the second winter after this sister's healing I felt impelled to write to her for help to overcome a severe cold, as the usual remedies had afforded no relief. The result of her response was most gratifying. I sent for a copy of "Science and Health with Key to the Scriptures," but read it very little until two years later, when, having lost my mother, I failed to find the comfort I craved in the religion to which I had adhered. I then took up the study of Christian Science more systematically. Besides experiencing relief from troublesome colds and sore throat, I have been healed of chilblains and other annoying ills. While I am naturally grateful for the physical benefits, I am even more thankful for the spiritual enlightenment gained through the study of Mrs. Eddy's writings in connection with the Bible, for the privilege of class instruction, and for all of the periodicals issued by The Christian Science Publishing Society.

MISS IDA A. WAGNER, Watertown, S. Dak.

✧

I did not take up the study of Christian Science for physical healing, but was led to do so through many beautiful proofs of the power of Truth by members of my family. Then through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of catarrh. The Bible was formerly an unknown book to me, but now is a daily companion. The more I learn of Christian Science the more I see the need of plucking the tares from the wheat. I am very thankful to God and grateful to our revered Leader for all the blessings that have come to me through the study and application of Christian Science, but most grateful for the understanding I am gaining of God and man.

MRS. GUSSIE ELSNER-MARKS, Chicago, Ill.

✧

It is with a deep sense of gratitude I give this testimony of the many blessings that have come into my life during the past ten years, since I first took up the study of Christian Science. I did not come to it for physical healing, but for relief from mental depression, as I had suffered for years from severe attacks of morbidness, bordering on melancholia, until life seemed to hold little light or joy for me. I had attended church from early childhood, had read and studied the Bible faithfully at times, but until I learned in Christian Science how to apply the truths found therein, I could find nothing tangible to apply to my daily problem.

Through the revelation of Truth as taught in "Science and Health with Key to the Scriptures" I have been able to prove many things, and I now find through study of the Bible a never failing stream of living water. Christian Science has met my every need, physical, mental, and financial, and words cannot express the happiness, joy, and peace that have come into my life through this truth. I am indeed grateful to all the loving friends who have so kindly helped me on the way from sense to Soul. My daily prayer is that I may live in obedience to God in gratitude for all the good that has come to me and mine, and help others find this way of Truth and Life. Thus only can I show my thankfulness to God and to Christ Jesus the Wayshower, also my gratitude to our revered Leader, Mrs. Eddy, the Discoverer and Founder of Christian Science, whose untiring efforts revealed this wonderful truth.

MISS MARY E. ALLEYNE, Detroit, Mich.



Digitized by Google

# From the Press

[Editorial in *The Washington* (D. C.) *Herald*]

It is a natural and human wish to share all good things with our fellows. The right sort of boy gives his comrade a bite of his apple. The unselfish motorist gives a lift to his less fortunate neighbor. The reader of a good book passes along the information that it is a good book, et cetera and et cetera.

The *Herald* is simply passing along a good thing when it tells of the excellence of *The Christian Science Monitor* as a daily newspaper. Its sane editorials, its selection of news, and the typographically clear and uniform presentation of news, features, and advertisements are such as to commend it to observing and critical readers.

Christian Science, whether you are of the faith or not, has run the gamut of derision and ridicule and indifference until it is to-day accepted as a guiding impulse in the lives of many of our best citizens. It is our belief that *The Christian Science Monitor* has done more to wear down opposition than any other agency.

To-day with two Christian Science chaplains in the army and one just appointed for the navy by Secretary Daniels we are offered a concrete example of the liberality of the opinion of the day.

[A correspondent in the *Ann Arbor* (Mich.) *Times News*]

In a recent magazine article entitled "The Child and the Public School," Dr. Lewis P. Crutcher, a practicing physician, and at the time the article was written the president of the Board of Education of Long Beach, California, said, "The function of the public school is to educate—not to medicate. . . . It is the school that is public—not the child."

[*The Congregationalist and Advance*]

Whatever happens in the world without, 1918 must be a year of victory in the deep places of the inner life. Unless we master and control appetite, ambition, passion, and all the forces that surge to and fro in our nature, the conquering by the sword of the enemies of freedom and humanity will find us inadequate to the remaking of the world.

[*The Christian Work*]

Wars are never begun or ended by force; they begin in the thoughts, wishes, purposes of men; and if they ever end that is where they end. When men stop thinking war, wishing for war, preparing for war, wars will cease.



## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## French Translation of Science and Health with Key to the Scriptures by Mary Baker Eddy

In conformity to the rules established by Mary Baker Eddy for making and publishing translations of the Christian Science textbook, "Science and Health with Key to the Scriptures," has been translated into French, and is now published with the English text opposite the French translation.

This edition is bound in cloth similar to the cover used on the English editions. Price, one to five copies, $3.50 each; six or more copies to one address, $3.25 each. It is also printed on Oxford India Bible paper, and bound in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the French translation, including the two styles of bindings.

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## From The Christian Science Board of Directors

All correspondence intended for The Christian Science Board of Directors should be addressed to the Board at 105 Falmouth Street, Back Bay, Boston, Massachusetts, and not to individuals.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# An Actor's Appreciation
## of The Christian Science Monitor

A prominent American actor in the course of a recent interview asked THE CHRISTIAN SCIENCE MONITOR representative, "How does the Monitor manage to get theater news from London, usually, before any other newspapers in the United States?"

Upon being told that a special writer provided this news from London the actor remarked that that was another example of the value of conducting a newspaper along the lines of a definite policy. Very few papers, he said, seemed to him to have any discoverable character or individual tone, but the Monitor was full of a flavor of its own, and had upon him the total impression of containing nothing but meat.

Most papers he found unsatisfactory, because upon examination they proved to be made up mostly of exciting headlines with nothing definitely set forth below them.

Theatrical managers, he continued, use the Monitor in their business. An actor comes into their office and asks, "What's new in London?" The manager replies, "Let's look in the Monitor." And there it is, if the play is of any importance, set forth in sufficient detail so that the manager will know whether or not he cares to know more about the new piece. If he does, he says, "That sounds interesting. Let's cable to find out how much they will take for the American rights."

"My wife quite depends on the Monitor," he continued. "That review the Monitor had from Montreal about Miss ———'s new play strikes me as particularly enterprising. The news of that play traveled all over the world, with a picture of Miss ——— in costume of the character before the play was seen in any of the principal theatrical centers."

---

Opportunity to send the messengers of Christian Science on their healing mission to the world has been opened through the plan of the Postmaster-General of the United States to send to soldiers and sailors at the front, or at training cantonments, at nominal postage, literature offered by individuals at post offices or to postmen in the United States. A printed notice on the front of *The Christian Science Journal*, *Christian Science Sentinel*, and *Le Héraut de Christian Science*, signed by the Postmaster-General, explains the simple plan.

Those desiring to send periodicals other than their own copies, or copies previously given for local distribution work, can doubtless make arrangements with any Christian Science reading room to mail them regularly as desired.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

**Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook**

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

**THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U. S. A.**

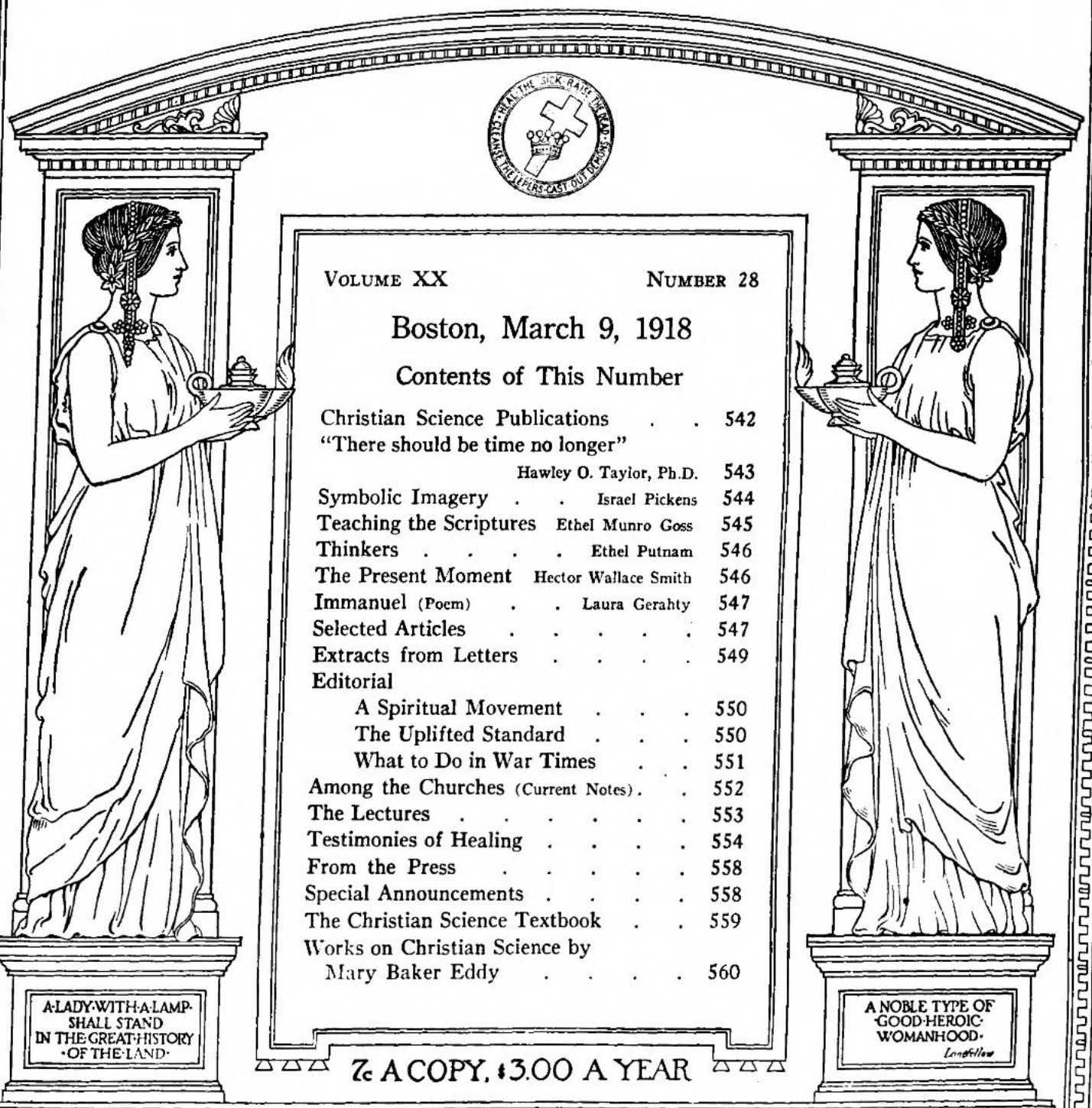
Digitized by Google

MAR 7 1918
UNIV.

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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




VOLUME XX NUMBER 28

Boston, March 9, 1918

## Contents of This Number

Christian Science Publications . . 542
"There should be time no longer" Hawley O. Taylor, Ph.D. 543
Symbolic Imagery . . Israel Pickens 544
Teaching the Scriptures Ethel Munro Goss 545
Thinkers . . . . Ethel Putnam 546
The Present Moment Hector Wallace Smith 546
Immanuel (Poem) . . Laura Gerahty 547
Selected Articles . . . . . 547
Extracts from Letters . . . . . 549
Editorial
A Spiritual Movement . . . 550
The Uplifted Standard . . . 550
What to Do in War Times . . 551
Among the Churches (Current Notes) . . 552
The Lectures . . . . . 553
Testimonies of Healing . . . . 554
From the Press . . . . . 558
Special Announcements . . . . 558
The Christian Science Textbook . . 559
Works on Christian Science by Mary Baker Eddy . . . . 560

7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish-English.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

The Christian Science Publishing Society, Boston, U.S.A.

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX MARCH 9, 1918 NUMBER 28

## "There should be time no longer"

HAWLEY O. TAYLOR, PH.D.

OTHER things may come and go but time goes on forever,—so it appears to the human mind. Material existence is wholly temporal, pertaining to time. The language of mankind is permeated with the thought of time; action and being are expressed by the present, past, or future tense; the whole of human activity—political, commercial, educational, ethical, scientific, and religious—assumes time to be one of the most important factors with which it has to deal. The concept of the lapse of time is so strongly intrenched in human experience that it is well-nigh impossible to imagine even eternity as being independent of it. Eternity is described in terms of time—"the endless years of eternity." Yet time has no more relation to eternity than matter has to Spirit. The temporal is simply a counterfeit in both cases, and neither leads to nor suggests the permanent. When the wonders of eternity and Spirit are known and experienced, the concepts of time and matter will be meaningless and gone.

At first thought it may seem that the stream of time flows on continuously and uniformly, but have we not all had experiences which seemed to pass quickly and others slowly? One person in the house will say that last month seemed an age, while another will say that it seemed only a week. The difference in the state of mind made the rate of flow of the stream of time seem different to each person. The experience regarding time in these cases, an experience which every one recognizes as being of frequent occurrence, was entirely dependent upon that which occupied the attention of the individual concerned.

Again, it is not the passage of time but only the concept of it which seems to be the controlling element in giving one the appearance of youth or age. The greatest American inventor is not much concerned about time, and consequently it has taken little notice of him. A remarkable instance is cited by Mrs. Eddy (see Science and Health, p. 245) of a lady of seventy-four who, through certain circumstances, retained the appearance of a girl of twenty. On the other hand, many instances are recorded in history of rapid maturing and aging, as in the case of a monarch of Europe whose hair turned gray in a single night. It is thus very clear that the marks of time are not dependent upon the lapse of years but rather upon the mental state.

But although time as a psychological phenomenon may seem to vary with different people, may it not be true that it is unvarying as a physical phenomenon in the material universe? In this connection it may be interesting to note that in the last few years physicists have given much attention to what is called the theory of relativity, which postulates that time, not only as an experience in the human consciousness but also as measured by all regular processes of nature, is dependent upon the velocity of bodies, such as worlds in space. Thus the flight of time in the case of a stationary world, if such could exist, would perhaps, like dreams, crowd the experiences of years into a second, while for a rapidly traveling world, the events of a second might be spread out over a century.

The never ending struggle of the physicist to eliminate incongruities in physical theories as new theories are accepted, often leads to surprising conclusions, as in this case. Reasoning along the line that all observation of motion must be relative in its nature, since there is no stationary object in the universe to which motion can be referred, has led to the theory already stated, which is now in such favor among physicists that no hypothesis in physics is accepted which does not square with it. The grind of time, which seems to be irresistible in its ceaselessness, has thus come before the attention of human beings. As measured in the material universe, it is now regarded as dependent upon the physical property of speed of bodies; its existence in the absolute is unknown to mortals, since there is no way of marking time except by some recurring event inherent in matter. The conclusion that time is merely a property of matter is thus irresistible when these considerations are viewed in the light of the inspired words proclaimed by John on the Isle of Patmos: "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever . . . that there should be time no longer."

When all the facts of sense testimony are considered, time is seen to be merely a phase of human consciousness. Human consciousness includes all human experience which, although interpreted as transpiring in an external world, is, as revealed in the light of Christian Science, simply the one illusion, mortal mind, individualized in each seeming human mind. These physical conceptions are in a state of change even to the extent that the existence of the basis of material substance, the ether, is now called into question because it is incompatible with the theory of relativity. What then constitutes laws of matter when its foundations are continually shifting? These asserted laws are merely inherited or formulated conceptions which for a time seem to correspond with our experience. As our experience changes, however, these conceptions change. Such changing conceptions can of course have no binding force as law, and hence no material phenomenon can have power to subjugate man except as he believes that it is true.

As matter, to the student of Christian Science, disappears under the searchlight of truth, so time, being a property of matter, will be found powerless as a governing factor in any real sense. True growth and unfoldment will be found independent of time, and achievement will be freed from a sense of retardation. There is thus no necessity for disease to run a course or for a period of convalescence. Time has been a heavy burden for mortals to bear, but spiritual understanding has revealed the truth which lifts it from their shoulders. The freedom thus gained gives man dominion over all sense of youth or age and loosens the chains of ignorance, discord, poverty, and imperfection. To mortals it seems to take time to work out of these things, but as the sense of time

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

constitutes no law which has binding force, mortals cast off its seeming power in proportion as they recognize themselves, not as inhabitants of a material realm, but as perfect spiritual ideas of the divine Principle of the universe.

The barrier of time which ever seems to intrude between mortals and the good which they seek and which is another phase of the illusion that man is separate from God, drops into obscurity before the eternal truth that man is inseparable from God since he is the expression of infinite good. The truth concerning all things is an eternal fact. In mathematics, the product of twenty-four and eighteen is an ever present fact, but this may not be evident to the beginner who laboriously works out the multiplication with perhaps erasures and discouragements, and after getting the result which he may imagine was due to his own efforts, he remarks about the time required to bring the fact into being, while, to the mathematician, the product was known when the figures were stated. It is only because of the seeming necessity to work out spiritual truths in physical symbols that time seems to be required; when it is seen that matter forms no part of spiritual truth and is not a necessary accompaniment nor expression of it, then the element of time in the overcoming of all manner of physical discords will vanish, and healing will be instantaneous.

The illusions which seem to fetter us, as expressed in the limitations constructed by the physical senses, are reversed in every detail when man and the universe are understood to be spiritual and good. Wonderful revelations are continually coming to light as each one discovers for himself facts of being which set thought free and make more vivid the presence and power of Spirit, Life, and Love. In the words of our Leader (Science and Health, p. 598), "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown." To this she adds, "Eternity is God's measurement of Soul-filled years."

## Symbolic Imagery

ISRAEL PICKENS

ON page 520 of Science and Health Mrs. Eddy says, "Human language can repeat only an infinitesimal part of what exists." That this is a truism is especially witnessed wherever the infinite theme of absolute Truth has been treated. This inadequacy of words to describe the things of Spirit appears constantly throughout the Scriptural writings, and is one of the reasons why similitudes and metaphorical expressions are so frequently employed to convey to the disciple a clearer comprehension of the great truth of being.

Another and important reason for this is the fact that the Bible was written in ages not far remote from the days when the only form of written expression was that of picture writing, or hieroglyphics. The book of Job, which historians claim to be the oldest of books, abounds in symbol and metaphor, as do also the writings of Moses, David, and Isaiah; while the New Testament writings, although of a much later period, are likewise garlanded with the same metaphoric beauty. Indeed, nearly all of the Bible's greatest truths are thus veiled.

More than all others, however, the teachings of the blessed Nazarene possess a metaphoric imagery unparalleled in their masterful meanings. That he used the simplest language in bringing the mightiest truths to the sin-dulled ears of mortals is one of the vivid characteristics of his recorded sayings. Thus, for example, the doctrine he taught was likened to leaven which was placed in three measures of meal, "till the whole was leavened," a clear prophecy of the certain transformation of human consciousness which this doctrine would finally accomplish. The church he compared to a grain of mustard seed,—so obscure and insignificant in its embryonic state, but ultimately growing so as to reach out and extend its Christly beneficence over the whole earth.

The kingdom of heaven, to which Jesus so frequently referred, was made plain to the understanding of his disciples in a series of significant metaphors, the purpose of each one being to unfold the wondrous sublimity of divine revelation. The penitent seeking forgiveness was glowingly portrayed in the stories of the piece of silver, the lost sheep, and the prodigal son. Those upon whom spiritual understanding had shed its life-giving halo, he likened to "a city that is set on an hill." What could have so calmed the fear of his flock as the story of the Father's watchful care of the tiny sparrow, or what could have bespoken the glad promise of the Love that is infinite more than the beauteous picture of the lilies of the field! Here were the simplest subjects used to expound the greatest things of life,—even the allness of God and of man's inseparable oneness with Him.

On account of the fact that the Bible was written at an early period, among an Eastern people, it is quite easily understood why symbols were so generally employed in teaching, even though the written language itself had attained a higher evolution. It was the form of instruction most readily understood by the student in those early days. Although Jesus' teachings thus abounded in simile and metaphor, it is clear that he recognized the ability of his disciples to see the spiritual truth beyond the symbol, for he said, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parable."

It is also significant to note that in the latter part of Jesus' career he not only perceived his disciples' advancement in spiritual understanding, but also that these truths of being needed not even to be veiled in symbolic imagery, for in the sixteenth chapter of John occurs this statement: "The time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father." That he did so is evidenced by the greater degree of spiritual understanding the disciples attained in healing the sick, raising the dead, and doing other works which he commissioned them to do.

Why then, it may be asked, did this healing work become dissociated from the Christian church after about the third century? Was it not the fact that a perversion of Christianity came when humanity's ideal reached out no farther than the symbol itself, and the signs that should "follow them that believe" were superseded by ritualism and ceremonial? Indeed it was this very thing which blinded the eyes of the early Christians, causing them to go even so far astray from Principle as to worship the personality of the human Jesus, and to forget the eternal Christ, Truth, of which the Nazarene was the greatest exponent and representative. Thus it was that for a while Christianity became to a large extent ineffectual, so far as the meeting of humanity's deepest needs was concerned.

A notable advance in the enlightenment of the ages is witnessed in the present era, when devout thinkers could be ready to receive and grasp the message contained in "Science and Health with Key to the Scriptures." The mission of



Digitized by Google

this book is to interpret the Scriptures in their spiritual and therefore true meaning, and this has been done with less resort to material symbol than is to be found in the Bible. Christian Science in no way decries the symbolism of the Bible; rather does it elucidate it in all its beauty, and unfold the richness of meaning back of these types. It also at the same time presents the spiritual import of the Biblical writings in a manner that is wholly metaphysical.

Christian Science is in no respect abstract. On the contrary, it is a comprehensible and logical statement of absolute Truth in a direct and scientific order. Its transcendentalism appears dark and abstruse only to the materialistic sense which refuses to entertain its angelic behests. But blessed is that one for whom the Science of Christianity has unlocked the treasured truths of the Scriptures. Our Leader tells us (Message for 1900, p. 5), "The spiritual sense of the Scriptures understood enables one to utilize the power of divine Love in casting out God's opposites, called evils, and in healing the sick."

## Teaching the Scriptures

ETHEL MUNRO GOSS

THE first requirement in our by-law on Sunday schools (Manual, Art. XX, Sect. 2) is: "The Sabbath School children shall be taught the Scriptures." Bearing in mind that the object of all education is to develop, not to inform; to draw out, not to pour in; and to nurture the spiritual life of the child, how are we to teach the Scriptures, and what are we to teach? Human knowledge does not heal, but divine wisdom does. In "Miscellaneous Writings" (p. 170), an extract from a sermon by Mrs. Eddy is quoted, in which she says, "The material record of the Bible . . . is no more important to our well-being than the history of Europe and America; but the spiritual application bears upon our eternal life."

One of the motives underlying all religious instruction is to inspire the child with a reverent religious attitude toward life. One of the means of nurturing reverence and wonder in the child is the inspiration gained from the lives of the Bible heroes. Carlyle says, "Worship is transcendent wonder," and who that has looked into the uplifted, wondering eyes of a child has not humbly prayed for strength and consecration to feed these lambs. In the Christian Science Sunday school all the pupils, the older as well as the younger ones, are being taught the Scriptures, beginning with the First Lessons, outlined as the Ten Commandments, the Lord's Prayer with its spiritual interpretation, which begins on page 16 of "Science and Health with Key to the Scriptures," and the Beatitudes. These prepare the way for the study of the Lesson-Sermon on the part of all the pupils as they are ready to grasp its meaning, and also to apply it daily in the working out of their problems.

In the Sunday schools of other churches the primary classes are taught largely by kindergarten methods, in which the use of crayon, pictures, and songs are employed, and while we are not competing with any such attractions, we must be alert mentally to make our presentation of truth vivid and attractive. We must know that the children love the truth and want the truth for Truth's sake. We have the advantage of knowing that we can prove our statements, that we are teaching a demonstrable religion, and we must remember that the Sunday school is an important part of the church, of which Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 583), "The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

What a different perspective we get on the Bible characters when we take them out of the realm of ecclesiasticism, wrapped in the mist of far-off years, and look at them with a fresh interest, as actual and spiritual individualities. The essential points in the Hebrew religion of the Old Testament which separated it from the rest of the world were, first, its monotheism, and, second, its constant relating of religion to ethics, of doctrine to demonstration. This is the golden thread which runs all through the Scriptures, which gives meaning to the lives of prophet and seer, and which, obscured by priestcraft for a time, finds fuller expression in the Christianity of the New Testament. It is expressed by Jesus as the fulfillment of the law in the two duties, love to God and love to man.

Methods are as varied as is individuality, but the fundamental objective underlying these methods is the same—to teach the child to respect, love, and understand the Scriptures, so that, armed with this understanding, he may meet and overcome mortal beliefs. One plan that has worked out in a very interesting way for pupils and teacher takes up the study of the Scriptures from the standpoint of law. The study of the Ten Commandments must include the study of the children of Israel and their journey to the promised land. The keynote of this history is strict obedience to law with consequent suffering from disobedience. This study includes the story of Moses and necessitates taking up in accordance with the lesson for the day the stories of Abraham, Isaac, and Joseph, those simple, strong characters who found and worshiped the one God. Daniel, David, and Elijah, who appeared after the Israelites had received the law, all illustrate the possibilities of man when obedient to divine law.

It has been urged by some great story-tellers that a child needs the broad education of the myths and stories of every nationality, and that the study of our Bible heroes alone would have a narrowing effect. But it is well for parents and teachers to remember that there never was a time in the history of education when there were as many opportunities for the child to gain a knowledge of world literature as at present in the schools and from magazines. Because these Bible heroes stand for an unswerving obedience to the one God it behooves us to deepen these impressions in the home and Sunday school, so that obedience to law may be clearly recognized as the golden thread binding all these great lives together.

With the unfolding of the Scriptures in their spiritual meaning as our aim, and with the Ten Commandments as our central subject, in our study of the Old Testament we can make our lessons continuous from Sunday to Sunday and so hold the attention of the children. With this thought of law as our basis we can link the law and the gospel, the Old and the New Testament, the teaching of Moses and the teaching of Jesus. For while the law of loving our neighbor has been specifically stated by Moses in Leviticus 19:18, it was Jesus who gave us the gospel of humanity and lovingly insisted that love of God must be expressed in love to man. Then, in the study of the Beatitudes, and of the Lord's Prayer with its spiritual interpretation, is opportunity for teaching the parables of Jesus and his demonstrations of healing. His life can be linked with the prophecies in the Old Testament which voiced the longing of the human heart for a way-shower.



Digitized by Google

constitutes no law which has binding force, mortals cast off its seeming power in proportion as they recognize themselves, not as inhabitants of a material realm, but as perfect spiritual ideas of the divine Principle of the universe.

The barrier of time which ever seems to intrude between mortals and the good which they seek and which is another phase of the illusion that man is separate from God, drops into obscurity before the eternal truth that man is inseparable from God since he is the expression of infinite good. The truth concerning all things is an eternal fact. In mathematics, the product of twenty-four and eighteen is an ever present fact, but this may not be evident to the beginner who laboriously works out the multiplication with perhaps erasures and discouragements, and after getting the result which he may imagine was due to his own efforts, he remarks about the time required to bring the fact into being, while, to the mathematician, the product was known when the figures were stated. It is only because of the seeming necessity to work out spiritual truths in physical symbols that time seems to be required; when it is seen that matter forms no part of spiritual truth and is not a necessary accompaniment nor expression of it, then the element of time in the overcoming of all manner of physical discords will vanish, and healing will be instantaneous.

The illusions which seem to fetter us, as expressed in the limitations constructed by the physical senses, are reversed in every detail when man and the universe are understood to be spiritual and good. Wonderful revelations are continually coming to light as each one discovers for himself facts of being which set thought free and make more vivid the presence and power of Spirit, Life, and Love. In the words of our Leader (Science and Health, p. 598), "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown." To this she adds, "Eternity is God's measurement of Soul-filled years."

## Symbolic Imagery

ISRAEL PICKENS

ON page 520 of Science and Health Mrs. Eddy says, "Human language can repeat only an infinitesimal part of what exists." That this is a truism is especially witnessed wherever the infinite theme of absolute Truth has been treated. This inadequacy of words to describe the things of Spirit appears constantly throughout the Scriptural writings, and is one of the reasons why similitudes and metaphorical expressions are so frequently employed to convey to the disciple a clearer comprehension of the great truth of being.

Another and important reason for this is the fact that the Bible was written in ages not far remote from the days when the only form of written expression was that of picture writing, or hieroglyphics. The book of Job, which historians claim to be the oldest of books, abounds in symbol and metaphor, as do also the writings of Moses, David, and Isaiah; while the New Testament writings, although of a much later period, are likewise garlanded with the same metaphoric beauty. Indeed, nearly all of the Bible's greatest truths are thus veiled.

More than all others, however, the teachings of the blessed Nazarene possess a metaphoric imagery unparalleled in their masterful meanings. That he used the simplest language in bringing the mightiest truths to the sin-dulled ears of mortals is one of the vivid characteristics of his recorded sayings. Thus, for example, the doctrine he taught was likened to leaven which was placed in three measures of meal, "till the whole was leavened," a clear prophecy of the certain transformation of human consciousness which this doctrine would finally accomplish. The church he compared to a grain of mustard seed,—so obscure and insignificant in its embryonic state, but ultimately growing so as to reach out and extend its Christly beneficence over the whole earth.

The kingdom of heaven, to which Jesus so frequently referred, was made plain to the understanding of his disciples in a series of significant metaphors, the purpose of each one being to unfold the wondrous sublimity of divine revelation. The penitent seeking forgiveness was glowingly portrayed in the stories of the piece of silver, the lost sheep, and the prodigal son. Those upon whom spiritual understanding had shed its life-giving halo, he likened to "a city that is set on an hill." What could have so calmed the fear of his flock as the story of the Father's watchful care of the tiny sparrow, or what could have bespoken the glad promise of the Love that is infinite more than the beauteous picture of the lilies of the field! Here were the simplest subjects used to expound the greatest things of life,—even the allness of God and of man's inseparable oneness with Him.

On account of the fact that the Bible was written at an early period, among an Eastern people, it is quite easily understood why symbols were so generally employed in teaching, even though the written language itself had attained a higher evolution. It was the form of instruction most readily understood by the student in those early days. Although Jesus' teachings thus abounded in simile and metaphor, it is clear that he recognized the ability of his disciples to see the spiritual truth beyond the symbol, for he said, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parable."

It is also significant to note that in the latter part of Jesus' career he not only perceived his disciples' advancement in spiritual understanding, but also that these truths of being needed not even to be veiled in symbolic imagery, for in the sixteenth chapter of John occurs this statement: "The time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father." That he did so is evidenced by the greater degree of spiritual understanding the disciples attained in healing the sick, raising the dead, and doing other works which he commissioned them to do.

Why then, it may be asked, did this healing work become dissociated from the Christian church after about the third century? Was it not the fact that a perversion of Christianity came when humanity's ideal reached out no farther than the symbol itself, and the signs that should "follow them that believe" were superseded by ritualism and ceremonial? Indeed it was this very thing which blinded the eyes of the early Christians, causing them to go even so far astray from Principle as to worship the personality of the human Jesus, and to forget the eternal Christ, Truth, of which the Nazarene was the greatest exponent and representative. Thus it was that for a while Christianity became to a large extent ineffectual, so far as the meeting of humanity's deepest needs was concerned.

A notable advance in the enlightenment of the ages is witnessed in the present era, when devout thinkers could be ready to receive and grasp the message contained in "Science and Health with Key to the Scriptures." The mission of



Digitized by Google

this book is to interpret the Scriptures in their spiritual and therefore true meaning, and this has been done with less resort to material symbol than is to be found in the Bible. Christian Science in no way decries the symbolism of the Bible; rather does it elucidate it in all its beauty, and unfold the richness of meaning back of these types. It also at the same time presents the spiritual import of the Biblical writings in a manner that is wholly metaphysical.

Christian Science is in no respect abstract. On the contrary, it is a comprehensible and logical statement of absolute Truth in a direct and scientific order. Its transcendentalism appears dark and abstruse only to the materialistic sense which refuses to entertain its angelic behests. But blessed is that one for whom the Science of Christianity has unlocked the treasured truths of the Scriptures. Our Leader tells us (Message for 1900, p. 5), "The spiritual sense of the Scriptures understood enables one to utilize the power of divine Love in casting out God's opposites, called evils, and in healing the sick."

## Teaching the Scriptures

ETHEL MUNRO GOSS

THE first requirement in our by-law on Sunday schools (Manual, Art. XX, Sect. 2) is: "The Sabbath School children shall be taught the Scriptures." Bearing in mind that the object of all education is to develop, not to inform; to draw out, not to pour in; and to nurture the spiritual life of the child, how are we to teach the Scriptures, and what are we to teach? Human knowledge does not heal, but divine wisdom does. In "Miscellaneous Writings" (p. 170), an extract from a sermon by Mrs. Eddy is quoted, in which she says, "The material record of the Bible . . . is no more important to our well-being than the history of Europe and America; but the spiritual application bears upon our eternal life."

One of the motives underlying all religious instruction is to inspire the child with a reverent religious attitude toward life. One of the means of nurturing reverence and wonder in the child is the inspiration gained from the lives of the Bible heroes. Carlyle says, "Worship is transcendent wonder," and who that has looked into the uplifted, wondering eyes of a child has not humbly prayed for strength and consecration to feed these lambs. In the Christian Science Sunday school all the pupils, the older as well as the younger ones, are being taught the Scriptures, beginning with the First Lessons, outlined as the Ten Commandments, the Lord's Prayer with its spiritual interpretation, which begins on page 16 of "Science and Health with Key to the Scriptures," and the Beatitudes. These prepare the way for the study of the Lesson-Sermon on the part of all the pupils as they are ready to grasp its meaning, and also to apply it daily in the working out of their problems.

In the Sunday schools of other churches the primary classes are taught largely by kindergarten methods, in which the use of crayon, pictures, and songs are employed, and while we are not competing with any such attractions, we must be alert mentally to make our presentation of truth vivid and attractive. We must know that the children love the truth and want the truth for Truth's sake. We have the advantage of knowing that we can prove our statements, that we are teaching a demonstrable religion, and we must remember that the Sunday school is an important part of the church, of which Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 583), "The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

What a different perspective we get on the Bible characters when we take them out of the realm of ecclesiasticism, wrapped in the mist of far-off years, and look at them with a fresh interest, as actual and spiritual individualities. The essential points in the Hebrew religion of the Old Testament which separated it from the rest of the world were, first, its monotheism, and, second, its constant relating of religion to ethics, of doctrine to demonstration. This is the golden thread which runs all through the Scriptures, which gives meaning to the lives of prophet and seer, and which, obscured by priestcraft for a time, finds fuller expression in the Christianity of the New Testament. It is expressed by Jesus as the fulfillment of the law in the two duties, love to God and love to man.

Methods are as varied as is individuality, but the fundamental objective underlying these methods is the same—to teach the child to respect, love, and understand the Scriptures, so that, armed with this understanding, he may meet and overcome mortal beliefs. One plan that has worked out in a very interesting way for pupils and teacher takes up the study of the Scriptures from the standpoint of law. The study of the Ten Commandments must include the study of the children of Israel and their journey to the promised land. The keynote of this history is strict obedience to law with consequent suffering from disobedience. This study includes the story of Moses and necessitates taking up in accordance with the lesson for the day the stories of Abraham, Isaac, and Joseph, those simple, strong characters who found and worshiped the one God. Daniel, David, and Elijah, who appeared after the Israelites had received the law, all illustrate the possibilities of man when obedient to divine law.

It has been urged by some great story-tellers that a child needs the broad education of the myths and stories of every nationality, and that the study of our Bible heroes alone would have a narrowing effect. But it is well for parents and teachers to remember that there never was a time in the history of education when there were as many opportunities for the child to gain a knowledge of world literature as at present in the schools and from magazines. Because these Bible heroes stand for an unswerving obedience to the one God it behooves us to deepen these impressions in the home and Sunday school, so that obedience to law may be clearly recognized as the golden thread binding all these great lives together.

With the unfolding of the Scriptures in their spiritual meaning as our aim, and with the Ten Commandments as our central subject, in our study of the Old Testament we can make our lessons continuous from Sunday to Sunday and so hold the attention of the children. With this thought of law as our basis we can link the law and the gospel, the Old and the New Testament, the teaching of Moses and the teaching of Jesus. For while the law of loving our neighbor has been specifically stated by Moses in Leviticus 19:18, it was Jesus who gave us the gospel of humanity and lovingly insisted that love of God must be expressed in love to man. Then, in the study of the Beatitudes, and of the Lord's Prayer with its spiritual interpretation, is opportunity for teaching the parables of Jesus and his demonstrations of healing. His life can be linked with the prophecies in the Old Testament which voiced the longing of the human heart for a way-shower.



Digitized by Google

The possibilities are endless in illustrating the Beatitudes, if we keep ever before us the fact that they are ascending steps in the unfolding of man's true consciousness, and contrast them with the formalism and ritualism of the Pharisee. One phase of this ritualism, expressed in the wearing of phylacteries or frontlets on the forehead, is interesting. Originally intended to remind the children of Israel of the law, the custom grew to have such a different significance that it was sternly denounced by Jesus. In the story of the good Samaritan the priest and Levite, adorned with these phylacteries, these empty symbols of law, failed in their duty to their neighbor; and the simple Samaritan with his merciful ministrations fulfilled the law.

Another ideal which is apparent in these Scripture stories is the courage with which prophet and apostle faced a material world. Our children need the inspiration of such heroism, because the children of the Christian Science Sunday school have often to stand more or less alone in their life at day school, and mortal mind often tempts them to go with the tide, not to confess their faith before all men. The heart of a child is very sensitive and the child does not like to be put apart from its fellows, so they need the story of Daniel who, three times a day, a captive in an alien land, prayed to the God of his fathers, and who was not afraid to eat pulse in preference to the luxuries of the king's table; or of David who, in spite of his brother's gibes, feared not to go forth and fight the Philistine. They need to know of Enoch, who "walked with God;" of Paul, fearless and courageous, singing in his dreary prison; and of the love and tenderness of Stephen, praying for his persecutors.

In teaching the children spiritual law through the Scriptures, we know that like Joshua of old we can cause them to inherit the land; and Truth still charges us as it did Joshua to be strong and of a good courage. The good land stretches before them fair and smiling, but they too must cross their Jordan and overcome the cities little by little. Like Caleb of old we can assure them that "we are well able to overcome it," and we can help them by knowing there is no mental inertia, no apathy, toward spiritual things. We can sow the seed only, give needful nourishment and pray; the rest is in God's hands, for the time of awakening will come to each little one.

## Thinkers

ETHEL PUTNAM

IN the Preface of "Science and Health with Key to the Scriptures" (p. vii) Mrs. Eddy has written, "The time for thinkers has come." This is a comforting statement to one who looks with some dismay at certain tendencies of the times, when apparently the world wishes to achieve even its pleasures with as little mental effort as possible. Through our Leader's wonderful teaching and practice, humanity is, however, shaking off its mental indolence, and instead of depending on one set of men to do its religious thinking, and on another to do the thinking deemed necessary to keep the body well, men and women are learning to understand God for themselves. So doing, they invariably find that in proportion as they think correctly about God they have healthy bodies and contented minds.

The breadth of Mrs. Eddy's own mental horizon makes it evident that she did not intend to limit thinking in any direction, and in proof of this we have *The Christian Science Monitor*,—"an international daily newspaper." Perhaps few of us get from the *Monitor* all that we should, but the past year has made the writer, for one, more grateful for the work it is doing for the world, and increasingly conscious of its clarion call to us all to think.

With the new privilege of the ballot and the duty to use it as wisely as possible, came the realization that the *Monitor* is an educator competent to fit women for this responsibility. One who did not understand might fancy that women would be led like sheep to the support of this candidate or that, this party or the other; but Christian Science does not encourage blind following, even when the leadership is wise and good. If one were so mistaken as to want to be led without much thought, this easy way would soon prove itself a hard one. None is exempt from the apostolic demand, "Work out your own salvation."

One who would be well informed soon discovers he may not confine his reading to the metaphysical article on the Home Forum page and depend on an occasional authoritative editorial to tell him where to stand on the great questions of the day; the *Monitor* is not laid out on these lines. The editorials are illuminating, but if read first, instead of satisfying by their comments on the subject in hand they send us back to the news pages, where we are given a very generous provision of instructive articles and reported speeches; and gradually, if not all at once, we realize that while the *Monitor* will help us to think rightly, it will not do our thinking for us. The time for thinkers has indeed come.

## The Present Moment

HECTOR WALLACE SMITH

"WHAT I say unto you I say unto all, Watch." These scientific words recorded in Mark's gospel were uttered by our Master on a memorable occasion when he spoke privately to Peter, James, John, and Andrew as he sat upon the Mount of Olives foretelling the signs which would come to pass on the destruction of the temple. He was admonishing them against sleeping—against the prevalent mesmerism of the day. In the very next chapter we read that three times he found them asleep while in the garden of Gethsemane, and asked of Peter, "Couldest not thou watch one hour?"

No one understood better the real significance of our Lord's warning than did our beloved Leader, Mrs. Eddy, who placed the Master's words respecting watchfulness at the beginning of the *Christian Science Sentinel;* and are not these words to-day of vital importance to Christian Scientists and every one else? To watch does not mean that we are to be alert at stated intervals, or occasionally as there may seem need, but at every moment to maintain the law of Truth, for Mrs. Eddy admonishes us, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake" (Science and Health, p. 442). As we nightly lay ourselves down for repose, our prayerful declaration of the truth about God and man will, in proportion as it is realized, assure us that the everlasting arms of divine Love afford protection during slumber, and thus enable us to awaken in the morning feeling refreshed and renewed in strength. The psalmist tells us, "Behold, he that keepeth Israel shall neither slumber nor sleep."

Upon reflection we come to see that all we really possess is the consciousness of the present moment in which to think and to act. It has been said that yesterday is always past and to-morrow never comes, because every day is just to-day to each one of us. How important therefore is the eternal now for which personal sense tries to substitute time. In human experience it seems to be the seconds which really



Digitized by Google

count as of momentous value to us, for the hours and even the minutes can be left to look after themselves, as it were, provided we exercise our vigilance upon that present moment which is, as has been pointed out, the only thing we seemingly are able to count upon as our very own.

It behooves us therefore to be constantly alert,—in other words, to pray without ceasing, which in Christian Science simply means that we must strive continually to keep our consciousness full of good thoughts, and thus attain to the Science of right thinking. As we honestly put into practice the endeavor to have, every moment, that Mind which was in Christ Jesus, we shall surely gain the sense of the eternal now. Since God has no consciousness of time, it is inevitable that as we progress, our material sense of seconds, minutes, hours, days, months, and years will gradually diminish until it ultimately disappears when we awake in His image and likeness, spiritual and perfect. The truth is that man is now spiritual and not material, and it is the manifestation in consciousness of the revelation of the healing word of God—the spiritual understanding of Christian Science demonstrated in our daily living—which brings about this radical change in the human mind, away from the sense of time altogether, into that new sense of eternity, the ever presence of God, Spirit, Mind, the eternal now.

In the Manual of The Mother Church our Leader has given to us two important by-laws entitled "Daily Prayer" and "Alertness to Duty" (Art. VIII, Sects. 4 and 6), and how inspiring they become when we begin to realize that we must strive to obey them every moment. As God, good, is never absent, we do not need to watch for good thoughts, but we do learn the necessity of guarding against the entrance of wrong thoughts, for we too often find that evil suggestions are ever ready to attempt to penetrate a weak spot in our armor. We know from practical experience that it is possible, by dwelling "in the secret place of the most High," to refuse any evil suggestion admittance into our consciousness, and that as we abide "under the shadow of the Almighty," any temptation to be sick or to commit sin is rendered powerless, because both sickness and sin are unreal and cannot exist in the divine presence.

Mrs. Eddy counsels us, "Stand porter at the door of thought" (Science and Health, p. 392), and as we gain the true significance of the present moment, in the working out of our own salvation, we shall come to appreciate more the scientific meaning of our Lord's saying, "Watch ye and pray, lest ye enter into temptation." As the eternal now dawns on the human consciousness we shall better understand that the demands of divine Principle are imperative, inexorable, and absolute, and that the only way to obtain freedom from error, and to reduce and destroy friction, is to possess an honest desire to try each and every moment to think and act in accordance with the unchanging law of God, good, and thus manifest more peace and harmony and health in our existence here and now.

[Written for the *Sentinel*]

## Immanuel

LAURA GERAHTY

WHEN Love attunes my thought, and hatred flies,
And Truth lays bare life's ills 'neath sunlit skies,
Then Light of light! My heart in rapture cries.
God comes to me!

When 'neath the dawn's swift-disappearing dew
I catch the violet's eye of deepening blue,
And hear dear nature's song of joy anew,
'Tis God with me!

# Selected Articles

["Correct View of Man"—*The Christian Science Monitor*, Boston, U.S.A., Jan. 11, 1918]

Notwithstanding the fact that the Scriptures declare in the first chapter, and reiterate through their pages, that man is the image and likeness of God, this view of man is the one most remote from common acceptance. Rather have men inclined to the view, proposed in the myth of the serpent, that men "shall be as gods, knowing good and evil." This false view of man hides the harmony of real being in which spiritual man can have no knowledge of what God does not know. The false estimate of man as a combination of good and evil must therefore be a survey of something outside of the infinite All; and this is an evident absurdity. So the material view of man resolves into nothing more substantial than a supposititious illusion, and from this illusion arise all the ills which afflict material man.

When a mistake is seen as a mistake, it is easy enough to understand that it can be corrected only by the opposite fact. When it is admitted that the material view of man is an entirely false one, the correct view is naturally sought in the spiritual fact, and this carries one back to the original and scientific statement that man is the image and likeness of God. As this spiritual verity dawns upon human consciousness, the false view begins to disappear and the facts concerning immortal man to appear as the only reality. "We look not at the things which are seen," Paul confidently declared, "but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." In the same way, Christian Science reverses the effort to find life and harmony in matter, leads thought away from the mortal to the immortal, and gives to a man such a view of Principle and its idea that he is enabled at once to begin the demonstration of its rule and to prove that harmony exists where once inharmony seemed to be.

The material and unreal beliefs of the human mind, and their outward manifestations of discord, disappear in just the proportion that a man adheres to the true view of the real, ideal man, made in the image of God. It is evident that if a man habitually confines his views of life to the testimony of physical perception, he cannot see the spiritual realities which are just at hand, for they are discerned only through spiritual sense. As more correct views of God and man are gained, consciousness becomes aware of spiritual harmonies never dreamed of before. "As mortals give up the delusion that there is more than one Mind, more than one God," Mrs. Eddy says (Science and Health, p. 191), "man in God's likeness will appear, and this eternal man will include in that likeness no material element."

The false belief that man knows evil naturally manifests itself evilly, in "the lust of the flesh, and the lust of the eyes, and the pride of life," in sin, disease, and death. This mortal man, which is the only man visible to material sense, is nothing more than misconception of a true spiritual idea, which exists in divine Mind, entirely separate from matter. The real, ideal man is expressed spiritually, and is the only man recognized by spiritual perception. Spiritual man reflects the divine nature and must be sought therefore in those spiritual qualities which express Principle, in mercy, justice, loving-kindness, honesty, purity, and so on. As these characteristics of spiritual man are put into practical daily operation, the facts concerning man are better perceived and appear more and more as realities. Spiritual man cannot, of course, be made more real than he is, since the spiritual has



Digitized by Google

always been the truth concerning man; but the human experience of exchanging a material for the spiritual view of man shows the unreality of material sense and thus brings to light the opposite truth. As the spirituality of man is apprehended the evil conditions that appeared in the material view of man no longer loom so large in a man's regard, nor are they as much feared or honored.

The ability to see, and therefore to demonstrate, the real, ideal man, is gained in just the proportion that the human mind is superseded by the Mind of the Christ. When Philip said, "Lord, shew us the Father, and it sufficeth us," Jesus the Christ replied, "He that hath seen me hath seen the Father." To those with eyes to see, Jesus the Christ had revealed God as divine Principle, and man as His idea. Because of his own spirituality, he had destroyed for himself the belief that man is material; because of his perfect understanding that God is the only Mind, he did not recognize a material mind as having any real existence.

Then, when a material sense of life dominating those about him claimed to present its own manifestation of disease and death, his pure spiritual vision penetrated beyond the falsity of the presentation, and saw only the real, spiritual man, reflecting God. It was because the spiritual consciousness of Jesus the Christ thus saw and understood man in the image of God, that he was able to unsee, to destroy, the beliefs of material man, and to cause those who believed they were diseased also to unsee the disease, to become convinced that it could not exist. With great exactness Mrs. Eddy describes the nature and effect of Jesus' perception where, on page 476 of Science and Health, she writes, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

They who to-day would escape from the ills of the flesh, may appeal to the Christ just as did the sinful and the sick in the first century. This appeal demands, however, the same change from the material to the spiritual view of man; a change so radical that it amounts to a complete renunciation of all that constitutes material selfhood; a change that establishes the effort to look, day by day and moment by moment, as did Jesus the Christ, at the spiritually real, until belief in the reality of the flesh and its ills yields to the divine, and consciousness, liberated, views the perfection of man in the likeness of Principle, and demonstrates Mind's healing power.

✧

[W. D. Hinchsliff in *The Norman* (Okla.) *Transcript*]

It seems proper when the world is in such turmoil as it is at this time, that we consider some of the vital forces that are at work for the uplift and betterment of mankind. One of the greatest forces, if not the greatest force for good, is the movement known as Christian Science. It is the solution of every problem confronting mankind to-day, for it is the Science of Life, and in its exposition of the various phases of experience it shows what to do and how to do it. It teaches of God and of man in God's image. It is healing the sick and reforming the sinner. It is making the world better by making mankind better, and is showing the world the utter uselessness of trying to solve life's problem from the basis of material sense, or mind in matter.

Mrs. Eddy, through whose clear, spiritual insight Christian Science was given to the world, was a New England gentlewoman of irreproachable character, and was honored and beloved by her neighbors who were in constant touch with her and knew of her noble, self-sacrificing life. Her voluminous writings breathe the purest ethics, the soundest morals, the loftiest ideals. Under her leadership Christian Science has encircled the globe, and everywhere it has been known by the good it has done. Through its practical demonstration the drunkard loses his desire for drink and the sinner his love of sin. It opens to the awakened consciousness new visions of life and its responsibilities. It awakens the dead in trespasses and sin to newness of life in Christ Jesus.

Mrs. Eddy says (Science and Health, p. 113), "The vital part, the heart and soul of Christian Science, is Love." It teaches the worship of God, whom the beloved disciple said is Love, and consequently when its followers are maligned and abused, they learn to love their enemies and to bless those that despitefully use them, thus fulfilling the Master's injunction. Christian Science will go on in its beneficent healing and saving mission until the world is regenerated through the Mind that was in Christ Jesus.

✧

[Aaron E. Brandt in *Harrisburg* (Pa.) *Telegraph*]

Now with reference to the healing accomplished in Christian Science, in support of which the strongest kind of evidence can be produced from reputable sources, and covering every known disease or disorder,—organic, functional, malignant, or otherwise, diagnosed as such by physicians,—let it be understood that in this healing process Christian Science practitioners do not diagnose or treat disease. Sin, when it is conceived, as Paul pointed out, brings forth death, and disease and sickness are only intermediate states. Sin can only be conceived mentally, and it must be so conceived before it can be manifested outwardly in its many forms. "To be carnally minded is death," said Paul. The pure in heart shall see God, Jesus said, and it is by purification that the healing is accomplished. Does our critic object to purification? Is he entertaining the deluded belief that only those of his particular views can know what purification is? Do Christian Scientists deny the atoning blood? They know that it is the atoning lifeblood of the Christ, Truth, which in Christian Science practice heals the sick, and blessed is he who understands this fact, and the further fact that this blood is not material.

✧

[Samuel Greenwood in *The Times*, Victoria, B. C., Canada]

The report of an address on Christian Science which appeared in *The Times* would make strange reading if one did not consider the many vagaries to which the human mind is subject. The speaker deserves and certainly receives the sympathy of Christian Scientists; first, because he is laboring under the serious disadvantage of not knowing his subject, and secondly, because no person can talk that way about his fellows and be really happy. If Christian Science were what he claims it is, he may be sure that Christian Scientists would be among the first to disown it; but between what Christian Science really is and what he says it is a great gulf is fixed, across which neither his amazing logic nor his baseless insinuations can find a bridge.

It seems to be a hobby with a certain class of preachers, more especially with those who are here to-day and gone to-morrow, to rail at Christian Science and its Discoverer, without being too careful in the trifling matter of verity. These critics have become past masters in the art of building up a fabric of straw, figuratively speaking, which they label Christian Science, and then proceed to show their ability by knocking it down. It might be interesting to state that in spite of the terrible onslaughts on these wonderful



Digitized by Google

straw castles, the Christian Science movement grows with increasing rapidity, the last year having marked the greatest growth in its history.

The speaker stated that any religion that did not accept the authority of the Bible was not a Scriptural religion, and secondly, that any religion which denied the authority of Christ was not a Christian religion. Now as Christian Science accepts them both, the speaker is without a case; and a common practice with self-opinionated critics, when they have no case, is to abuse their opponents.

The accuracy of this critic's information relative to Christian Science can be gauged by his attempt to identify it with an ancient philosophy that is said to have "wrecked the homes of millions" in India. Christian Science on the contrary has brought blessing to unnumbered homes throughout the world. It is not the "philosophy of selfishness," since it teaches that men must learn to give up all for Christ. It cannot be a system of negation, since it is based on the truth that reality is infinite, and that this infinity is good.

✧

[Frederick R. Rhodes in *Sheffield* (England) *Telegraph*]

A report of a lecture on "The Church and Mental Healing" contains a reference to Christian Science which is likely to leave quite an erroneous impression with the reader. This lecture, which is being delivered in various cities, always commences with the assertion that the "fundamental doctrine of Christian Science is all wrong." The teaching and practice of Christian Science is based entirely upon the Bible and the teaching of Christ Jesus, and because it refuses to compromise in any way with the sectarian teachings of the many religions, it is at once condemned as foolish, or even worse.

All spiritual reality, looked at from the standpoint of the "natural man," will necessarily appear foolishness, because the things of God must and can only be spiritually discerned, so that the one proof which is accepted by all right thinking inquirers is that of "signs following." The experiences of those who have put the teachings of Christian Science to the test in their daily lives have proved beyond doubt that this new-old religion is not only bringing to their consciousness the scientific and exact knowledge of God, but also, as Jesus said the Word should, is lifting them out of sorrow and sin, and healing their diseases.

The hundreds of Christian Science churches and societies dotted all over the civilized world, with their hundreds of thousands of devout worshipers, most of whom have received in some way a practical proof of the value of its teaching, are surely sufficient evidence that the revelation of Mrs. Eddy to this age is the promised Comforter.

✧

[Carl E. Herring in *Omaha* (Neb.) *Bee*]

That the theologians have always found the apparent presence of evil a hard problem, serves only to introduce the fact that until Mrs. Eddy embodied the idea of evil as unreal as the only logical sequence of the accepted fact as to the allness of God, there never had been anything but muddled thought about evil. Granting the theological dogma that evil is as real as good, you are impaled upon the horn of making God, good, the author of evil, or that of admitting a devil who has as much capacity to create evil as God has to create good. Satisfy those two propositions, or get rid of one of them as Christian Science does, and you eliminate the greater bulk of theological writings, commentaries, and creeds.

In the first chapter of the gospel of St. John we read, "All things were made by him [God]; and without him was not any thing made that was made;" and in the first chapter of Genesis we find that "God saw every thing that he had made, and, behold, it was very good."

In order to accept good and evil as real we must contradict the Scriptures that God's creation is good, as well as deny that God made all things. Men and women of culture and sound judgment have found a soul-satisfying haven in the Christian Science teachings as to the unreality of evil, and it is our only purpose to invite such as so desire to investigate for themselves, that perchance they too may find the Scriptures illuminated as well as harmonized.

✧ ✧ ✧

## Extracts From Letters

"I have great pleasure in thanking you for *The Christian Science Monitors* duly received. Through reading our newspaper I have been greatly helped in maintaining that mental poise which seems so difficult at times under present conditions, but which is so essential if one would safely steer one's bark 'o'er earth's troubled, angry sea' (Poems, p. 12). I can truly say that to the Christian soldier the *Monitor* is a real inspiration to noble endeavor, and I am grateful to God for this token of love."

"Just a line or two to denote my appreciation of the Christian Science literature which you so kindly forward to me. With regard to the *Monitor*, I am able after reading it to leave it in the men's mess room each day, where it is read with interest, and I have heard quotations from it on several occasions, which has given me a chance to state what it stands for."

"I have to thank you kindly for the gift of newspapers sent to this battalion. They came at a very opportune time, since we were out at rest in a district where no readable matter could be purchased. All ranks appreciate the interest and labor you so willingly carry out in their behalf."

"The parcel of copies of *The Christian Science Monitor* has just been received and distributed to the men, who appreciate the kindly thought in sending reading material to them while they are so many miles from England."

"I beg to acknowledge the continued receipt of the parcel of *Monitors*, also the *Sentinel*. I need hardly say how delighted we are to be favored with such excellent reading material, and I would ask you in my name to convey my very best thanks to those who are responsible for the fund."

"On behalf of myself and my comrades here, I desire to thank you very much for the parcels of *The Christian Science Monitor* which we have received up to date. I can assure you we are greatly indebted to you for your kindness in supplying us with such interesting reading matter, which greatly helps to pass the time when off duty, and gives us some news of the doings of our gallant ally, America."

"I beg to thank you for *The Christian Science Monitor*. We will be pleased to receive same as often as you are able to send us a copy. Our Australian forces are very fond of your paper."

"The commander, officers, and men of this ship desire me to express their hearty thanks for American papers which you are so good as to send us from time to time. Now that America is with us they are very interesting and instructive reading. Again thanking you very heartily. . . ."



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. McKENZIE ANNIE M. KNOTT, WILLIAM D. McCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., March 9, 1918

# Editorial

## A Spiritual Movement

CHRISTIAN SCIENCE exactly meets the need of the world to-day, and nothing else can. Let the workers in the movement be alive to their opportunity and the blessing it brings. Too many are postponing activities which they promise to engage in some day in the future. They are "waiting for the war to cease." Those who stay in mental apathy are like the unready virgins, for when the vision arrives and the thing happens for which they are waiting they will be unable to join with those who prepared themselves and were thus ready for the next stage of progress.

It must be clear that war will not cease of itself. In war every act is an act provocative; it is the perpetual sowing of harm and reaping of revenge. War will not end until men have cleared their vision, and this can only be rightly done by gaining some knowledge of God, because "he maketh wars to cease unto the end of the earth." It is the privilege of the Christian Scientist to maintain now the vision which eventually all shall know. He looks forward to the time when the knowledge of God, being universally known, will cause the cessation of all distresses and sorrows and woes. Therefore, at the present time his steadfastness due to his adherence to Principle should be as a rock of reliance for those tossed on tides of human life and death, good and evil, love and hate.

God only can speak peace to those distressed by human love and longing or tortured by hate and fear. God's realm is a different realm from this, even a new world wherefrom the human mind with its works is excluded, wherein dwelling we have the Mind of Christ.

There is an admonition in Peter's first epistle about being "as obedient children," and he defines this as "not fashioning yourselves according to the former lusts in your ignorance," and continues his admonition, saying, "As he which hath called you is holy, so be ye holy in all manner of conversation." Do we not far too often hark back to times of our ignorance and foolish lusts, imaginings and desires, and speak the speech of yesterday? In such mental moods we are not helpers of church or country, of government or humanity; but the world to-day, with its nations and individual men and women, needs true helpers, and its true helpers are true thinkers. Sorrow and death and darkness evidence the absence of "the light of life." Cruelty, injustice, and obscenity prowl in the night. "Have respect unto the covenant," said the psalmist, "for the dark places of the earth are full of the habitations of cruelty." But Christ Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Mrs. Eddy emphatically declares on page 367 of "Science and Health with Key to the Scriptures": "A Christian Scientist occupies the place at this period of which Jesus spoke to his disciples, when he said: 'Ye are the salt of the earth.' 'Ye are the light of the world. A city that is set on an hill cannot be hid.' Let us watch, work, and pray that this salt lose not its saltness, and that this light be not hid, but radiate and glow into noontide glory." It is quite evident then that much depends upon what Christian Scientists are and what they do. The Christian Science movement, reaping as it does the aggregate well-doing and right thinking of a vast number of people who are students of Christian Science, is by no means an ecclesiastical or political movement. Nevertheless it is a power, and this power is due to the spiritual activity which is manifested. In other words, Christian Scientists are a potent force in the world because of the good example which they offer. If a group of people should be overcome by darkness while still wandering at a distance from their destination, and some one should appear with a light, and this light should illumine, even if faintly, the road upon which they all should walk, the one carrying the light would in a true sense be the leader of the multitude, but this leadership would be on an entirely different basis than that of a conqueror dragging his captives at his chariot wheels. It would be the leadership of light, the leadership which comes from knowing the right way, the leadership of brotherly kindness. What better guidance can be accepted by each worker in this movement than that which was given by Mrs. Eddy to the Christian Science board of lectureship (Miscellany, p. 248): "You go forth to face the foe with loving look and with the religion and philosophy of labor, duty, liberty, and love, to challenge universal indifference, chance, and creeds. Your highest inspiration is found nearest the divine Principle and nearest the scientific expression of Truth. You may condemn evil in the abstract without harming any one or your own moral sense, but condemn persons seldom, if ever. Improve every opportunity to correct sin through your own perfectness."

WILLIAM P. McKENZIE.

## The Uplifted Standard

IN the sixty-second chapter of Isaiah we find this command: "Lift up a standard for the people," and following this proclamation we read, "Behold, thy salvation cometh." To the student of Christian Science these words are very significant, whether they be taken as meaning the moral and religious standards of humanity or the flags which emblematically express these standards throughout the world. At the present hour, as never before, thinking people may well ask themselves what their standards are to them individually, and how far their words and deeds express to others the lofty ideals which all should hold.

Well did the great Teacher know that the nations of the earth chose to make their own standards, which were never very high, rather than to respond to the divine demand for perfection in all things, whether individual or national. It is, however, cheering to read Mrs. Eddy's words on page 174 of "Science and Health with Key to the Scriptures," "The thunder of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth." This assures us that even the failures of all human systems or the mistaken efforts to live below the divine ideal will at length force mortals to accept God's way, and to find for the whole race the harmony, happiness, and holiness which are inseparable from obedience to divine law.

In looking at the flag of this great country, we are reminded that in every one of the states represented by its stars the Christ-healing brought to humanity in this age through Christian Science has been demonstrated, and well may we rejoice that enough of freedom is realized through-



Digitized by Google

out this entire land to make the practice of Christian Science possible. Here it must be remembered, however, that the right to bring this healing truth to suffering humanity has been challenged by the representatives of *materia medica* in almost every one of this noble sisterhood of states. Christian Scientists have in a number of cases been compelled to defend their God-given and their constitutional rights before the courts,—and that not because of any failures on the part of this healing system, but rather because its successes aroused the advocates of material methods, so that they wished to make reliance upon spiritual law for healing unlawful.

Christian Scientists may well heed the words of their Leader, on page 99 of "Miscellaneous Writings," where she says: "Men and women of the nineteenth century, are you called to voice a higher order of Science? Then obey this call. Go, if you must, to the dungeon or the scaffold, but take not back the words of Truth." Thanks to the all-protecting power of divine intelligence, no Christian Scientist in this country has had to take the test here indicated; but the continued attacks upon human freedom which would bar the way to the Christ-healing against those who have failed to find relief through material methods are indeed strange. When the master Christian declared that the truth he taught would make men free, his listeners resented the implication that they were not free; but he insisted that no one who was in bondage to sin could be called free; and he endeavored not only in his teaching, but even more through his demonstration of divine law to show that Truth, and Truth alone, brings the liberty which is worth while. The answer to his glorious work was the mockery of a trial with false witnesses and false judges, and this followed by the crucifixion; but the truth once grasped by the purified human consciousness can never again be wholly lost, even though centuries intervene before its full-orbed demonstration is attained; and so, after centuries of light and darkness, we have clearer light and the truth which demands freedom and gives freedom.

We can never forget how much we owe to the pioneer settlers in this country and to those throughout the years who have stood at all cost for the rights of man as a son of God. Without this faithfulness on the part of the bravest and best in this country the establishment of Christian Science in this age might have been impossible; at any rate, it would have been extremely difficult, and Mrs. Eddy pays fitting tribute in her writings to those who were brave enough and good enough to stand for human freedom with all that this implies. The testimonies of those healed in Christian Science are the best answer to any who would bar the way to its life-giving ministry.

It rests with us to recall ofttimes the Master's words, "Unto whomsoever much is given, of him shall be much required;" and so it is our high privilege to do our utmost in sending out the literature which explains the Principle and rules of the Christ-healing into every state and territory where our flag floats, knowing all the while that it will from thence go forth to all the nations of the earth and reveal the eternal fact of God's kingdom established everywhere, and the divine standard acknowledged as the only standard. On page 46 of "No and Yes" Mrs. Eddy says: "As dutiful descendants of Puritans, let us lift their standard higher, rejoicing, as Paul did, that we are *free born*. Man has a noble destiny; and the full-orbed significance of this destiny has dawned on the sick-bound and sin-enslaved." Because we know the truth and have proved for ourselves its power, let us go on and "lift up a standard for the people."

ANNIE M. KNOTT.

## What to Do in War Times

WAS there ever a time when war was not going on? Many people may not have been aware of this, but the war germ is so subtle it operates unseen through homes, business enterprises, and governments, setting men and nations at variance with one another. This germ must be detected, dissected, arrested, and exterminated, and the present war brought to a successful termination. The searchlight of Truth turned upon war shows it to be based upon the belief in the fall of man. To reverse this mental error reveals man as unfallen, dwelling in the spiritual creation where no decay can exist. Resistance to Spirit on the part of the flesh makes war. Therefore only absolute obedience to Spirit can place humanity outside the possibility of war. But human will, making minds many, fear, and hate, wars against Spirit, hampers obedience, and resorts to elbowing, sidetracking, and backbiting, sinking finally to total depravity. Even right ideas are stolen and used as camouflage for evil purposes,—to use a war term of to-day.

Nevertheless the war germ destroys itself in the end, for destructive motives and hateful desires finally fall harmless at the feet of the righteous thinker. When the children of Israel asked for freedom from bondage, the power of Spirit was used by Moses, but the resistance of Pharaoh to this righteous demand brought war, ending in the pursuit by the Egyptians until they were lost in the Red Sea. Still the war germ continued to operate among the Israelites themselves, creating doubts and turning them away from God at different times until obedience and trustfulness returned and they entered the land of Canaan. Man unfallen obeys God, and humanity's sure defense in war times comes from living and loving this obedience, thus setting up a spiritual defense which no enemy can penetrate.

This is the time when veils are being rent asunder. The mental realm is no longer a mystery, thanks to the revelation of truth which is Christianly scientific. Hypnotism, superstition, revenge, diabolism, black art (so called), and other concoctions of the human will have exposed themselves in full view of the wise men. Those seeking high ideals need to have the handwriting on the wall interpreted to them. To-day as in Belshazzar's time the "fingers of a man's hand" writes: "God hath numbered thy kingdom, and finished it. . . . Thou art weighed in the balances, and art found wanting." The Belshazzar of to-day has a troubled countenance while the interpretation of the handwriting on the wall is being given, for it is written in big letters on the mental wall. All the pseudoscientific efforts of war, the engineering inventions, strategic endeavors, cannot stop the onward rush of hate unless right thinking build the wall of defense.

When Daniel told the truth to King Belshazzar he did not mince matters but struck home into the king's evil doings. He showed him up as a destroyer of humanity, as a mentality hardened with pride, a giver of false gifts, using flattery for self gain. He unflinchingly tore off the mask of the evil manipulator and exposed the visual expression of organized evil, greed, and oppression.

To-day Christian Science again tears off the mask from the false teaching which would try to associate evil with God or power. On page 52 of "Unity of Good" Mrs. Eddy writes: "God is not the so-called ego of evil; for evil, as a supposition, is the father of itself,—of the material world, the flesh, and the devil. From this falsehood arise the self-destroying elements of this world, its unkind forces, its tempests, lightnings, earthquakes, poisons, rabid beasts, fatal reptiles, and mortals." Christian Scientists should recognize



Digitized by Google

that the weather conditions which have been used to hamper traffic during the winter months need not be followed by devastating floods in the spring, since evil is a falsity, a liar whose lies return unto it void when confronted by truth.

The trying experiences of hatred in the present are pressing the righteous to higher living, wider awakenings, and stronger spiritual activities. The heart-torn mothers and fathers of the sons in the army and navy may find their solace in the love of God, who guides His own as the shepherd feeds his flock. Protected by divine Love, those who have the light of spiritual understanding are given endurance, strength, support, and comfort in meeting hatred, jealousy, greed, envy, and malicious intention. The enemy today is the same mental enemy which crucified Jesus. The evildoer who loves the qualities and activities of hatred and hides under the cloak of righteousness has to go his way as did Judas.

At this hour of seeming war darkness there is great need of spiritual light, of powerful steadfastness in obedience to God, of ever readiness to respond to the high calling of God. The demand upon Christian Scientists is to go up higher and to dwell in Spirit not matter, to know no hate nor any quality of hate, but to march with upturned faces as true soldiers of God, keeping God's comfort within and outwardly reflecting the kingdom of heaven on earth. As war has always seemed to enter human experience, and hate with its emissaries to act as ruling factors, the way to destroy the war germ is to eradicate hate from one's own life, and then love will reign supreme and a permanent and perfect peace will be established.

WILLIAM D. MCCRACKAN.

## Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names and present complete mail address of all officers and men in the military, naval, or aero service of the United States and of its allies, who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Back Bay, Boston, Mass.

## Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by Ezra W. Palmer, C.S.B., a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway, and St. Paul Streets, Back Bay, Friday evening, March 15, 1918, at eight o'clock. The public is cordially invited.

✧ ✧ ✧

# Among the Churches

## Current Notes

DURBAN, NATAL, SOUTH AFRICA.—The sale of literature on the whole has been good, and a steady demand has been met at the reading room. Owing to irregular mails there has been difficulty at times in supplying all the literature required. The following figures may therefore be considered satisfactory: "Science and Health with Key to the Scriptures," 91 copies; Mrs. Eddy's other works, 75; "The Life of Mary Baker Eddy," 3; Bibles, 20; Hymnals, 32; pamphlets, 607; *Sentinels* (a week), 40; *Journals* (a month), 25; *Monitors* (a week), 36; *Quarterlies* (a quarter), 270. The increased interest that members generally are taking in the periodicals is shown by many new subscriptions sent to The Christian Science Publishing Society. This is particularly noticeable with regard to the *Monitor,* as in addition to the extra subscriptions there is a sale of thirty-six copies a week at the reading room.

The lending library has been freely used throughout the year. The lending copies of the textbook, numbering twenty-two, are frequently all on loan at the same time. It will be necessary to increase this number in the near future. The reading room has been more frequented than previously. Quite a number of soldiers have visited it, and there have been frequent expressions of gratitude from them for the literature. There are in all fifty-one places receiving copies of our literature, an increase of fourteen over last year. There has been a considerable increase in the number of subscriptions for literature placed at the disposal of the committee, which enables parcels to be sent to East Africa, to the "Huts," and also to be placed on board the transports; eight copies of Science and Health, seventeen *Quarterlies,* and thirty pamphlets have been given to soldiers passing through Durban, and grateful letters have been received. A box containing copies of the periodicals has recently been placed upon the platform of the Central Railway Station, and during the first nine days, 141 pieces of literature were taken away. To provide funds for a sufficient supply of literature for distribution, members are now adding sixpence extra to their monthly subscription. Literature given away during the year totaled 3986 pieces comprised as follows: 1461 *Sentinels,* 233 *Journals,* 19 *Herolds,* 2218 *Monitors,* 8 copies of Science and Health, 17 *Quarterlies,* 30 pamphlets.

The newspapers in Natal are not numerous, but those that have published correspondence on the subject of Christian Science have shown a tolerant attitude. The criticisms have been mostly from a theological standpoint, and the letters from this source, like those from other sources, reveal much misunderstanding on the subject. During the past year the letters written by the committee on publication have been courteously received and published, with one exception. On several occasions *The Natal Advertiser* has published extracts from the *Monitor.* Copies of the *Monitor* are sent by the committee on publication to editors of newspapers and to individuals engaged in public work.

At the church meeting held in February it was decided to contribute twenty-five pounds to The Christian Science Benevolent Association fund and the Real Estate fund in response to the appeal published in the *Sentinel.*

## Admission to Membership in The Mother Church

The next admission of candidates will be May 31, 1918. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 8, 1918.

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

Those who have made application for membership prior to November 2, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, *Clerk,*
236 Huntington Avenue, Back Bay, Boston, Mass.



Digitized by Google

# The Lectures

MILL VALLEY, CAL. (First Church).—Charles I. Ohrenstein, lecturer; introduced by W. W. Derr, who said in part:—

People everywhere are pausing to look at the growth of Christian Science; they see the families of Christian Scientists living in health and happiness without the use of drugs or medicines; they see children growing up unafraid of disease or germs; they see those who were once sickly and dependent upon medicines and prescriptions now living in health with medicine chests empty and discarded; they see the look of happiness on the faces of those who do not have to fear illness or disease, who do not have to fear evil or accident. And why all these things? It is because through the study of Christian Science they have learned the truth about God and His creation.

Christian Science was not invented by man or woman. The truth was given to the world by Jesus the Christ, and was practiced by his disciples and the early Christians. Then followed centuries steeped in materialism, when the Science of Christianity was neglected and lost. It was rediscovered by Mrs. Eddy in the year 1866.

DENVER, COL. (Second Church).—John Sidney Braithwaite, lecturer; introduced by Mrs. Josephine G. Clayton, who said in part:—

The great need of the hour is a better understanding of God and His immutable law. This recognition has given birth to an earnest desire in the hearts of humanity to know God aright, and to understand how His unalterable law of justice, operating in the human consciousness, makes for the betterment of individual and universal conditions, mentally, physically, morally, and financially. The teachings of Christian Science as set forth in the textbook, "Science and Health with Key to the Scriptures," afford an available source from which this understanding of the one God may be gained, for Mrs. Eddy has given a correct interpretation of the "words of the Lord" which will do much toward a readjustment of universal conditions and the restoration of ultimate harmony.

JAMESTOWN, N. Y. (First Church).—George Shaw Cook, lecturer; introduced by Mrs. Ida C. SoRelle, who said in part:—

Christian Science is God's message of truth and love to this age. Its teachings exalt God, good, in the human consciousness. Christian Science restates and reiterates the Master's teachings, giving man a higher and better understanding of God, telling him of God's allness, God's goodness and love, and helping him to find his real selfhood as the child of God. It comes "to bind up the brokenhearted . . . to comfort all that mourn . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Its teachings are logical, convincing, and satisfying.

LONDON, ENGLAND (Third Church).—John W. Doorly, lecturer; introduced by Raymond Smythies, who said in part:—

Christian Science is a religion which is founded wholly on the Bible, and while embracing the highest ideals, it is an intensely practical religion. At this time, therefore, when probably a greater number of people than ever before in the history of the world are acutely conscious of their need for a practical religion, Christian Science comes as a messenger of Love to meet the need.

GRAND RAPIDS, MICH. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Audley F. Hewitt, who said in part:—

Christian Science has a message for the business man and the business woman, a message which enables us to see more clearly that the Christianity which Jesus taught is applicable to all the affairs of life—not just in the church and perhaps to some extent in the home, but as well in the office, in the shop, and on the street. In fact, Christian Science is making it more and more apparent that it is necessary to take Christianity into our office and our business, for it is showing that the standard is being lifted to that point where our success is determined by the degree of our understanding and application of Principle.



## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Martinez: Curry Theater, Ferry Street, 8 p.m., March 9.
Redlands: Contemporary Club, 8 p.m., March 18.
San Luis Obispo: Elmo Theater, 8 p.m., March 15.
Watsonville: I. O. O. F. Hall, Third Street, 8 p.m., March 14.

COLORADO—Canon City: Smith Hall, Fifth and Main Streets, 8 p.m., March 14.
Pueblo: Grand Opera House, 8 p.m., March 15.

ENGLAND—Newcastle-on-Tyne, Northumberland: Grainger Picture Hall, Grainger Street, 3:15 p.m., March 17.

GEORGIA—Macon: Macon Public Library Building, Mulberry Street, 3 p.m., March 17.

IDAHO—Caldwell: Huree Theater, 3 p.m., March 17.

ILLINOIS—Chicago (Eighth Church): Church Edifice, Michigan Boulevard and Forty-fourth Street, 8 p.m., March 15 and 16.
Highland Park: Church Edifice, 381 Hazel Avenue, 8 p.m., March 15.

INDIANA—Bloomington: Harris Grand Theater, 3 p.m., March 17.

KANSAS—Burlington: Newk's Theater, 8 p.m., March 18.
Eureka: Princess Theater, 8 p.m., March 19.
Fredonia: High School Auditorium, 8 p.m., March 12.
Newton: Royal Theater, 8:15 p.m., March 17.

MASSACHUSETTS—Boston (The Mother Church): Church Edifice, Norway, Falmouth, and St. Paul Streets, 8 p.m., March 15.

MINNESOTA—Brainerd: Iron Exchange, Camel's Hall, 8 p.m., March 14.
Minneapolis (Second Church): Church Edifice, Second Avenue South and Eleventh Street, 8 p.m., March 18, 19, and 21.
St. Paul: St. Paul Auditorium, 3:30 p.m., March 17.

MISSOURI—Hannibal: High School Auditorium, 8:15 p.m., March 19.
St. Louis (First Church): Church Edifice, Kingshighway and Westminster Place, 8 p.m., March 14.
St. Louis (Third Church): Church Edifice, 3524 Russell Avenue, 7:30 and 9 p.m., March 19.

NEBRASKA—Omaha (First Church): Church Edifice, St. Mary's Avenue and Twenty-fourth Street, 8 p.m., March 18 and 19.

NEW YORK—Geneva: Strand Theater, 4 p.m., March 17.
Ossining: Victoria Theater, 3 p.m., March 17.

NORTH CAROLINA—Kinston: Court House, 8:30 p.m., March 21.

OKLAHOMA—Norman: University Chapel, 3:30 p.m., March 17.
Perry: Court House, 8 p.m., March 15.

PENNSYLVANIA—Philadelphia (First Church): Church Edifice, Walnut Street, west of Fortieth Street, 3:30 p.m., March 23, and 8 p.m., March 24.
Philadelphia (Fourth Church): Nixon Theater, Fifty-second Street, below Market Street, West Philadelphia, 3:30 p.m., March 17.
Pittsburgh (First Church): Carnegie Music Hall, Schenley Park, 8:15 p.m., March 14.

WASHINGTON—Colfax: Church Edifice, South Main Street, 8 p.m., March 18.

WEST VIRGINIA—Charleston: Church Edifice, Bradford and Lee Streets, 8 p.m., March 12.



Digitized by Google

# Testimonies of Healing

I have received so much help and encouragement from the testimonies in our periodicals that I feel that I should try to express my gratitude for all the help Christian Science has been to me, especially during the last seven months that I have been at the front. As a child and boy I was always intensely nervous, and I am sure that without the help received from the understanding of God and man as taught by our revered Leader, Mrs. Eddy, I should never have been able to stand the strain of trench life. This understanding has given me freedom from fear, coolness under fire, and has enabled me to do physical labor which would otherwise have been impossible.

On one occasion, last August, I had an attack of trench fever which prostrated me for several hours whilst in a dug-out a few yards from the front line. The same night our gun crew were unexpectedly relieved and had an hour to get ready for a march of about six or seven miles, the first two of which were through tunnels that in places were knee-deep in water and nowhere were high enough so that we could stand upright. This under normal conditions would be a great strain, especially when carrying rifle and other equipment. When I first received orders to go, my head and limbs were aching violently, but by the time I had to start I was feeling much better and the journey was accomplished without undue difficulty, although I had to go down a hundred-foot vertical ladder to start with. I arrived at my billet in the early morning and almost collapsed on arrival, being unable to move all day. My friends urged me to report sick and the temptation to do so was strong, for the prospect of a good rest in comfort was pleasant. I, however, knew it would not be in accordance with Principle, so endeavored to cling to Truth, and the next day I was well. I felt most grateful for this demonstration.

On many occasions I have had beautiful proofs of the protecting power of Truth. At one time I lost my way at night in a ruined town partly occupied by British and partly by Germans, when the latter opened up a heavy artillery fire and I could also hear machine gun bullets overhead. I just sat down by the side of the road and waited for daylight, and although shells were falling round thickly for an hour and a half, I was able to rejoice all the time, for I felt certain of my protection. On another occasion I was walking at night through mud knee-deep, when a large caliber shell exploded in an old shell crater three or four yards from me, covering me with mud and water, but doing me no harm. I turned back to take shelter in a shellproof building about fifty yards away, and the next shell burst behind me a few seconds later just where I would have been if I had kept on. Later the same night I was with two companions, and finding shells falling very thickly just ahead, we hesitated whether to go on. Whilst the others were looking in the direction of the bursting shells, I heard what sounded like a "dud" shell (one which fails to explode) about ten yards to windward of us, and on turning saw a thick cloud of poison gas blowing straight at us. I shouted a warning and we had but a few seconds in which to put our respirators on.

No words are adequate to express my gratitude for all the evidence I have had of God's care. Whenever I have been in any unusually dangerous place, I have always had the protection of God's angels, or messages, for some sentence from the Bible or "Science and Health with Key to the Scriptures" has come to my thought and destroyed any sense of fear or danger. This has shown me so clearly the accuracy of Mrs. Eddy's beautiful teaching regarding angels. I would also like to say how thankful I am for our periodicals, which bring their helpful, cheering messages wherever we may be. My earnest desire is to be found worthy of the name Christian Scientist.

MORTIMER CARR (at the front).



It is with a heart filled with love and gratitude that I testify to my healing through Christian Science. Three years ago a friend gave me a *Sentinel*, and as I rather liked what I read, I purchased Mrs. Eddy's book "Science and Health with Key to the Scriptures," and read in it every minute I could spare. When I was through reading the book, all my ills had disappeared. Following childbirth I had had an ailment sixteen years; I had also suffered frequently from headaches and much of my hair had fallen out. Before I became interested in Christian Science I lost two members of my family and suffered from a sense of separation, but now God has given me comfort and peace.

I am deeply grateful to God for the many blessings and healings which have come to me through reading the Bible and Science and Health. I am also thankful for the noble work which our revered Leader, Mrs. Eddy, has left to us and to the whole world.

MRS. MARIA KLICH, Los Angeles, Cal.



When a child of about twelve years, while living in India, I suffered from brain fever as the result of a severe blow on the head, and the effects of this remained with me for many years. Shortly after this I contracted sunstroke, and a little later jungle fever. This succession of illnesses produced such an effect on what was already considered a delicate constitution, that in the course of time I was practically an invalid, unable to attend to my household duties, and never free from pain, which at times was extremely acute. Later in life I developed what the doctor diagnosed as creeping paralysis, and finally was prostrated with what was stated to be kidney disease. Feeling myself a total wreck I almost despaired of ever finding relief on this plane of consciousness.

For a long time I had been an earnest and constant reader of the Bible, which indeed was my only comfort during many years of sorrow, and from it I knew that God was still able and willing to heal, but how to obtain this healing I did not know. When in this dire need my attention was directed to Christian Science, and a copy of its textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was lent me. On the advice of a friend I asked for help from a practitioner and during the third treatment all symptoms of the kidney trouble and paralysis disappeared. In place of pain and weakness I experienced a great sense of peace and spiritual uplift. On the fourth day I walked briskly about a mile and a half to attend my first testimony meeting, and back again, rejoicing in the fulfillment of the promise, "They that wait upon the Lord . . . shall run, and not be weary." I was so uplifted by this experience that I discontinued treatment, thinking there was nothing further to be done, but later on I found it necessary to ask for help in Christian Science again, as the old symptoms of brain fever and sunstroke were manifesting themselves. This condition was overcome in one treatment, and although about eleven years have since elapsed I have never had a return of it. Later on I had an attack of bronchial asthma, from which I had suffered periodically for many years. This



Digitized by Google

trouble soon disappeared through the application of Christian Science, and my eyesight, for which I had worn glasses fifteen years, began to improve. Great was my joy on being able to read the Bible and the Christian Science textbook without material aid.

About five years ago I contracted an illness which to mortal sense was very serious, and wishing to save my family any unnecessary trouble, I asked to have a doctor see me. His verdict was that I had a severe attack of congestion of the lungs, and, assuming that I wished him to prescribe for me, stated he would not take the responsibility unless I could see my way to have two nurses at my house. Instead of falling in with this arrangement I had Christian Science treatment, with the result that the trouble was soon overcome. Since this time I have been remarkably free from coughs and colds, and have enjoyed increasingly good health; in fact I am able to attend to my household duties as I never could before.

For the physical healing I am truly thankful to God, but for the increased spiritual understanding of the Scriptures, and for the joy of knowing God aright and being able to leave all my cares and sorrows in His hand, words cannot express my thankfulness, or my gratitude to our dear Leader.

Mrs. M. A. Bunting, Dublin, Ireland.

✧

I want to give thanks for what Christian Science has done for me. I was healed of the tobacco habit in one treatment. This was over five years ago, and I have never had any return of the desire for the weed. I was also healed of a bad attack of influenza last winter in about forty-eight hours. I am grateful to say that these demonstrations were made through my own understanding of the truth. Other mountains have been removed through the help of a practitioner. The hilltops are high, but if we just keep climbing and trusting Truth, we will surely reach the summit.

I am grateful for the privilege of being a member of Seventh Church of Christ, Scientist, of this city, and also for being an usher. I thank God for this "pearl of great price" and am grateful to His messenger, Mrs. Eddy, for giving us the understanding of the healing power of Truth.

Thomas W. Hatch, Chicago, Ill.

✧

When I was a child my mother was healed of curvature of the spine, appendicitis, peritonitis, an abnormal growth, and other diseases, through the prayer of a Christian Science practitioner. That was the opening of a new world to me. I entered the Christian Science Sunday school and straightway blessings began to pour in upon me. As I grew in understanding I was healed of defective sight, a weak ankle, neuralgia, influenza, tonsillitis, stomach trouble, and inharmonious organic action. I was also freed from the belief that I could not comprehend mathematics, and much of my false education was corrected.

One experience that is yet vivid to me is the overcoming of delirium. Ever since I can remember, the slightest illness made me delirious. About three years ago one of these attacks came on, and all night I seemed to be in two separate states of consciousness at once. I was the patient in a nightmare of delirium, and also the practitioner, and not for one moment did I let go the fact that divine Mind is ever expressed. When the sun rose I was calm and well. I slept two hours, then arose and went about my work peacefully and happily. I was healthier than ever, because I was convinced that nothing could separate me from the love of God.

Unmeasured good has come to me through the study of Christian Science. Gratefully I acknowledge the blessings received through the Sunday school, the church services, and church membership, as well as through our periodicals, the lectures, and class instruction. People used to tell me that when I grew up I would find that life was not full of happiness, but since growing up I have found more happiness than I dreamed of when a child.

Christian Science is teaching me to worship God, the Father; and most gladly do I express gratitude to Christ Jesus the Wayshower, and to Mrs. Eddy, who revealed the truth to this age.

Mrs. Frances May Cauthorn, Aberdeen, Wash.

After twelve years of blessings and loving protection as the result of the study of Christian Science, I desire to tell of a few of the multitude of good things it has done for me. I became interested in Christian Science because of its practical nature—in other words, because it is a religion which teaches that God is Principle and man is His idea. The study of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, our revered Leader, healed me of chronic colds, bowel trouble, rheumatism, and freed me from financial limitation. Through persistent and faithful study and application of our Leader's works and of the periodicals, I have had the privilege of being a reader in a branch church, and of class instruction.

I am thankful to God for Christian Science and grateful to Mrs. Eddy for giving it to this age. I am also grateful to Christ Jesus for opening the way for all ages, and grateful for each individual who strives to understand and live this Science of God, man, and the universe.

Benjamin F. Cauthorn.

✧

Having proven that the overcoming of the tobacco habit through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy has been permanent, and because of further proofs that the understanding of God as taught in the Bible and explained in Christian Science enables mankind to overcome sin and disease, I desire to testify publicly to these facts, trusting that my statements may help others to find the way.

In September, 1909, I first read the Christian Science textbook as the result of a promise to my wife, who had been helped physically by a practitioner some time previously. Having been a smoker for about thirty years, and because of a great need of physical as well as mental healing, I was ready to prove the truth of this teaching. As I read and smoked, the cigars did not taste right, even though the test was being made on a fresh box of my favorite brand. I however attributed this to the cigars; and not knowing that my thought was being changed and purified, I kept trying one after another, until finally they again satisfied and I was once more happy in a depraved appetite. This only proved that the habit of self-indulgence was strong within; had I known enough, the taste for tobacco need not have again been cultivated.

Some time later I awoke to the fact that I was still addicted to the use of the weed, and while puzzled as to why the healing had not come I was sure the fault was with me and not with the wonderful book I was daily studying. At this point I was willing to test Christian Science, so laid down the cigar I was smoking and firmly resolved to do my part. Temptation came for several days, but help sufficient to resist came also, and when I no longer remembered to smoke after a meal, the power of God, divine Truth, was demonstrated and I was free, for the desire was destroyed and has not returned.



Digitized by Google

From this beginning, encouragement came to overcome piles, which gave me much distress, and by faithfully declaring the truth this condition disappeared after a short time. Through constant study of the Christian Science literature and the ever increasing desire to put to use my understanding of the truth, opportunity came in various ways, and the joy of being able to overcome promptly and effectually such ills as influenza, ulcerated teeth, appendicitis, rheumatism, and neuralgia, was marked and led to greater thanksgiving.

Growing more confident that the truth as taught in Christian Science would enable one to overcome any difficulty, and having proven that sin, fear, and ignorance yield to the power of divine Love, I hoped to have opportunity to help others. Then members of my family began to seek help, and lastly those outside the family and acquaintanceship also. It was in this manner that Mrs. Eddy's discovery was proved in my experience, and although I am as yet but a babe in understanding, I have proved God's willingness and power to heal disease and to destroy as well as prevent evil. This enables me to see that all who accept the spiritual interpretation of the Scriptures as taught in Christian Science may avail themselves of these blessings, since God is "no respecter of persons."—EMORY FAY, St. Louis, Mo.

I wish to state that the healing of my husband of the smoking habit, about eight years ago, has been permanent. It was a beautiful demonstration of the power of Truth over error. Since then he has had many healings, and is a living witness to the Truth he advocates.

MRS. EVERETTA W. FAY.

✧

My hope is that this testimony may be of help to some one looking for the truth. I did not come to Christian Science for physical healing myself, but through the healing of my wife, for which I thank God daily. For twenty-two years she was treated by doctors, and she went through twenty-three operations in England and Wales, but without benefit. In 1910 she was asked by a neighbor in this city if she had ever tried Christian Science. My wife had never heard the name before, but she accepted it without a doubt, believing it was that for which she had been looking for years. This lady lent her a copy of "Science and Health with Key to the Scriptures," and I noticed that as she read this book she was growing brighter all the time. Then I thought there must be something good in it, so I began to read the book, and I have not passed a day without reading it in over six years. I have been healed of the tobacco habit, after having been a great smoker for thirty-three years.

I thank God for the blessings that Christian Science brings to our home daily, and am grateful to Mrs. Eddy for her study and faithful work and for this teaching which she has made so clear that every one can work out his own salvation.—DAVID JONES, Vancouver, B. C., Canada.

I wish to verify my husband's statement of my healing through Christian Science. I had suffered from stomach disorder for over twenty years and a malignant growth finally developed. This with female trouble caused me many years of misery. I was healed through reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the healing gave me such a spiritual uplift that for three months I was not conscious of the body. This was to me at the time most wonderful. I had seen a great light and wanted every one else to see it too, so in my zeal I uttered the absolute truth when I had but little spiritual understanding, and had many downfalls as a result. I had to come down from the mountain top and work up, building on a spiritual foundation.

I am very thankful to God for these healings, and grateful to our Leader, Mrs. Eddy, for the great work she has done for all mankind.—MRS. ELIZABETH A. JONES.

✧

I am filled with joy and gratitude for the privilege of testifying to the blessings which have been showered upon me since taking up the study of Christian Science, and for the healing of chronic appendicitis, which had troubled me for years. I had been under medical treatment constantly, having a number of the best known physicians, but no help was received. At last Christian Science was recommended, and I decided to give it a trial, with the result that I was healed in about three days. Since that time I have had many wonderful demonstrations. I am grateful for the understanding of the Bible and of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which comes to me through the study of these books.

Christian Science helps me with my daily problems, and has made me a strong, healthy, and happy woman. For all these blessings I am indeed grateful.

MRS. LILLIAN A. POVELITE, Richmond, Va.

I can vouch for the accuracy of my wife's testimony, and wish to add that through Christian Science I have learned to lead a better, cleaner life. While I have had many physical healings, the mental, moral, and spiritual uplift—healing not discernible to the eye—has meant much more to me. From childhood I suffered from almost constant headaches, but I was completely healed of this trouble in one treatment. This experience spurred me on to learn more of this divine healing power. Since then chronic stomach disorder, weak eyes, and rheumatism have all disappeared into their native nothingness. The tobacco and drink habits have also been overcome. Through an understanding of the peace of God, worry and fear have changed to peace and happiness. It is but natural that I should be thankful to God, and grateful to Mrs. Eddy for her wonderful book "Science and Health with Key to the Scriptures," which is indeed the key to Life.

FERDINAND POVELITE.

✧

A deep sense of gratitude to God prompts me to tell of a few of the many blessings that have come to me through Christian Science. Twenty-seven years ago I was led to investigate this teaching through the healing of a member of the family. From childhood I had never been strong, and for fifteen years, on account of a cough, I had never been out in damp weather. The Bible had always been very precious to me, but after making a study of it with our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was completely healed of lung trouble, and also of neuralgia, from which I had suffered for many years. I have since been in perfect health. Twenty-six years ago I had the privilege of class instruction. The Bible and Science and Health met all my needs until three years ago, when I was exposed to an infectious disease of the eyes, and not having protected myself sufficiently with the truth of God's perfect creation, I suffered from the effects. Not being able to read at this time, I called on a practitioner for help, with the result that in four months the healing was complete and normal sight was restored.

Words cannot express my gratitude for the light shown to me each day through the study of Christian Science.

MISS FRANCES M. HODSON, Minneapolis, Minn.



Digitized by Google

An experience came to me some months ago which so strengthened my faith in the ever presence and power of God as revealed by Christian Science that I am passing it on in the hope that it may prove equally helpful to some one else. For some weeks I had been conscious of a deeper, stronger trust in God than I had ever before attained, and one afternoon, while at work at my typewriter, so full a realization came to me of what perfect trust in God would do for one that I was almost overwhelmed by it. I saw that if one fully trusted God he would be immune from the dangers —accidents, casualties, sudden misfortunes—that to mortal sense continually threaten the health, happiness, and life of man. It became clear that not only one's own safety would be preserved by such trust but all of one's friends and associates would be helped thereby. The joy of this realization so filled my consciousness that it seemed to me I could never be afraid of anything again, and, being alone in the room, I stopped work just long enough to thank God silently for this revelation of His love and protection.

Not more than ten minutes had elapsed when there came the most terrific crash accompanied by the sound of breaking glass. For a few seconds I seemed stupefied by the shock, but presently realized that whatever danger had threatened me had now passed and the only visible result was a slight litter on my desk and the floor, caused by the falling of small particles of whitewash from the ceiling. Being now thoroughly aroused I hurried into the outer office to learn what had occurred and whether anyone had been injured. To my joy I found that all were safe, although the floor and tables were completely carpeted with broken glass, the glass partitions and the front and side windows having been wrecked by the force of an explosion, which had occurred in the stereotype department, which is just back of the office.

All agreed that it was nothing short of a miracle that no one was injured, for large fragments of iron pipe were hurled in all directions, to say nothing of the shower of broken glass. One remarkable phase of the incident was that the windows in the room where I was at work and the two just the other side of the partition which separated this room from the main office were the only ones left intact, the latter two being directly opposite the desk of the bookkeeper, my special friend. The shattered glass had stopped just the other side of her desk. Thus the truth of the spiritual realization that had come to me a few moments previous to the occurrence was perfectly demonstrated, for I had been completely shielded, my friend had been given special protection, and all my business associates were safe. It is needless to add that I went to my home that night with a very grateful heart.—Miss Helen Woodruff, Milwaukee, Wis.

At the time of the explosion mentioned above I was a block away. The report and the sound of breaking glass indicated that it was a serious one, and knowing that the writer of the above testimony was employed in the office where it occurred I wondered if she had met with any injury, at the same time realizing that her knowledge of Christian Science would protect and aid her. A few moments later I met the owner of the building, who has an office on the floor below, and in reply to a question he stated that although the explosion was a severe one, no one had been injured. This seemed quite remarkable, but later, when the lady referred to explained what she had been realizing mentally just previous to the explosion, it was understood why no injury had been sustained by her or by others in the office.

Robert J. Thompson, Milwaukee, Wis.

Gratitude prompts me to do the little I can in giving to the world an acknowledgment of the good received from the study of Christian Science. I never enjoyed health or freedom until I learned man's true relationship to God as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have witnessed many healings through the power of Truth, both in my home and out of it, among them that of chicken pox. My three children were exposed to scarlet fever while on a visit, and the symptoms of the disease manifested themselves, but were overcome in one night. Many faults in disposition have been cast into oblivion, and the protecting power of Love was demonstrated when an automobile in which three persons were seated collided with a street car. Concussion, also dislocation, and a seemingly helpless condition were overcome. I have been healed of a sense of separation, which has been replaced with peace and joy. I am grateful for the periodicals that supply our daily food, also for class instruction and the many privileges that come to me proving God's allness and nearness. I am grateful to Mrs. Eddy for her untiring efforts and great love of mankind. To God I give all the praise and glory, for it is God that worketh in me to do the good I do. The transformation that has taken place through the many beautiful demonstrations of the truth has inspired many a weary heart to press onward; hence my desire to give to the world a glimpse of the glory in learning to know God and His love for all mankind.—Mrs. Minnie Ullrich, Indianapolis, Ind.



I am very grateful for Christian Science, having been instantly freed from bad headaches and depression in March, 1916. In April, while studying Science and Health, I was healed of throat trouble, varicose veins, and bowel disorder. I am indeed grateful for these healings, which taught me that all things are possible to God, but I am most thankful for the spiritual uplift, for the knowledge of God as our Father-Mother, and of heaven, harmony, here on earth.

Esther L. Lee, Holloway, London, N., England.



I enjoy reading the testimonies of others so much that I should have sent mine long ago. I came to Christian Science for healing, having been in poor health for a number of years, and under the care of several physicians who decided that nothing but an operation would help me. They diagnosed the trouble as gallstones. In desperation I went to the Christian Science reading rooms, although I then knew nothing about the teaching, and a dear Christian Scientist there explained to me lovingly about a God I had never known—one whose power destroys sickness, sin, or death. I had thought I must be patient under afflictions because for some good reason God sent them.

I asked for treatment and slept that night as I had not for years, and in the morning found myself healed of a minor ailment which has never returned. That was ten years ago. The main trouble yielded slowly, but I know that had I been suddenly healed of everything I might never have looked into Christian Science to find the truth. Every discordant condition has not been overcome, but I know that, with God's help, as I gain more understanding of the truth error will disappear.

I am more than grateful to our heavenly Father for the many blessings which have come to me and mine through Christian Science, and to our dear Leader who so lovingly gave us this revelation of Truth.

Mrs. Eugenie A. Miller, Utica, N. Y.



Digitized by Google

# From the Press

[From an editorial in *Boston* (Mass.) *Advertiser*]

When the Red Cross devotes a part of this immense fund to vivisection experiments a considerable element of the community sincerely believes that it misdirects the money which has been contributed to it to a purpose for which that money was not given. There are a great many contributors throughout this country who entertain this view and would like to have the officers of the Red Cross know that they entertain this view.

When the Red Cross devotes money of the people to vivisection experiments instead of to alleviating suffering, a great number of very intelligent, very sympathetic, and very patriotic people firmly believe that it is creating suffering, and the many thousands of people who are opposed to vivisection object to such a perversion of the funds. And people who have no opinion one way or the other about vivisection are disposed to object to the Red Cross using its funds for any purpose other than the purpose for which they were subscribed.

[Editorial in *Columbus* (Ohio) *Journal*]

Secretary of the Navy Daniels has appointed a Christian Scientist of Boston as chaplain in the navy. We have no doubt but the secretary has acted wisely. The Christian Scientists' quiet and modest influence is just what will reach the hearts of the soldiers. A chaplain is peculiarly an influence, a kind companionship. He is not an argument or an expounder of the faith, but a quiet worker inside the heart, inspiring good habits, noble thoughts, a controlling spirituality, and a generous friendship. We have seen chaplains who were not of this kind—mere formalities, drawing pay without warming a heart. They did as much harm as good, because the soldiers were constantly laughing at them or joking them, a practice not favorable to respect. There is no greater need in an army than a chaplain, but he must not be any kind of a man; he must be a real one.

[Rev. Dr. F. G. Coan in *New York* (N. Y.) *Post*]

The capture of Jerusalem by the English forces, under General Allenby, deserves to rank as one of the most significant events of many centuries. What crusade after crusade with their heavy toll of life failed to accomplish, has at last taken place, and the Holy City, for thirteen centuries in the hands of the Moslems, has been wrested from them, and forever, let us hope, made the heritage not of one power, but of the whole world.

❖ ❖ ❖

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## French Translation of Science and Health with Key to the Scriptures by Mary Baker Eddy

In conformity to the rules established by Mary Baker Eddy for making and publishing translations of the Christian Science textbook, "Science and Health with Key to the Scriptures," has been translated into French, and is now published with the English text opposite the French translation.

This edition is bound in cloth similar to the cover used on the English editions. Price, one to five copies, $3.50 each; six or more copies to one address, $3.25 each. It is also printed on Oxford India Bible paper, and bound in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the French translation, including the two styles of bindings.

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## From The Christian Science Board of Directors

All correspondence intended for The Christian Science Board of Directors should be addressed to the Board at 105 Falmouth Street, Back Bay, Boston, Massachusetts, and not to individuals.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

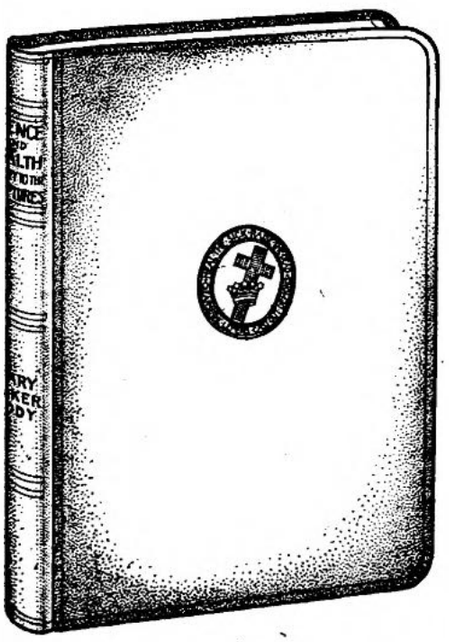
Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google



Various sizes and styles of binding are listed on the back cover of this issue.

# The Christian Science Textbook

For the announcement appearing on the outside cover page of this periodical, entitled "Works on Christian Science, written by Mary Baker Eddy, Discoverer and Founder of Christian Science and Author of its Textbook," Mrs. Eddy herself wrote most of the text, including the following appellation of "Science and Health with Key to the Scriptures":

***"The original, standard, and only textbook on Christian Science Mind-healing."***

Mrs. Eddy says (Message for 1902, p. 15): "Six weeks I waited on God to suggest a name for the book I had been writing. Its title, Science and Health, came to me in the silence of night, when the steadfast stars watched over the world,—when slumber had fled,—and I rose and recorded the hallowed suggestion. The following day I showed it to my literary friends, who advised me to drop both the book and the title. To this, however, I gave no heed, feeling sure that God had led me to write that book, and had whispered that name to my waiting hope and prayer."

The first edition of the book was published in 1875, one thousand copies being issued.

At this date, 1918, Science and Health with the Bible have doubtless become the most widely circulated and most closely studied books in the Christian world, and Christian Scientists are getting a grasp and the world a gleam of the importance to the world at this time of the Bible truths as practically illuminated by "Science and Health with Key to the Scriptures."

The Apostle Paul declared, though, "How shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10, 14–15.)

The more rapidly these "preachers" are sent forth by Christian Scientists and heard by mankind the sooner mankind will be redeemed.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

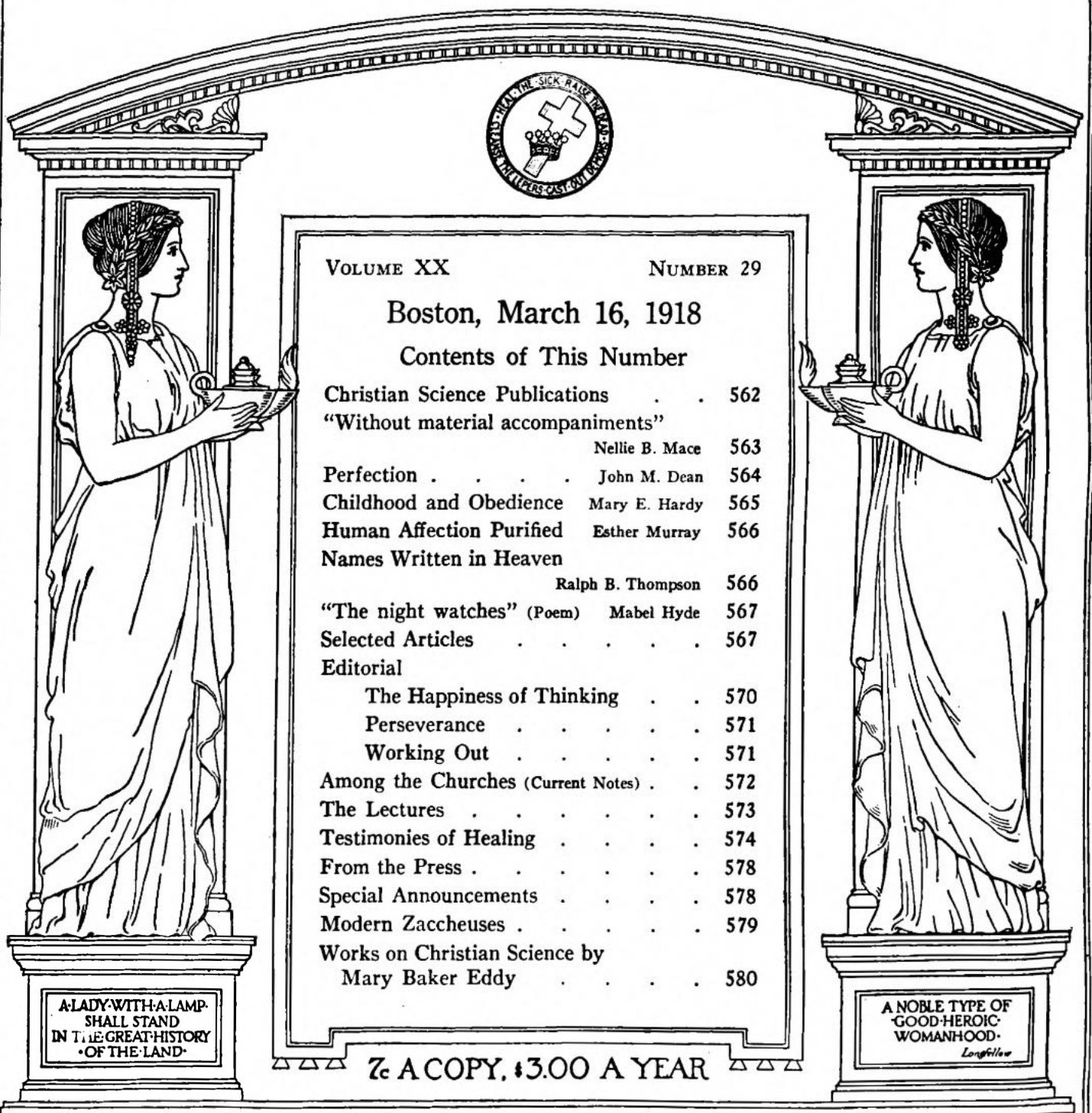
Digitized by Google

MAR 19 1918

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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




VOLUME XX NUMBER 29

Boston, March 16, 1918

Contents of This Number

Christian Science Publications . . 562
"Without material accompaniments" Nellie B. Mace 563
Perfection . . . . John M. Dean 564
Childhood and Obedience Mary E. Hardy 565
Human Affection Purified Esther Murray 566
Names Written in Heaven Ralph B. Thompson 566
"The night watches" (Poem) Mabel Hyde 567
Selected Articles . . . . . 567
Editorial
The Happiness of Thinking . . 570
Perseverance . . . . . 571
Working Out . . . . . 571
Among the Churches (Current Notes) . . 572
The Lectures . . . . . 573
Testimonies of Healing . . . . 574
From the Press . . . . . 578
Special Announcements . . . . 578
Modern Zaccheuses . . . . . 579
Works on Christian Science by Mary Baker Eddy . . . . 580

7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
BOSTON · U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish-English.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

The Christian Science Publishing Society, Boston, U.S.A.

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX MARCH 16, 1918 NUMBER 29

## "Without material accompaniments"

NELLIE B. MACE

THE human mind assents readily to the scientific denial of the evidence of the senses, if expecting that its suffering may thereby cease. It feels its need on the specific point of suffering sooner than it sees its greater need of redemption from the entire material sense of being. This accounts for the inconsistent complaint, sometimes expressed, that the light of Truth which penetrated material sense in the healing of disease, unexpectedly disturbed sensuous pleasure in the beauties of the material world. All that the human mind knows of its so-called material world is the picture it forms of phenomena which are themselves subjective states of the human mind. This is surely what Mrs. Eddy means when she says (Science and Health, p. 310): "Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments."

The Bible has all along contained the statement, for those who would heed, that the substance of all reality, of all that is good and beautiful and therefore enjoyable, is not to be perceived through the material senses. "Eye hath not seen," Paul declared, quoting the words of Isaiah, "nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The apostle's words certainly imply that the human heart which yearns for happiness, for freedom to enjoy the beauties and harmonies which it mistakenly supposes Christian Science takes away, can find the substance and reality of all these things through, and only through, the love of God, the spiritual understanding of Principle. This as surely shows that what the human mind believed to be enjoyment, before the truths of spiritual being penetrated and began to dissolve material belief, was at its best only a promise of something real, and in its lower forms was but the sensuous appeal of a material counterfeit.

The substance of all beauty and goodness has always existed everywhere. The human mind's vision of beauty and truth has been limited because of its belief in the substance of matter, and that matter could produce and experience pleasurable sensations. Mrs. Eddy says on page 247 of Science and Health: "Being possesses its qualities before they are perceived humanly. Beauty is a thing of life, which dwells forever in the eternal Mind and reflects the charms of His goodness in expression, form, outline, and color."

The dismay which the human mind sometimes feels when it begins to see that the reality of Life must be without material accompaniments, arises from the vast discrepancy between the present mortal sense of substance as matter and the realization that Spirit is the only substance and being. Yet it is just this knowledge which reveals the foundation of all true beauty to be the divine Principle in which inheres infinite potentiality, all law, order, harmony, action. To perceive beauty as spiritual, apart from sensuous appeal, is to liberate the human mind from its dependence upon matter in every other mode of thought.

In the transition from finite material belief to the grandeur of being in Mind, the application of the rule of spiritual perfection will mean at every step of the way that all objects of thought—the sky and the clouds, the mountains, trees, and flowers, music, companionships, and all activities—will grow more beautiful to the advancing thought as the human sense of them is less and less burdened with materiality. Ascendant thought will look up to the hills, seeing in them a type of the strength and serenity of spiritualized consciousness. The growth, outline, color, and fragrance of trees and flowers will be recognized and appreciated as symbols of the loveliness of holiness; and music will measure diviner cadences in those silent spiritual harmonies beyond material sound. Companionships and associations which are responsive to spiritual attraction will be found more sweet and satisfying than were friendships more materially conceived. All activities will be seen, in so far as they are good, to be reflections of the beauty, or unity in diversity, of spiritual law and order. Little by little, day by day, the material accompaniments of imperfect human concepts will be regarded less and less as solid matter; for the purified subjective sense will behold, as did St. John, the light and glory of the new heaven and new earth. Earth will seem more beautiful when it is seen as a reflection of Mind, not as matter.

This spiritualization of thought, whereby human concepts are seen as phenomena instead of material substance, is the most tremendous influence in the world to-day. It has an inevitable corollary in the uncovering and destruction of evil as mind. It shows that the material manifestations of evil thought, operating as engines of war, are as unreal as is the evil mind which projects them. It shows that war will finally be overcome, not by counter war maneuvers, which are only a temporary expedient, but by the power of spiritual understanding, which is already replenishing the earth through the perception of the beauty and truth of holiness, and the consequent unreality of material abnormity of thought and its unlovely caricature of power and action.

It was their own belief in a material mind and its manifestation which terrified the disciples when the risen Lord appeared in their midst. They thought they saw a spirit with a material embodiment. "A spirit hath not flesh and bones, as ye see me have," Jesus told them. It was their own thought of him which they saw as having flesh and bones. Because their thought was not yet spiritual enough to perceive the spiritual idea or the Christ, the compassionate Savior presented to them that which they could appreciate, to substantiate to them his proof of unconquerable, deathless Life. When they were fully convinced of the reality of Spirit and the consequent nothingness of matter as he had taught them, they lost sight of him as matter and received the Truth in spiritual understanding. They could not yearn for the physical presence of Jesus when they had realized the immortal presence of the Christ. They saw him then as he was in reality and loved him better when the Christ became to them the supersensible idea of Love.

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

Christian Science reveals the absolute truth of being. This revelation will eventually destroy both mortal mind and its phenomena. One does not, however, overcome matter by growing despondent because he can no longer enjoy it on the same basis that he did before the truths of Christian Science appeared to him. Being exists now at the point of perfect beauty, goodness, and harmonious action. The sum of being is to be worked out and up to this point. This can be done only by a process of progressive, selective, spiritual perception, separating the real from the unreal in the individual conception of all things. On page 86 of "Miscellaneous Writings" Mrs. Eddy says, "The pleasant sensations of human belief, of form and color, must be spiritualized, until we gain the glorified sense of substance as in the new heaven and earth, the harmony of body and Mind."

As thought rests loyally upon the fundamental fact that all substance, goodness, form, color, expression, action,—in a word, "the beauties of holiness,"—exist as spiritual ideas without material accompaniments, one grows more intelligently grateful for every advancement in human ideals which at present he sees as accompanied with material forms of expression; for he will see in this betterment an indication that the human subjective states and their phenomena are giving place to the divine, and that this beckoning, glorified sense of being is drawing humanity irresistibly up and out of matter and its transitory promises and failures into the actuality of the vision.

## Perfection

JOHN M. DEAN

THE possibility of the attainment of perfection is a vital question which has never been settled and cannot be settled outside of the spiritual understanding of God and man as gained in Christian Science. This is because all other systems of religious thought approach the subject from a more or less material basis. Such an attitude at once precludes any rational solution of the problem, for when man is considered as so much blood, bone, and muscle, it is no wonder that his perfectibility has come to be regarded as a Utopian dream, impossible of attainment; and yet the command of the master Christian, "Be ye therefore perfect," stands unabridged and unabated.

On page 414 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Remember that man's perfection is real and unimpeachable, whereas imperfection is blameworthy, unreal, and is not brought about by divine Love." The Bible, indeed, plainly indicates that only the perfect can inherit perfection, so there can be no escaping the conclusion that heaven cannot be gained except as the realization of perfection is reached. This, however, is an individual process in which each man makes his own heaven or hell according as he deserves reward or punishment, and because of this the individual finds no satisfaction or justification in waiting for all mankind to make this final demonstration simultaneously.

God never made a law or inspired a command impossible of fulfillment. To believe Him capable of such a thing is to charge Him with being unjust to His own children. It must then be true that, since according to the Scripture "God is no respecter of persons," every command and promise in the Bible was meant for all men in all time, and therefore for us to-day. To be deluded into believing otherwise is to dig a pit for oneself, and is to say that God is omnipotent at one time and impotent at another, as if omnipotence could ever be less than omnipotent. That which is all-power now must always have been all-power and must always be all-power. How, then, can any Christian question that positive statement of Jesus, "With God all things are possible"?

There is no such thing as fleshly perfection. In its very nature all that is subject to decay must be imperfect; therefore mortals cannot attain perfection. It is only as mortality is laid off that immortality can be reached. Perfection can never be marred even in the slightest degree, for it can never be less than perfection. No mortal seeming can alter this spiritual fact, and in spite of the evidence of the material senses, Christians must be guided by that saying of the Master, "Judge not according to the appearance, but judge righteous judgment." The belief that by any possibility perfection could lapse into imperfection is self-contradictory, for if perfection could degenerate it must first possess an element of imperfection.

If we once concede that perfect man could fall, we must also admit that if this fallen man could once more gain perfection he could fall again and again. If such an unthinkable condition were possible, what incentive could mortal man have to continue to strive for a merely precarious state of so-called perfection from which he might fall the next minute? Surely the web of error is woefully tangled. Human striving for perfection must always go unrewarded until our eyes are turned Spiritward, and until this fact is seen, the command, "Be ye therefore perfect," will appear as an elusive mockery of all human hopes. Some day all men will know that compliance with this command is an imperative essential of salvation, and that the ideal condition to which it points is not to be won by submitting to death, but must be considered as a forever fact.

Death is not the gateway to perfection, and the supposition that this "last enemy," with all its repugnant accompaniments, could be the open portal to eternal joy and beauty, is the contradiction of the ages. If such a belief were true, mankind would court its beneficent visitation instead of fighting to stay its hand. There can be no belief without a believer, and a belief believed, seems to have the same effect and appearance as a reality; consequently, in destroying error our work must be with the believer as well as with the belief. It must, however, be borne in mind that this believer is self-assertive mortal mind and not a person. It is only through consistent striving that we can advance along the line of spiritual progression, and right striving consists only in knowing and demonstrating that remarkable statement of the apostle, "Beloved, now are we the sons of God,"—the "sons of God," not yesterday, or tomorrow, but now. Regardless of the persistent assertions of mortality with all its concomitant imperfections, it is only through tenacious adherence to the ideal set forth in this statement of John's that a realization of the real man's forever perfect nature can be gained.

In that wonderful talk with Nicodemus Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Flesh cannot be spiritualized, and it is only as the material concept is destroyed in human consciousness that man's essential spiritual nature is brought to light. As well attempt to transform evil into good as to try to make Spirit out of flesh. All the inordinate vanity of the counterfeit man can never make true the awful lie that Spirit is merely flesh etherealized. Just as evil ceases to manifest itself only as it is supplanted by good, so is it with Spirit and the flesh, which can never coalesce nor harmonize, for they "are contrary the one to the other." The wonderful eighth chapter of Romans should of itself forever settle this question, and but for the understanding of the blinding nature of



Digitized by Google

scholastic theology, one would wonder how this sublime enunciation of Paul could have stood before men for all these centuries without clearing away all the accumulated rubbish concerning the place and power of matter.

As we study the Bible we see that flesh and sin are synonymous. Just as sin cannot be healed except as it is destroyed, so there can be no real healing of the body without a corresponding overcoming of fleshly things. Just as man cannot be perfected in sin, so he cannot be perfected in the flesh. When Jesus passed from human sight in that final spiritual exaltation known as the ascension, he left no fleshly body behind him. It is equally certain that he took none with him, for we are told in the first epistle to the Corinthians that "flesh and blood cannot inherit the kingdom of God." This must also have been the experience of Enoch and Elijah. Jesus once said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." It seems peculiarly reasonable to regard the term "rich man" as used in this connection, as meaning one cumbered with material beliefs, and this interpretation gives a vivid hint of what constitutes perfection.

The perfect harmony of music is not immediately made manifest to the beginner, yet he knows that harmonious expression is a fact in human consciousness, and holding in thought this perfect ideal he is rewarded by continuous progress. The goal of perfection is before us, and we may as well know at once that it must ultimately be gained. "Either here or hereafter," Mrs. Eddy says, "suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self" (Science and Health, p. 296). There is no crowding in this race for perfection, and no rivalry. Like the sunshine it is all for everybody, and no one by enjoying all of it can deprive his neighbor of the same privilege. Each receives according to his deserving, and there is no other way to heaven than through the front door.

Man in the image and likeness of God—and we certainly have no warrant for regarding any lower conception of being as man—is, like his Maker, "the same yesterday, and to day, and for ever." Christian perfection can never be won through any lesser conception of man, for the complete realization cannot exceed the model held in thought. This perfect man, being coexistent with God, neither needs to be nor can be created. He simply needs to be revealed. Man in God's likeness never fell. In the words of Mrs. Eddy (Miscellany, p. 242): "Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom."

## Childhood and Obedience

MARY E. HARDY

ONE who is observant readily traces upon the face of a child its environment of thought. If obedience to that Mind which the parents obey has been inculcated as a gentle, firm, and natural law of guidance to its first unfolding thought, we find buoyancy and brightness with spontaneity of action. On page 62 of Science and Health our revered Leader says, "The entire education of children should be such as to form habits of obedience to the moral and spiritual law, with which the child can meet and master the belief in so-called physical laws, a belief which breeds disease."

The writer recalls a home in which the young mother had been healed in Christian Science, and she had noted when visiting there the ready obedience of each of the two little children to the mother's gentle commands, also the expression on the face of the elder as the mother voiced thankfulness for her own healing.

A short time after this the writer was called to help them in a time of great need, but it was two hours before the call was received. The two children had been playing in the upper hall, it being one of the old style Southern homes, and in leaning over the banister the little boy fell, striking on his head as he landed on the floor below. The mother fainted from extreme fear, and on recovering found a doctor and a nurse preparing to place the child in an ambulance. She, however, refused to allow this and asked a friend to call her practitioner.

Every time the physician under the father's direction attempted to place ice on the little fellow's head he went into convulsions, but when left alone was quiet. The writer vividly recalls the hours of struggle with the tumult of seemingly opposing forces, also the moment when Principle gained ascendancy in the thought of mother and child. The truth was declared that he was God's child, that God called him to obedience, to harmonious action, to peaceful, quiet action, and the nothingness of congestion or fear was voiced. The work was quickly done. The mother was told that if the child became conscious during the night she should tell him that God was caring for him. At length he whispered to her faintly, "When you were sick you sent for Mrs. ———, but when I was sick you sent for the doctor." She quieted him at once by telling him that he was being cared for also.

During the night, as the father and physician friend sat at the bedside knowing their inability to give help, the physician said, "I hear your wife has been healed by Christian Science." The husband acknowledged this; then the doctor remarked, "Well, you have a case here that Christian Science can't heal." In the early morning, however, the little patient rolled marbles across the bedspread, and in the afternoon when the practitioner called he was on the floor playing with his sister, in a normal condition, proving that thought obedient to moral law is readily responsive to spiritual law. Then we may bring out from God's treasure house "things new and old." If we older children did not so often forget that quick obedience to divine law is the easy and natural way, we should not find it needful to work back to the direct guidance in our pathway from sense to Soul over the experience that purifies love like gold till it becomes refined.

We find all along the way object lessons, which if read aright are as milestones marking the way to perfect harmony. The writer recalls one such lesson. During a journey from the Pacific coast, in a conversation with a young Christian Scientist, who was happy in the joy of early demonstration, the latter remarked, "I should think after so long a period of activity in your work you would rest, as God has so beautifully opened the way for you to do so." As this voiced thought was more clearly heard than the more subtle and less innocent suggestions that had been presenting themselves, it served to arouse to a more active investigation of their source. Hints of physical inaction, self-ease, depreciation of earnest, honest effort, failure to claim the reward of work well done were next heard from.

The following spring, while the storms of a northern winter were still unspent, the writer stood in an orchard of peach trees, breathing in their beauty and fragrance and noting the promise of abundant fruitage, when thought said, If at the first appearing of the bud we rest content, what of the unfolding, what of its fruitage? The beautiful bud is but a token, a promise. What of the nurture, the constant



Digitized by Google

care known best to one who has realized the need and met it? This had been a very early spring blossoming, followed by a flurry of snow and a cold and frosty night. The object lesson brought with it a strong assurance of Love's protecting presence and a whispered message that the power which gave the bud its start would protect its unfoldment. Later, after the fruit appeared, severe hailstorms threatened its destruction, but again came the realization that God made no destructive storm to destroy the beauty of fruitage. At the time of harvest some of the fruit showed bruises from the hail, but that which endured gave full measure in quantity as well as quality.

Then after gathering the lesson of the storm in all its varied manifestations, there came a clearer vision that age is but a subtle belief in self-love and self-righteousness, to be conquered by a fuller understanding of Christian Science; that the most complete demonstration we have yet known is but as a child's knowledge, for we are but touching the hem of the Christly garment. There will be many lessons in patient obedience, while the ever unfolding law of increase brings many springtimes of renewal and the joy which ever attends the birth of a new idea of Life. We may even now find many a gentle reminder that the protecting wings of Love shelter the unfolding idea from all the destroying elements of mortal mind.

## Human Affection Purified

ESTHER MURRAY

IT is sometimes said by those who have a superficial acquaintance with Christian Scientists that they are hard, unsympathetic, and unloving. If this be so, it certainly is not because of the teaching of Christian Science, for the Principle of this religion is divine Love. Christian Science is founded on the teaching of our Savior, Christ Jesus, and is a religion of love and healing; indeed, true healing cannot be done without love. On page 366 of "Science and Health with Key to the Scriptures" Mrs. Eddy wrote: "The physician who lacks sympathy for his fellow-being is deficient in human affection, and we have the apostolic warrant for asking: 'He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' " The Bible tells us that "Jesus loved Martha, and her sister, and Lazarus," and we read also of "the disciple whom Jesus loved," and the Master's oft-repeated command to us was to "love one another."

St. John, the beloved disciple, repeatedly counseled us to "love one another." He also said, "He that loveth not knoweth not God; for God is love." In I Corinthians St. Paul points out clearly that without love everything else is valueless. "Love enriches the nature, enlarging, purifying, and elevating it," we read on page 57 of our textbook, and on page 113 we are told: "The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, inanimate."

Students of Christian Science should never entertain the mistaken notion that sympathy and human affection are unscientific. It is always more love that we require, not less. Sometimes human love seems to be changeable, selfish, exacting, and exclusive, but these mental qualities are the tares which should be destroyed, without uprooting the love, which must be purified until it makes way for the perfect reflection of divine Love,—unchangeable, limitless, all-inclusive.

As we think upon the attributes of divine Love, we find these expressed humanly as purity, gentleness, tenderness, loving-kindness, compassion, and, above all, forgiveness. Let us then cultivate these spiritual qualities, and be so kind, so charitable, so forgiving, that it can never be said of us that Christian Science has made us unloving. Let our daily prayer be to love more, and in the words of our hymn (Hymnal, p. 76),—

So may the unbelieving world
See how true Christians love.

## Names Written in Heaven

RALPH B. THOMPSON

ON a certain momentous occasion the disciples returned after a joyful mission of healing, of practicing the truth which Jesus had been teaching them. The success of their efforts had evidently greatly surprised even the most enthusiastic of these students, and they felt that they must tell the Master what had been accomplished. In like manner, when a student of Christian Science has applied his individual understanding of this same unfailing Principle to a problem of sickness or sin, either for himself or for a friend, and has seen the healing Truth manifest itself in the destruction of the erroneous condition, he too must experience in some degree the joy that the disciples felt, when they said upon their return over nineteen centuries ago: "Lord, even the devils are subject unto us through thy name."

It is natural at such a time that the student should desire to share with others this new-found treasure, but in his eagerness to tell of the healing he frequently loses sight of the fundamental fact which makes the healing possible; namely, that God, good, is now and has always been All,—that is, the one infinite Power, the one infinite Mind, the one infinite Presence, and that the discords or "devils" never were real except to a false sense of things entirely apart from God's creation or knowledge. It was Jesus' constant realization of this fundamental fact that led him to rebuke the impulsive state of thought which sees only the manifestation of healing, and loses sight of the great truth which makes the healing possible. In the Sermon on the Mount Jesus had said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Carrying further the same rule he said to his disciples, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." He bade them rejoice, not simply because of the benefits, but rather because man's true existence had been discerned as inseparable from "the divine Principle and rule of universal harmony," as Mrs. Eddy says on page 1 of "Rudimental Divine Science."

In like manner, Paul realized the supreme importance of that state of thought in which spiritual realization predominates and governs, and the secondary importance of the natural results following this consciousness and made manifest in physical healing. In his second letter to the Corinthians he counsels them thus: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Paul evidently realized that discord would inevitably find expression in a consciousness believing in an existence separate from that of which God is the creator, and looked upon this affliction as simply the means of forcing a false



Digitized by Google

belief to abandon itself. He also knew that the joy of an exalted consciousness would come more quickly and be more permanent if the individual would look away from the visible evidence of material sense into the things not seen by this false sense,—to the building or consciousness of God's creating spoken of as the "house not made with hands, eternal in the heavens."

In other words again, as Jesus said, the name, or nature, of the true man is eternally established or "written" in heaven, and physical healing and material benefits should become incidental to the student's striving for this greater spiritual understanding. Each phase of suffering that mankind experiences is an opportunity to rejoice. We may indeed rejoice that our "names are written in heaven," and each time the truth of this statement is proven, we rise to a clearer and surer realization of the allness of good and the nothingness of that which seems to oppose it.

In describing the healing work of the Master, Mrs. Eddy tells us on page 476 of "Science and Health with Key to the Scriptures": "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." What joy and peace will be ours when a correct view of God and of man as His image and likeness becomes natural and spontaneous in our thinking. As we accept the privilege offered us to attain this goal through study and application of its divine Principle as set forth in the Bible and illumined by the Christian Science textbook and the authorized literature of Christian Science, we will help to usher in that happy day when all names shall be universally recognized as being "written in heaven" and the prophecy in Habakkuk will be fulfilled, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

[Written for the *Sentinel*]

## "The night watches"

MABEL HYDE

"God my maker, who giveth songs in the night."—Job 35: 10.

How shall my heart sing songs in the night watches?
When ills of sense conspire to banish sleep,
When brooding cares rise mountains high,
And doubts seem oceans deep;
How shall my heart sing songs?

When fear, that hydra-headed phantom, creeping
In subtle guise its seeds of ill to sow,
Seeks to enthrone and vaunt itself,
And image thoughts of woe,
How shall my heart sing songs?

Since in the tender strength of Love's revealing,
Rough places on earth's journey are made plain,
And healing touch of His sweet peace
Wipes out all sense of pain,
So should my heart sing songs!

When in the tangled skein of mortal living
I can perceive Love's golden threads alight,
And how in God's all-presence pure
No darkness is, nor night,
Then shall my heart sing songs!

As with each conscious thought I feel the glory
Of Truth's great, flaming torch about my way,
So through night watches, passing on
Unto the perfect day,
Gladly my heart sings songs!

# Selected Articles

["The City of God"—*The Christian Science Monitor*, Boston, U.S.A., Jan. 26, 1918]

It is a long cry from Florence to Patmos, and there is no obvious connection between Machiavelli and Paul the apostle, yet it was the dweller in Florence of whom it was said that his citizenship was of the world, whilst it was the apostle to the Gentiles who explained the true meaning of citizenship, and the prisoner in Patmos who drew the picture of the true city, whose builder and maker is God. Now it is the moralist in the publicist, Lord Morley insists, that always interests mankind, and it was because of this that Machiavelli has been termed a citizen of the world, for, as Lord Morley dryly adds, he was an unquestionable moralist, even if of a very peculiar sort. The apostle to the Gentiles also was a publicist, possibly the greatest publicist who ever lived, and he was also a great Christian moralist. The correspondence of the two men may, indeed, be expressed in the antithesis that the one showed the world what citizenship should not be, and the other, what true citizenship was.

The gulf between the teaching of Machiavelli and Paul was no broader than that between the Florence of the Renaissance and the New Jerusalem. From the windows of his house beyond the lovely Ponte Vecchio, close by the great wall surrounding the gardens of the Pitti, the famous Florentine looked out over perhaps the most beautiful city in all Italy. Here everything that the genius of man could do to make a paradise of marble, of carving, and of fresco, had been done, and, as a result, the accomplishment of the lust of the eyes had been accompanied by the unrestrained indulgence of the lusts of the flesh, so that unbridled sensuality, murder, and unfaithfulness were the most ordinary social incidents. Poisons men sold as freely as sweetmeats, and the bravo with his stiletto was as much a popular hero as the toreador in Spain, or the gladiator in ancient Rome.

Such, then, was Florence in the era of Lorenzo the Magnificent, and a more appalling contrast to the city of God it would be impossible to imagine. It was far otherwise that the Hebrew poet wrote of this city of God: "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." Of course the psalmist did not imagine that God dwelt materially on Mount Zion, but Mount Zion was, to him, the type of the New Jerusalem which the Galilean disciple was one day to picture coming down out of heaven. He made use of his metaphor, therefore, as all the Hebrew writers made use of metaphor, for the purpose of teaching, by pointing his readers to the spiritual reality of the city, whose builder and maker, in the words of the letter to the Hebrews, is God. The completeness of the metaphor goes, indeed, much deeper than the casual reader might suppose. For instance, there are two words in the Greek Testament which are translated new. The one means something just newly made, as the new wine which was placed in the old bottles. The other means something relatively speaking new, but not absolutely freshly made. Such are the new bottles for wine, meaning not freshly constructed wine skins, but wine skins which, though thoroughly seasoned so as to do away with the rawness of the leather, were yet in their highest state of efficiency and soundness, and not perishable like the old bottles.

Now the writer, in speaking of the new heaven and the new earth, equally with the New Jerusalem, is careful to use the word which means something newly perceived rather than something freshly created. The new heaven and the new earth thus become not a new physical heaven and a new



Digitized by Google

physical earth, but a new perception of what heaven and earth means, just as the New Jerusalem is not a newly built Jerusalem with streets of gold and gates of pearl, but is a clearer spiritual perception of the city of God, as a mental image, as well as a metaphysical explanation of the way in which the old Jerusalem had been metaphorically used by the Hebrew writers to convey to the people this idea of the city of God. Thus it was that the Israelites were bidden to go up to Jerusalem, to march mentally up to the city upon the hill, throwing aside the tatters of their old garments, and clothing themselves instead in their newly found, though not newly made, garments of Spirit, and exchanging mentally their material citizenship for that citizenship or conversation which is in heaven. For, in this way, on page 589 of Science and Health, Mrs. Eddy describes the two Jerusalems: "Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny. Home, heaven."

At first sight the connection between citizenship and conversation is not apparent, but if anybody will turn from the King James to the Revision he will very soon discover that the word which in the King James is translated "conversation," in the Revision has become "manner of living." The explanation is really very simple. The word "conversation" originally meant living in a certain place, and from this it was extended to mean the consorting of the people in that place. Thus a man's conversation meant not what he said, but the people with whom he mixed, and in this sense it was framed into the proverb that you might tell a man by his conversation, in other words, by the company he kept. Thus the Elizabethan word "conversation" had become purely archaic by the time of the Revision of 1885, so that, in order to retain the meaning of the Greek, it was altered to "manner of living." If the Greek word had always been the same this would have been simple enough, but the phrase "manner of living" is not always translated from the same Greek word. Thus when Paul wrote to the Philippians, "Only let your conversation be as it becometh the gospel of Christ," he was actually saying, let your citizenship be such as becometh the gospel of Christ.

Now, if anyone will turn to the Old Testament he will discover that the word there translated "citizenship" means, literally, a path or way. And thus, by one of those transitions so common in a language, the word "way," used by Jesus in the saying "I am the way," came to mean the path a man mentally traversed, and so his moral conduct. Now a man's mental tergiversations sum up his attitude as a citizen. Therefore, the citizen of the city of God was the man who had followed the way of the Christ so as to bring his conduct into an at-one-ment with Principle. The material Jerusalem, which the British troops entered a few weeks ago, was the successor to that Jerusalem to which the Jews went up in their search for a better understanding of God. But the Jews habitually taught that their material history was but the figure of the way trodden by the nation as the children of God. And thus the New Jerusalem is the spiritual concept of that heaven of harmony, whose citizens are the real children of Israel, inasmuch as they are the chosen people of Principle, because they have made themselves at one with the divine Mind, and in so doing have claimed the freedom of eternal Truth. Mrs. Eddy thus defines the children of Israel (Science and Health, p. 583): "The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ's offspring."

[Peter B. Biggins in *Medicine Hat News*, Alberta, Canada]

Christian Scientists accept the entire Scriptures and study them constantly. Christian Science makes clear the allegorical meaning of the latter part of the second chapter and the whole of the third chapter of Genesis, and it may be remarked in passing that many leading religious thinkers to-day are coming into agreement with Mrs. Eddy's explanation of these chapters.

Christian Science teaches that God is the one ever present, eternal, divine Mind, who has created man and the universe and governs all. It does not, however, as our critic claims, reduce God "to a mere mind." It draws a clear line of distinction between the divine Mind, God, and the counterfeit, the carnal or human mind, which, as St. Paul says, is "enmity against God." To prevent any possible misunderstanding on this point, and in reverence for God's name, Mrs. Eddy capitalizes the word "Mind" when she uses it to mean God. When this is borne in mind by those who study "Science and Health with Key to the Scriptures," there is no danger of mistaking the author's meaning. Critics overlooking this fact in quotations from this textbook, convey a meaning the very opposite of what the author intended.

✧

[Aaron E. Brandt in *The Stroudsburg* (Pa.) *Times Democrat*]

Christian Science teaches and proves that man's every need is met by honest effort in the direction of usefulness. It unequivocally accepts the teachings of Christ Jesus on this subject: "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you."

Mrs. Eddy writes in her textbook on Christian Science, "Science and Health with Key to the Scriptures" (p. 530): "In divine Science, man is sustained by God, the divine Principle of being. The earth, at God's command, brings forth food for man's use. Knowing this, Jesus once said, 'Take no thought for your life, what ye shall eat, or what ye shall drink,'—presuming not on the prerogative of his creator, but recognizing God, the Father and Mother of all, as able to feed and clothe man as He doth the lilies."

Christian Scientists have ample proof that the above teaching is every whit true to-day, and in the degree that mankind cease to strive for material things and truly seek an understanding of the omnipresence of God's goodness—the kingdom of heaven at hand—every need will be met without taking any thought at all as to the source of supply. To supply man's every need is God's business, and He need not be reminded of His duty in this respect. To live in accord with true Christian teachings is man's business, and he will not suffer any lack as a result of obedience. "I have been young, and now am old," said the psalmist, "yet have I not seen the righteous forsaken, nor his seed begging bread."

✧

[Robert S. Ross in *The Citizen*, Auburn, N. Y.]

Our seminary critic appears still to believe that the late Professor James, in classifying Christian Science with faith cure and quasi metaphysical systems, knew more about Christian Science than do Christian Scientists, although Professor James was not a student of Mrs. Eddy's writings and, consequently, was not in a position fairly to estimate the subject.

Christian Science declares that God is the divine Principle and only cause of all that really exists. If, as the Scripture



Digitized by Google

tells us, "God is a Spirit," the universe including man must be spiritual. Of course Spirit never created its opposite, matter, and if Spirit did not create it, matter was not created; in which event matter, the material universe, and mortal existence must be an illusion, a waking dream.

If Spirit is the only Mind there is, the only thinking must be spiritual or godlike thinking. To put it in another way, if divine Mind is infinite, there is no finite or mortal mind. Mortals believe that they have minds of their own capable of thinking both good and evil, but Christian Science has come to correct this error, to educate mortals out of the erroneous belief in an existence apart from God. "The dream that matter and error are something," writes Mrs. Eddy on page 347 of Science and Health, "must yield to reason and revelation. Then mortals will behold the nothingness of sickness and sin, and sin and sickness will disappear from consciousness."

With the single exception of Christian Science, all systems of science, theology, and medicine base their teachings on the mistaken supposition that matter and mortal mind are realities. Believing in the reality of the human mind and mental suggestion, even Professor James could hardly conceive of a scientific system based on anything else; hence his inevitable conclusion that Christian Science is one of the "other illustrations of the mind cure movement." But if a student makes an error in numbers, in order to correct it he does not try to "suggest" it away. He applies the mathematical rule; then the error disappears. If a sufferer appeals to a Christian Scientist for help, the Scientist does not try by mental suggestion to make the sufferer believe he is not sick. On the contrary, he brings to bear on the case the Principle of being, which is perfect God and perfect man; then the suffering should disappear. If this result fails to follow, the fault is not in the Principle. The doctrine that the error which causes disease can also cure disease, is the "house divided against itself," which, Jesus plainly declares, cannot stand.

Despite the critic's belief to the contrary, Christian Science heals so-called organic and contagious diseases as readily as it heals so-called functional disorders. And why not, since God is ever present and all-powerful? A Christian cannot reasonably take the ground that there was one kind of disease Jesus could heal, but another kind he could not heal; that there was one kind of water he could walk on, but another kind he could not walk on; that there was one kind of death he could raise people from, but another kind he could not raise them from. Christian Science points out with invincible logic that unless God is omnipotent all the time, He is not omnipotent any of the time. When students of Christian Science understand and live its Principle as completely as Jesus understood and lived it, they will demonstrate it as unfailingly as he demonstrated it. This was one of the Master's assurances.

Finally, the critic will readily admit that Jesus came to do the will of God. In view of this, the very strongest argument that sin and disease are not real—that is, not created by God or sustained with His consent or approval—lies in the fact that Jesus destroyed them.

✧

[Rachel A. Banister in *The Rutland* (Vt.) *News*]

A correspondent has taken a stand not uncommon to those who are ignorant of the real teachings of Christian Science; it is the result of a misapprehension of what Christian Science actually does teach—that of, "Just imagine you have a thing and you have it." Christian Science has numbered among its adherents men and women of all walks of life, and they are highly respectable citizens, who are not foolish enough to "imagine a vain thing" as indicated by this article. Imagination, as used in this sense of the word, is not an element of this Science, which deals with the eternal facts about God and man. Any student of Christian Science will attest that no such process of thought enters into the practice of its teachings.

✧

[Hector Wallace Smith in *Edinburgh* (Scotland) *Dispatch*]

The piquancy and characteristic originality of Mrs. Asquith's fifteen "Love Letters" will probably entertain to some extent magazine readers, but her erroneous impressions of what Christian Science really is, partly quoted in a recent issue may unhappily lead them to the conclusion that spiritualism, spiritism, fortune-telling, suggestion, and heathen séance (whatever that may be), and the like, are in some way connected with Christian Science.

Although it seems hardly necessary, kindly allow me to repeat, for the assurance of your readers, what has more than once been said in the press,—that Christian Science has absolutely nothing whatever in common with any of those systems, which are entirely products of the human or carnal mind. The teachings of Christian Science are wholly logical and capable of proof, and in "Science and Health with Key to the Scriptures," which contains a full and complete statement of this eminently practical religion and its application to the needs of suffering humanity, Mrs. Eddy has written these words on page 79: "Spiritualism relies upon human beliefs and hypotheses. Christian Science removes these beliefs and hypotheses through the higher understanding of God."

It was in the pages of the Bible that Mrs. Eddy rediscovered this Science of the Christ, or primitive Christianity, and every chapter of her textbook is founded upon the Word of God, from Genesis to Revelation. When Mrs. Asquith maintains that people tell her she is not ill when her temperature is 104, it can fairly be assumed that she has in some manner got hold of a half truth, which is often worse than no truth at all. Mrs. Eddy herself says on page 460 of Science and Health: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction." With such a plain statement on the subject before her, it is to be hoped that some day Mrs. Asquith may be induced to investigate more thoroughly the teachings of Christian Science in order to get at the whole truth regarding illness and its cure.

To mention one more point, she declares in another passage that, "Ever since the world was inhabited, God has been made in the image of man, but here He is made in the image of woman." Now, of course, everybody knows that such an assertion is entirely at variance with what is written in the first chapter of Genesis, in the well-known verse, "So God created man in his own image, in the image of God created he him; male and female created he them."

The matter need not be pursued further; but let me state in conclusion that the results achieved by Christian Science are almost too well known to require special recital here. Suffice it to say that countless thousands of men and women all over the world are ready to-day to proclaim their deep and lasting debt of gratitude to Mrs. Eddy for their happy release from well-nigh hopeless bondage, which was rendered possible for them by her spiritual courage and untiring devotion, when, in New England over half a century ago, she gave Christian Science to mankind.



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. McKENZIE ANNIE M. KNOTT, WILLIAM D. McCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., March 16, 1918

# Editorial

## The Happiness of Thinking

THE thinker is the true helper of mankind. Concerning this, Mrs. Eddy says in her Message for 1900 (p. 3): "The right thinker and worker does his best, and does the thinking for the ages. No hand that feels not his help, no heart his comfort." She further says: "They who love a good work or good workers are themselves workers who appreciate a life, and labor to awake the slumbering capability of man. And what the best thinker and worker has said and done, they are not far from saying and doing." Mortal mind, however, is afraid of the thinker, and in every nation devises plans whereby to make his way difficult. In one land, for example, it will establish ancestor worship and try to clamp with the rigid hand of the past the ceremonies of the present, and the actions of men, women, and children who are alive.

In other countries it will be the utterances of some wise talker or theologian of the past that are fashioned into shackles wherewith to limit the thinker. Or it may be the king who, accepting the title of defender of the faith, sets out to formulate the faith he will defend and expects the nation to cease its own thinking and accept his changing formulations. It has been in the realm of religion that there has been most fear of the thinker, because in that realm naturally there is desire for fixity and peace. Mortal mind presents a false peace of dogma and a mechanical fixity of tradition from the past, but if you accept the ancestor and his tradition, if you accept evil heredity and perverted or incomplete views of God, you let the past build a prison house for the present.

Once a tomb was built according to the plans of one who wished his monument to endure to the end of time. Every effort was made to have it as enduring as the mountains, and it bore a boastful inscription defying time. But life is not to be defied. In a tiny crevice of the mausoleum there lodged a seed. Winds laden with invisible dust brought it soil for its need and the impartial rain watered it. At last the roots of the growing plant, with the irresistible power of life, rent the tomb of the theorist who thought that death could defy life, and made of it a heap of stones which became a garden for the green tree. So it is and always will be when we are dealing with life triumphant. In the realm of thought we should recognize that the assorting of beliefs and traditions accepted from our own past, or the endeavor to incase ourselves within the once accepted theory, is not real living, for living means thinking, and thinking means recognition of Principle, which again is Life.

Christ Jesus disturbed the settled views of the religionists of his time because he brought God into the present. They were ready to talk all day about their ancient God, and to discuss the records of Israel's past with such exactitude that they had counted the number of letters in each section of the sacred writings, and had endless pages of commentaries and comments on the law. The result had been a making void of the real law of God through beliefs, traditions, and theories of mortal mind. The seeker after God and His peace and salvation was given instead "the commandments of men," connected with which were controversies and doubtful disputations. Christ Jesus brought life where theological death reigned, because he was a thinker who made Life his premise and understood that God is Life; hence he could say, "I am come that they might have life, and that they might have it more abundantly." It is well to remember that the discovery of Christian Science was due to thinking from the premise that God is Life.

The mindless traditions of the past have been referred to as imprisoning men to keep them from thinking, and it might be added that men are likewise imprisoned by the mindless mesmerism of the present. The traveling mesmerist used to hand the same glass of water to a series of dazed victims, and each one tasting it would name a different beverage, calling it pleasant or repulsive. Half a dozen newspapers will comment upon a man's action, and every one will bring out its own peculiar view. Then the reader will accept in every case the view of his chosen paper, though it may be biased and perverted, and so the readers are thus divided into warring and antagonistic groups, although the action in question viewed metaphysically is capable of but one clear interpretation. It need hardly be said that submission to mesmerism is not thinking, any more than the acceptance of superstition is thinking. Now it does not matter whether mental suggestion is well-intentioned or malign so far as the freedom of the victim is concerned. He has no joy of freedom, for he has his love and hate, his emotions and passions, his hopes and fears, played upon relentlessly by mortal mind. "There is no peace, saith my God, to the wicked." The wicked then are not likely to give peace to their victims.

True thinking is following Christ. Some one asked another, What is it that women love to see manifested in a man? The answer given was, Gentleness, patience, deference, consideration. And what do men admire in a woman? Courage, wisdom, prudence, and order. In both cases the answer was approved. In a home, for example, the woman does not want to have to supply all the patience needed. Of this virtue it has been said pessimistically in a proverb that it is found "seldom in a woman, never in a man." But just as soon as man begins to think as a Christian Scientist he begins to be patient. Also he appreciates the change when his helpmeet begins to think as a Christian Scientist, and he is not required to supply prudence for both. Thus is illustrated the truth of the statement (Science and Health, p. 102), which says, "Christian Science despoils the kingdom of evil, and pre-eminently promotes affection and virtue in families and therefore in the community." Thinking brings out fullness of character or perfect manhood, namely, "the measure of the stature of the fulness of Christ." Here no longer do vexing imperfections and irritating antagonisms arise, since the differences upon which these are based are harmonized. Paul puts the matter in a sentence when he says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

The periodicals of the Christian Science movement which bear their marvelous testimony to reformation and healing and the discovery of genuine happiness should assist the world in understanding Mrs. Eddy's statement on the first page of the Preface to her book "Science and Health with Key to the Scriptures," where she says, "The time for thinkers has come."

WILLIAM P. McKENZIE.



Digitized by Google

## Perseverance

GROWTH in Christian Science demands the ability to maintain the right in spite of counterinfluences. This every practical exponent of Science knows from personal experience. Perseverance is not the obstinacy of self-will, but an unselfed consecration to God's will. Perseverance breaks the backbone of that trinity of the devil: discontent, dissatisfaction, discouragement, the three D's which play the traitor to the Christian soldier on the march. Perseverance is an ally to obedience, and when the heavenly call has been heard and accepted, makes the choice definite and keeps the path strictly in line with God's commands.

On page 340 of "Miscellaneous Writings" Mrs. Eddy says, "The lives of great men and women are miracles of patience and perseverance." She also states on page 514 of Science and Health, "In the figurative transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to 'the cattle upon a thousand hills;'" and again, on page 515, "Patience is symbolized by the tireless worm, creeping over lofty summits, persevering in its intent." Certain it is that without perseverance repeated sacrifices of self seem to be fruitless. With perseverance the advancing Christian Scientist learns how to disentangle himself from the tentacles of human belief, to leave behind him, as he marches forward, the exasperating demands of physicality, the mortal laws which should be more honored in the breach than the observance, the contracting ties of false relationships, the congestion of much ado about nothing, the loss of time in empty talk, the wish to please men rather than God. Perseverance is a necessary quality for all those who are uncoiling the serpents of love of ease, love of popular approval, and love of ecclesiastical control. Perseverance will discipline their scientific Christianity with strictness and fortitude.

When obedience is supported by perseverance, the fruits of the Spirit inevitably ripen into a glorious harvest under the sunlight of Soul. Human experience is full of instances in which an ounce of perseverance brings the pound of noble achievement. A little hammer used with perseverance can accomplish wonders in building operations. The persevering, rhythmic step of the mountaineer carries him to the highest peaks. When human nature cries out that its utmost has been accomplished, the next step generally brings victory,—mortal sense surrenders to immortal power, and the infinite masters the finite.

Then comes the reward of perseverance in the glory of attainment, for spiritual light destroys suffering, fear, disease, and death. This is "the true Light, which lighteth every man that cometh into the world." It is completely free from darkness of any kind; therefore it destroys scholastic theology and the belief in the reality of sin and sickness. There is no sin or suffering except that which is made by thought. Holiness is to be triumphant throughout the world, and this holiness will not be as scholastic theology outlines but as God outlines. There is no need of suffering if the fear of outside thought is handled as a seeming power which has really no power at all. Accept the argument of seeming power, and you suffer; reject it, and you are free.

For instance, materialistic thought has ascribed atmospheric disturbances, the raging of the elements, floods and droughts, bitter cold and sweltering heat, to so-called material laws, supposed to be irresponsible and uncontrollable. Christian Science teaches that the physical universe is an outward expression of an inward, mortal, mental concept. Physical phenomena, therefore, instead of being uncontrollable activities are subject to the proper mental dominion. Christian Scientists should not be caught by the suggestion that in certain parts of the world the accumulation of the winter's snows must melt into disastrous floods, or that elsewhere the necessary rainfall must fail by reason of some physical law, or that difficulties of labor will prevent agriculture from being profitable. On the contrary, Christian Scientists will cheerfully and perseveringly place the earth and all its productivities under divine care, and enjoy the fruits of right thinking.

Joyful perseverance in spiritual work will turn the tables upside down on the plan of Judas to sap all the gladness out of one's work. Strict account should be given to God in all faithfulness in sending forth the healing word which has a two-edged sword for all error. Mental alertness, keenness of spiritual vision, and obedient perseverance will enable the spiritually minded to work for God in as easy a manner as a little child making mud pies. The child is just playing with the sun, which bakes the pies into shapes the little hands have molded. Christian Science has a great message for the world. It will take away all false sense of existence and establish real living. Therefore let us obey the call with perseverance.

WILLIAM D. MCCRACKAN.

## Working Out

ON page 22 of our textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy quotes Paul's words, "Work out your own salvation," and then she adds that this "is the demand of Life and Love, for to this end God worketh with you." In a number of other places in our Leader's writings we find a reference to this same Scripture, and there can be no question that the idea here expressed is of vital importance to every student of Christian Science. It may indeed be said that if we do not realize the desired results from our work in any direction, it is because we have failed to maintain the balance between the working within of spiritual law and the working out of this law along the pathway of daily duty.

In the second chapter of Paul's epistle to the Philippians we find the oft quoted words, "Work out your own salvation;" and this is followed by the statement, "It is God which worketh in you both to will and to do of his good pleasure." The tendency of mortals has usually been to make drudgery of work when in reality it should be joyous, and did they but know it, the surest means of growth. Then after they have taken their first steps in Christian Science they are apt to go to the other extreme and to feel that they have done all that is required of them when they have silently declared the truth of being and recognized the operation of divine law, quite forgetful of the fact that the operation of truth within and the working out of divine law are reciprocal, and that the one implies and demands the other. Perhaps the apostle had some experiences with this mental state when he followed his admonition with this other: "Do all things without murmurings and disputings."

The faithful student of Christian Science knows that if he did not give precedence to spiritual things, and begin each day with a period of communion with God and a renewed acquaintance with the law of God which destroys all discord, the day's work could never bring out the results in the way of harmony and happiness which would follow the true method of working, and this means always to seek "first" the things of God. Some one may remark at this point that even if an hour or more is spent in the early morning in the study



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. McKENZIE ANNIE M. KNOTT, WILLIAM D. McCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., March 16, 1918

# Editorial

## The Happiness of Thinking

THE thinker is the true helper of mankind. Concerning this, Mrs. Eddy says in her Message for 1900 (p. 3): "The right thinker and worker does his best, and does the thinking for the ages. No hand that feels not his help, no heart his comfort." She further says: "They who love a good work or good workers are themselves workers who appreciate a life, and labor to awake the slumbering capability of man. And what the best thinker and worker has said and done, they are not far from saying and doing." Mortal mind, however, is afraid of the thinker, and in every nation devises plans whereby to make his way difficult. In one land, for example, it will establish ancestor worship and try to clamp with the rigid hand of the past the ceremonies of the present, and the actions of men, women, and children who are alive.

In other countries it will be the utterances of some wise talker or theologian of the past that are fashioned into shackles wherewith to limit the thinker. Or it may be the king who, accepting the title of defender of the faith, sets out to formulate the faith he will defend and expects the nation to cease its own thinking and accept his changing formulations. It has been in the realm of religion that there has been most fear of the thinker, because in that realm naturally there is desire for fixity and peace. Mortal mind presents a false peace of dogma and a mechanical fixity of tradition from the past, but if you accept the ancestor and his tradition, if you accept evil heredity and perverted or incomplete views of God, you let the past build a prison house for the present.

Once a tomb was built according to the plans of one who wished his monument to endure to the end of time. Every effort was made to have it as enduring as the mountains, and it bore a boastful inscription defying time. But life is not to be defied. In a tiny crevice of the mausoleum there lodged a seed. Winds laden with invisible dust brought it soil for its need and the impartial rain watered it. At last the roots of the growing plant, with the irresistible power of life, rent the tomb of the theorist who thought that death could defy life, and made of it a heap of stones which became a garden for the green tree. So it is and always will be when we are dealing with life triumphant. In the realm of thought we should recognize that the assorting of beliefs and traditions accepted from our own past, or the endeavor to incase ourselves within the once accepted theory, is not real living, for living means thinking, and thinking means recognition of Principle, which again is Life.

Christ Jesus disturbed the settled views of the religionists of his time because he brought God into the present. They were ready to talk all day about their ancient God, and to discuss the records of Israel's past with such exactitude that they had counted the number of letters in each section of the sacred writings, and had endless pages of commentaries and comments on the law. The result had been a making void of the real law of God through beliefs, traditions, and theories of mortal mind. The seeker after God and His peace and salvation was given instead "the commandments of men," connected with which were controversies and doubtful disputations. Christ Jesus brought life where theological death reigned, because he was a thinker who made Life his premise and understood that God is Life; hence he could say, "I am come that they might have life, and that they might have it more abundantly." It is well to remember that the discovery of Christian Science was due to thinking from the premise that God is Life.

The mindless traditions of the past have been referred to as imprisoning men to keep them from thinking, and it might be added that men are likewise imprisoned by the mindless mesmerism of the present. The traveling mesmerist used to hand the same glass of water to a series of dazed victims, and each one tasting it would name a different beverage, calling it pleasant or repulsive. Half a dozen newspapers will comment upon a man's action, and every one will bring out its own peculiar view. Then the reader will accept in every case the view of his chosen paper, though it may be biased and perverted, and so the readers are thus divided into warring and antagonistic groups, although the action in question viewed metaphysically is capable of but one clear interpretation. It need hardly be said that submission to mesmerism is not thinking, any more than the acceptance of superstition is thinking. Now it does not matter whether mental suggestion is well-intentioned or malign so far as the freedom of the victim is concerned. He has no joy of freedom, for he has his love and hate, his emotions and passions, his hopes and fears, played upon relentlessly by mortal mind. "There is no peace, saith my God, to the wicked." The wicked then are not likely to give peace to their victims.

True thinking is following Christ. Some one asked another, What is it that women love to see manifested in a man? The answer given was, Gentleness, patience, deference, consideration. And what do men admire in a woman? Courage, wisdom, prudence, and order. In both cases the answer was approved. In a home, for example, the woman does not want to have to supply all the patience needed. Of this virtue it has been said pessimistically in a proverb that it is found "seldom in a woman, never in a man." But just as soon as man begins to think as a Christian Scientist he begins to be patient. Also he appreciates the change when his helpmeet begins to think as a Christian Scientist, and he is not required to supply prudence for both. Thus is illustrated the truth of the statement (Science and Health, p. 102), which says, "Christian Science despoils the kingdom of evil, and pre-eminently promotes affection and virtue in families and therefore in the community." Thinking brings out fullness of character or perfect manhood, namely, "the measure of the stature of the fulness of Christ." Here no longer do vexing imperfections and irritating antagonisms arise, since the differences upon which these are based are harmonized. Paul puts the matter in a sentence when he says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

The periodicals of the Christian Science movement which bear their marvelous testimony to reformation and healing and the discovery of genuine happiness should assist the world in understanding Mrs. Eddy's statement on the first page of the Preface to her book "Science and Health with Key to the Scriptures," where she says, "The time for thinkers has come."

WILLIAM P. McKENZIE.



Digitized by Google

## Perseverance

GROWTH in Christian Science demands the ability to maintain the right in spite of counterinfluences. This every practical exponent of Science knows from personal experience. Perseverance is not the obstinacy of self-will, but an unselfed consecration to God's will. Perseverance breaks the backbone of that trinity of the devil: discontent, dissatisfaction, discouragement, the three D's which play the traitor to the Christian soldier on the march. Perseverance is an ally to obedience, and when the heavenly call has been heard and accepted, makes the choice definite and keeps the path strictly in line with God's commands.

On page 340 of "Miscellaneous Writings" Mrs. Eddy says, "The lives of great men and women are miracles of patience and perseverance." She also states on page 514 of Science and Health, "In the figurative transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to 'the cattle upon a thousand hills;'" and again, on page 515, "Patience is symbolized by the tireless worm, creeping over lofty summits, persevering in its intent." Certain it is that without perseverance repeated sacrifices of self seem to be fruitless. With perseverance the advancing Christian Scientist learns how to disentangle himself from the tentacles of human belief, to leave behind him, as he marches forward, the exasperating demands of physicality, the mortal laws which should be more honored in the breach than the observance, the contracting ties of false relationships, the congestion of much ado about nothing, the loss of time in empty talk, the wish to please men rather than God. Perseverance is a necessary quality for all those who are uncoiling the serpents of love of ease, love of popular approval, and love of ecclesiastical control. Perseverance will discipline their scientific Christianity with strictness and fortitude.

When obedience is supported by perseverance, the fruits of the Spirit inevitably ripen into a glorious harvest under the sunlight of Soul. Human experience is full of instances in which an ounce of perseverance brings the pound of noble achievement. A little hammer used with perseverance can accomplish wonders in building operations. The persevering, rhythmic step of the mountaineer carries him to the highest peaks. When human nature cries out that its utmost has been accomplished, the next step generally brings victory,—mortal sense surrenders to immortal power, and the infinite masters the finite.

Then comes the reward of perseverance in the glory of attainment, for spiritual light destroys suffering, fear, disease, and death. This is "the true Light, which lighteth every man that cometh into the world." It is completely free from darkness of any kind; therefore it destroys scholastic theology and the belief in the reality of sin and sickness. There is no sin or suffering except that which is made by thought. Holiness is to be triumphant throughout the world, and this holiness will not be as scholastic theology outlines but as God outlines. There is no need of suffering if the fear of outside thought is handled as a seeming power which has really no power at all. Accept the argument of seeming power, and you suffer; reject it, and you are free.

For instance, materialistic thought has ascribed atmospheric disturbances, the raging of the elements, floods and droughts, bitter cold and sweltering heat, to so-called material laws, supposed to be irresponsible and uncontrollable. Christian Science teaches that the physical universe is an outward expression of an inward, mortal, mental concept. Physical phenomena, therefore, instead of being uncontrollable activities are subject to the proper mental dominion. Christian Scientists should not be caught by the suggestion that in certain parts of the world the accumulation of the winter's snows must melt into disastrous floods, or that elsewhere the necessary rainfall must fail by reason of some physical law, or that difficulties of labor will prevent agriculture from being profitable. On the contrary, Christian Scientists will cheerfully and perseveringly place the earth and all its productivities under divine care, and enjoy the fruits of right thinking.

Joyful perseverance in spiritual work will turn the tables upside down on the plan of Judas to sap all the gladness out of one's work. Strict account should be given to God in all faithfulness in sending forth the healing word which has a two-edged sword for all error. Mental alertness, keenness of spiritual vision, and obedient perseverance will enable the spiritually minded to work for God in as easy a manner as a little child making mud pies. The child is just playing with the sun, which bakes the pies into shapes the little hands have molded. Christian Science has a great message for the world. It will take away all false sense of existence and establish real living. Therefore let us obey the call with perseverance.

WILLIAM D. MCCRACKAN.

## Working Out

ON page 22 of our textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy quotes Paul's words, "Work out your own salvation," and then she adds that this "is the demand of Life and Love, for to this end God worketh with you." In a number of other places in our Leader's writings we find a reference to this same Scripture, and there can be no question that the idea here expressed is of vital importance to every student of Christian Science. It may indeed be said that if we do not realize the desired results from our work in any direction, it is because we have failed to maintain the balance between the working within of spiritual law and the working out of this law along the pathway of daily duty.

In the second chapter of Paul's epistle to the Philippians we find the oft quoted words, "Work out your own salvation;" and this is followed by the statement, "It is God which worketh in you both to will and to do of his good pleasure." The tendency of mortals has usually been to make drudgery of work when in reality it should be joyous, and did they but know it, the surest means of growth. Then after they have taken their first steps in Christian Science they are apt to go to the other extreme and to feel that they have done all that is required of them when they have silently declared the truth of being and recognized the operation of divine law, quite forgetful of the fact that the operation of truth within and the working out of divine law are reciprocal, and that the one implies and demands the other. Perhaps the apostle had some experiences with this mental state when he followed his admonition with this other: "Do all things without murmurings and disputings."

The faithful student of Christian Science knows that if he did not give precedence to spiritual things, and begin each day with a period of communion with God and a renewed acquaintance with the law of God which destroys all discord, the day's work could never bring out the results in the way of harmony and happiness which would follow the true method of working, and this means always to seek "first" the things of God. Some one may remark at this point that even if an hour or more is spent in the early morning in the study



Digitized by Google

and declaration of truth, as understood in Christian Science, long hours of work have to follow in which we have to deal with the discords and difficulties of mortal experience. Here we may remind ourselves that if one day with the Lord means more than a thousand years of such experience, that which is gained in our communion with Truth and Love should fully provide for all the needs of the day when the vital purpose of all activity is kept well in view, and that is, to prove the ever presence and unceasing activity of the Mind which rules the universe.

At times we may wish it were possible to get away from the pressure which we are apt to feel in the working out of our human problems. This uncovers the age-long tendency of humanity to seek seclusion, and thus for a time to turn away from the process of working out the demands of divine law. We cannot too often remember that it is our high privilege even in the midst of the pressing duties to refresh ourselves with "deep draughts from the fount of divine Love," to quote Mrs. Eddy's words as found on the first page of the Preface to "Miscellaneous Writings." This may seem wellnigh impossible if we have not prepared for the needs of the day by earnest communion with God; but if we have done so and have carried with us a sense of the demands of Principle, the balance will be maintained between the inward working of truth and the working out of our own salvation and that of the world from belief in the power and reality of evil, in sin, sickness, and death.

We must not forget that there is nothing oppressive about the working out of truth, because the inward working of divine Love means the expression of our Father's "good pleasure." One who was seeking his healing in Christian Science when all material means had failed to give relief, was greatly cheered by this thought that God was doing the work for him out of His "good pleasure;" that the good pleasure of our Father never means less than health and strength, harmony and happiness; and that without the truest activity there could be no true sense of Life and progress. As this is understood we shall gladly take up the problems of the present world, no longer shrinking from any of them with a sense that they may be burdensome, because the full-grown man would smile at the thought that he could not lift and carry that which might seem very heavy to a child. As we grow into the manhood revealed in Christ Jesus, our divinely bestowed possibilities are revealed hour by hour, and never better than when we realize the wonders of our Father's work in this age, and that our highest privilege is to know that we are coworkers with Him.

ANNIE M. KNOTT.



# Among the Churches

## Current Notes

ONTARIO, CANADA.—This office has distributed four hundred copies of newspapers containing editorials, letters, or news reports favorable to our cause. A special distribution of three thousand copies of *The Ottawa Citizen*, containing replies to articles in a denominational paper, was made through various churches and societies in Ontario and four other provinces. In this issue the *Citizen* stated editorially that these replies had been refused publication by the editor of the paper in which the attacks had been published. The *Hamilton Spectator* also reproduced the replies. This circulation proved so salutary that the same denominational paper published at a later date a reply to another offending article, and the number of such articles has diminished. The daily press has been quite willing generally to publish replies to reports of sermons or other items misrepresenting Christian Science.

There were several hearings by Mr. Justice Hodgins, Commissioner for the Ontario Government, in which we were represented. In February, Judge Smith and Mr. I. F. Hellmuth, K.C., stated our case briefly. On June 28, the latter, as requested by the commissioner at a hearing at Osgoode Hall, Toronto, defined the present legal status of Christian Scientists in Ontario. In the Ontario Parliament Building on June 29, Judge Smith, as a rebuttal to a rabid attack by an allopathic doctor at a former hearing, delivered a masterly paper in our defense and in behalf of medical freedom. It is expected that the commissioner's report will be made public during the next session of the Legislature.

Fifty public libraries in Ontario—including schools for the blind, etc.—are now supplied with authorized Christian Science literature, most of them having some of Mrs. Eddy's works, and some having complete sets, as well as subscriptions to the periodicals. Five military camps have been supplied in this way with subscriptions to the *Monitor*. At the request of the Inspector of Public Libraries for Ontario, this office donated six copies of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, to the Departmental Library Training School, for the purpose of scientific classification and cataloguing in the annual school. These books will also form part of the library from which students may borrow books for home reading. Appreciative acknowledgment of this useful gift has been received.

Last December this committee was requested by The Christian Science Board of Directors to act as War Relief committee for Canada, to administer grants of money from The Mother Church War Relief fund to Christian Scientists or their friends who are experiencing hardship on account of the war. To ten persons, most of whom had families to support, $595 has been granted. This practical helpfulness is much appreciated.—*Committee on Publication.*

## Admission to Membership in The Mother Church

The next admission of candidates will be May 31, 1918. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 8, 1918.

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

Those who have made application for membership prior to November 2, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, *Clerk*,
236 Huntington Avenue, Back Bay, Boston, Mass.

## Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names and present complete mail address of all officers and men in the military, naval, or aero service of the United States and of its allies, who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Back Bay, Boston, Mass.



Digitized by Google

# The Lectures

MADISON, WIS. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Arthur W. Hickman, who said in part:—

Christian Science, the new-old gospel of Truth, which Jesus taught and demonstrated over nineteen hundred years ago, is just as effective to-day and just as applicable to all our needs, physical, mental, or financial, as it was in the days when the Master healed the palsied man, cast out devils (evils), or told Peter to extract the coin from the fish's mouth. Jesus' ability to accomplish these works was not a result of any special gift from God, but was the result of his knowledge of the law of God. Our ability in this day and age to accomplish these wonders, as they are sometimes called, rests upon our understanding of the law of God, which not only heals sin, sickness, and all inharmony, but is a law of protection to all who know its power.

SPOKANE, WASH. (First Church).—William W. Porter, lecturer; introduced by Joseph W. Thompson, who said in part:—

When Jesus sent his disciples out with his message of love he said, "Go ye into all the world, and preach the gospel to every creature." He also said, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." For three hundred years healing followed this preaching. Then this healing art was lost, and not until the discovery of Christian Science by Mrs. Eddy was it restored to the world. As in Jesus' time so to-day the Science of Christianity is making men free from sin and suffering and is establishing on earth peace and the brotherhood of man.

SAN FRANCISCO, CAL. (Fifth Church).—Frank Bell, lecturer; introduced by Miss Henrietta M. Steele, who said in part:—

Your presence indicates your desire to know more of this Christ-teaching, which reveals to us a God of love, a living God, a God as Principle, available for the solution of every problem that presents itself, be it great or small. Some one has said, "What this old world needs is mothering," and Christian Science has come to present God as Mother as well as Father, and the world, tired of its woes and the seemingly interminable strife, will find peace and healing for its wounds in the arms of this Father-Mother God.

LONDON, ENGLAND (Second Church).—John W. Doorly, lecturer; introduced by Mrs. Lucy E. Mann, who said in part:—

The tender, healing benediction of Truth and Love, brought to us in the promise and fulfillment of Christian Science, was never more needed by humanity than it is to-day. It is indeed a ladder let down to earth from heaven, the way of health and peace.

ITHACA, N. Y. (First Church).—Paul Stark Seeley, lecturer; introduced by A. N. Gibb, who said in part:—

Humanity is reaching out as never before for an exact, provable, and scientific knowledge of God. To the Christian Scientist such a knowledge is the only real Science, and this fact is clearly expressed on page 128 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, as follows: "The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man."

Twenty centuries ago Christ Jesus not only preached but proved this fact. He made the definite statement, "He that believeth on me, the works that I do shall he do also." He also said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Christian Science is steadfastly holding to this promise and proving its faith by its works.



## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Lodi: Eagles Hall, 8 p.m., March 23.
Los Angeles (Third Church): Church Edifice, 734 South Hope Street, 8 p.m., March 25 and 26.
Los Angeles (Fifth Church): Church Edifice, 7107 Hollywood Boulevard, 3 p.m., March 24.
Ontario: Euclid Photo Theater, 3 p.m., March 31.
Pasadena: Church Edifice, Oakland Avenue, near Colorado Street, 8 p.m., March 22.
Venice: Church Edifice, Brooks and Second Avenues, 8 p.m., March 23.
Woodland: Unitarian Church, 8 p.m., March 22.

CANADA—Ottawa, Ontario: Church Edifice, Metcalfe and Gilmour Streets, 8:15 p.m., March 22.

ENGLAND—Harrogate, Yorkshire: The Kursaal, 3 p.m., March 31.

ILLINOIS—Chicago (Second Church): Church Edifice, Wrightwood and Pine Grove Avenues, 8 p.m., March 21 and 22.
Chicago (Fourth Church): Church Edifice, Harvard Avenue and West Marquette Road, 8 p.m., March 25 and 26.
Chicago (Seventh Church): Church Edifice, 5318 Kenmore Avenue, 3:30 p.m., March 24, and 8 p.m., March 25.
Maywood: Masonic Temple, 8 p.m., March 24.
Olney: Court House, Coventional Hall, 8 p.m., March 23.
Riverside: Auditorium, Berwyn Club House, 8 p.m., March 22.
Wilmette: Church Edifice, Tenth Street and Central Avenue, 3 p.m., March 24.

INDIANA—Valparaiso: Memorial Opera House, 8 p.m., March 21.

KANSAS—Hutchinson: De Luxe Theater, 103 North Main Street, 3 p.m., March 17.
Pittsburg: Church Edifice, Euclid Avenue and Walnut Street, 8 p.m., March 21.

MASSACHUSETTS—Marlboro: Grand Army Hall, 277 Main Street, 8 p.m., March 19.

MISSOURI—Kansas City (Third Church): Church Edifice, Fortieth and Walnut Streets, 8 p.m., March 26.

NEBRASKA—Exeter: Auditorium, 8 p.m., March 22.
Lincoln: Church Edifice, Twelfth and L Streets, 8 p.m., March 21.
Omaha (First Church): Church Edifice, St. Mary's Avenue and Twenty-fourth Street, 8 p.m., March 18; and Omaha Auditorium (joint lecture), 8 p.m., March 19 (note changes).

NEW JERSEY—Palmyra (auspices Riverton): P. O. S. of A. Hall, 8 p.m., March 25.

NEW YORK—Saratoga Springs: Masonic Temple, 3 p.m., March 24.

OKLAHOMA—Miami: Church Edifice, 34 C Street, N.W., 8 p.m., March 26.
Stillwater: Grand Opera House, 3 p.m., March 24.

OREGON—Portland (First Church): Church Edifice, Eighteenth and Everett Streets, 8 p.m., March 21.

PENNSYLVANIA—Pottstown: Grand Opera House, 3:30 p.m., March 24.

SOUTH DAKOTA—Deadwood: Deadwood Theater Building, 3 p.m., March 24.

TEXAS—Tyler: Central Presbyterian Church Building, 8 p.m., March 28.

UTAH—Provo: Princess Theater, 21 East Center Street, 8 p.m., March 25.
Salt Lake City (First and Second Churches): Auditorium, 3 p.m., March 24.

WASHINGTON—Aberdeen: Grand Theater, 506 East Market Street, 8 p.m., March 28.
Everett: Everett Theater, 8:15 p.m., March 26.
North Yakima: Masonic Temple, 8 p.m., March 25.

WISCONSIN—Wausau: Mt. Sinai Temple, 8 p.m., March 26.



Digitized by Google

# Testimonies of Healing

It is with a heart filled with thankfulness to God that I testify to all Christian Science has done for me, hoping that this testimony may help others. My healing was slow, but through this experience I have gained much. My husband first heard of Christian Science from a friend, who brought him a copy of the *Sentinel* at the beginning of the year 1912. As he had been seeking the truth for many years, he procured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy without delay, for after a short period of study he recognized that this was indeed the truth of which Jesus spoke.

In February, 1905, I was very ill and my husband called in a doctor who, after an examination, advised me to go to the hospital at once to undergo an operation, which he said would cure me; but we were not eager to comply with his wishes. The operation was eventually performed, but instead of getting better I became worse. I was under medical treatment for several years, but became gradually weaker, and suffered from hemorrhage for two years and a half. The doctors then advised another operation, as they could not do anything more for me; indeed, after I began to have Christian Science treatment one of the physicians even told the practitioner that it was quite impossible for me ever to regain my health, but the power of Truth has completely healed me. I am well and strong and able to attend to all my home duties.

Those who read this testimony will realize how grateful we are for having found Christian Science. We know that through Mrs. Eddy's faithful efforts we may always avail ourselves of our loving Father's aid.—Mrs. Alida Hemerik, Mount Stewart, Cape, South Africa.

The healing of my wife is permanent. Although we have since passed through deep waters, God has helped us wonderfully and we prove daily that we are sustained by infinite Love.—D. Hemerik.

✧

When reading the many helpful testimonies in our periodicals I have often thought that I also should like to add my experiences, but always the suggestion has come up, "I have had no wonderful healing like some of these people, so perhaps had better wait until I do!" Looking back over the last ten years, however, I find so much for which to be grateful that I feel it is time I availed myself of this opportunity of testifying to the great help which Christian Science has been to me. I did not come to it for physical healing, and for a long time took no interest in what I called the healing part, but I found that "Science and Health with Key to the Scriptures" by Mrs. Eddy answered the many questions which before seemed unanswerable, and that these answers were not theoretical but demonstrable and therefore true.

During the last six or seven years Christian Science has been my only physician, and it has been quicker and much more certain in its results than I ever found material remedies to be. But it is perhaps since the war broke out that I have felt most grateful for this teaching, and it seems quite impossible to express in words how much it has helped me. My husband is in the army, and it was difficult not to feel overwhelmed by conditions at first, but Christian Science has never failed us. Only those who have been through this experience can understand what it means to have the certain conviction through all these terrible times that God is indeed able and willing to protect and to save; that trials simply mean progress, not defeat. As an understanding of the truth helps in the big things, so it does in the least item of daily experience. It has helped me to overcome fear of my fellow beings, and to rise above the numerous small worries and fears which come to one who has possibly made much of little things.

During the war I have had to take three journeys abroad, and on each occasion was very thankful for my understanding of Christian Science; without it I should certainly have started with a good many anxious thoughts. The first time, I had to leave for Egypt at very short notice, and during the hottest time of the year. The journey was looked upon as difficult, and I was told that it was hardly possible to make connections in Paris that would enable me to get the boat at Marseilles, and to miss it meant several days' delay; however, I applied my understanding of Christian Science and also had help from a faithful practitioner, with the result that there were no delays, every connection was made, and though there had been no time to book a seat in the train or a berth on the boat there was always a place for me, though the crowds traveling were very great. When I arrived in Egypt I was also helped to overcome the effects of the extreme heat. On the other two journeys my experiences were similar, and on the last occasion I was healed of seasickness.

For this demonstrable religion, and for all the blessings which it has brought into my life, I do indeed feel grateful.

Mrs. V. Mabel Key, York, England.

✧

I wish to express my gratitude for the physical healing as well as for the many other blessings I have received through Christian Science. I took up the study of this teaching about fifteen years ago, when in deep sorrow and very despondent. I had come to a place where I did not feel that I wanted to live any longer. I had been raised in a Christian family, but my understanding was that all my burdens were sent to me by God. At this time a dear friend who was studying Christian Science told me that I was God's child and that He loved and took care of all His children, therefore would take care of me. I was also given a Bible, along with the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and told to study them. The result was that I was healed of my sorrow, also of a skin disease of ten years' standing which had failed to yield to many different treatments.

Last winter I was called to the country. I had been living in a steam-heated apartment, but in the country I had a room that was not heated. At the end of a week I had a very severe cold, and returned to my city home with all the symptoms of acute lung trouble. The cough was so severe that I had to raise myself up in my bed in order to breathe. A practitioner was asked to treat me, and in a few days I was entirely healed.

These are only a few of the many proofs I have received of the healing power of Truth. Words cannot express my thankfulness to God for His great goodness, nor can I express my gratitude for our revered Leader, Mrs. Eddy, and for what her explanation of Truth is doing for me every day and hour.—Miss Amelia Mary Peters, St. Louis, Mo.

✧

It gives me great pleasure to be able to inform you of another beautiful proof of the efficacy of Christian Science. I was struck on the finger by a baseball with such force that the nail of my little finger was knocked out at the root. Our trainer cut a part of the nail off, saying it would dig into the wound and interfere with the healing. This happened



Digitized by Google

on Thursday afternoon and on the following Saturday I played as good a game of ball as I ever played in my life and have not missed an inning since.

This was a beautiful demonstration to me, as the injury was on my right hand, the one I throw with, but I experienced no difficulty or inconvenience whatsoever in throwing or batting. I have had many proofs of the healing as well as the regenerating power of Christian Science, but this seemed especially wonderful because in the old way of thinking I doubt if I could have played within a week, and then probably only by great effort. Through the protection Christian Science teaches, I have been enabled to play almost five years without missing a game on account of disability. I cannot begin to tell how grateful I am for what understanding I have of this healing truth.

PHILIP KOERNER, South Berkeley, Cal.



When I first went to a Christian Science practitioner for treatment, I had never recovered from an attack of tonsillitis which occurred two years previously, and scarcely knew what it meant to be without a sore throat. When I began to study Christian Science this condition was instantaneously overcome and there has been no return of it. Before this I was not very strong, but since learning that "they that wait upon the Lord shall renew their strength" I have experienced better health than I ever knew and am able to accomplish more than I thought possible. At that time my finances also were at their lowest, but through the understanding that there can be no lack in Truth and that we must be rich in good works, every need has been abundantly supplied.

It often seems hardest to tell the things which are nearest the heart, and I can only say that where formerly there was a great fear of the future because of discordant conditions for which there seemed no help, through Christian Science these conditions have become so much improved that my sense of peace is best expressed in the words of the hymn on page 223 of our Hymnal, "I know no fear, with Thee at hand to bless."

Christian Science is also teaching me to overcome pride, envy, jealousy, impatience, and to keep my thoughts loving, patient, and meek. I think no one has more cause for joy than I have. During the past three years this healing truth has met not only one, but every daily need. At first the way often seemed dark, but since I stopped human planning and learned to "let patience have her perfect work" there has been steady improvement. Each day, as I rejoice over the errors which have been overcome, I try to remember these words: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."

MRS. RUTH M. GOEBEN, West Hartford, Conn.



Many times it has come to me that I must express my gratitude for Christian Science and for what it has done for me and for my family. My father was a physician, and I had deep respect for all his work. When I was about to be married to a Christian Scientist many misgivings came to me and I asked if I might be permitted to have a physician if I wished. The reply was that I might do so. I also asked if I might continue to attend my own church, and was assured that I might, and that my husband would accompany me occasionally. For four months after our marriage we lived with my husband's family while waiting for our own home to be completed. During that time I was in no way urged to attend the Christian Science services, but was assured that I would be welcome whenever I wished to attend. Before long I clearly saw that there was nothing so restful, so quieting, so harmonious among my former church people as I found here, and in just six months I was ready to say, "Thy people shall be my people." I joined the church and later was privileged to become a member of The Mother Church.

Through the years that have followed there has been much to be overcome. Gradually with the help of a patient practitioner many nagging errors, such as revenge, jealousy, and selfishness, are losing their hold, and whereas I saw "through a glass, darkly," I am beginning to catch a glimpse of mental freedom. When our little boy came, such fear was held over me that I believe had it not been for Christian Science neither the baby nor I could have lived. This wonderful demonstration seemed to prove to me more completely the power of Truth. This little son is now seven years old, strong and sturdy, as people express it, a picture of health. He is also able to express and demonstrate the truth. His sister, who is four years of age, is strong and sunny too. I could not tell of all the blessings we have had, but the truth means more to us each day.

Many discordant conditions have been overcome and much good work has been accomplished. Often the question comes to me, "How can I best express my gratitude for all the help I have received?" And the answer is invariably, "By putting into practice the truth I have learned."

MRS. LUCY HAYES EDIE, Lawrence, Kan.



It is with a grateful heart that I acknowledge the power of God to govern the universe with the law of love. I have learned that "God is no respecter of persons;" that we can help ourselves with even a little knowledge of the truth, if we will let go of fear and trustingly follow the Master.

As a child I was so thin and pale that I was constantly asked if I had been ill, and as I grew to womanhood I became a victim to more pains and diseases. Later I underwent a local operation which disclosed conditions said to necessitate another operation, to which I strongly objected as I was afraid I would not live through it, having nearly passed out under the former one. The specialist also informed me I would never be strong or able to do a day's work, which was very discouraging, since I had two little children to support. I managed to struggle along for a year, but then found I would be compelled to submit to the operation as I was subject to terrible attacks of inflammation which kept me in bed several days, and I was not free from the effects for three weeks.

While I was having one of these attacks a neighbor recommended Christian Science treatment, but I felt insulted and told her I was really sick and needed my doctor, in whom I had great faith and who understood my case. She, however, gently insisted and I finally gave in. I had absent treatment, and in about half an hour fell asleep. An hour later I awoke in perfect health, and I cannot describe my feelings as I arose, dressed myself, and ate a hearty meal. Next day I did a big washing without experiencing any sense of fatigue. This to me was most wonderful, as I was always tired and a small washing would completely exhaust me for several days. One treatment healed me of a bowel trouble of long standing and of wearing glasses.

It is now over ten years since I came into perfect freedom, my rightful heritage. While I did not make any headway for the first three years, having moved to California



Digitized by Google

and not coming into contact with Christian Scientists, yet I clung to the truth that God had healed me, and no matter what the seeming manifestation was, I did not let fear get the best of me. We were five days on the way from Wisconsin to California and there was a seeming return of the bowel trouble, but I had been told that I would be all right, so took no material remedy and had no fear, and when I arrived at my sister's home, conditions were normal.

I am more than thankful that I was able to hold fast to the truth and permanence of my first healing. After we moved to a place where I could attend church I began to make some progress. My first work was overcoming the effects of contact with poison oak, to which I was very susceptible. The last three years have been very fruitful; the way has not been easy, but I am grateful for the progress which has been made with the solving of every difficulty. I have been lovingly guided through the fiery furnace, and this has meant purification. While I am only a beginner, there is nothing I would exchange for even my slight knowledge of the truth. I was very slow in grasping the truth of being and at times despaired of ever being able to see spiritually, but I prayed constantly for an understanding heart, and since our prayers are answered before we utter them I was shown the light. All my doubts and fears were cleared away by constantly knowing that at all times God's promises are true and unchanging. I am indeed grateful to God, the giver of all good things, among which is Christian Science as given to us through our revered Leader, Mrs. Eddy.

Mrs. Caroline M. Clark, Compton, Cal.

✧

It is with the deepest gratitude that I write this testimony, for I feel that I am only returning to give thanks to God for the many blessings which have come to me in the past two years and a half through the understanding of Christian Science. During these years God has been our only physician, and when such ailments as scarlet fever, whooping cough, and measles presented themselves in my only child, a boy of six years, the study of this saving truth enabled me to realize that God is ever present, healing every sickness and every disease; that His promises never fail and are fulfilled daily.

Christian Science has taught me that God never changes, is always good; and the same God that restored Abraham's son to him has restored my son in perfect health to me. At times when the trial seemed great and the way dark, the Comforter again would come through the work of a loving practitioner. Words cannot express my gratitude for Christian Science, but if my testimony convinces one doubting mother's heart, then God's Word has not returned unto Him void. My endeavor is to let my life speak my gratitude, and my great aim and ambition is to live a life worthy of the name Christian Scientist.

Mrs. Agnes Godwin Smith, Brooklyn, N. Y.

✧

I have been studying Christian Science for some time, and have had so many benefits from it that I could not begin to tell all the good received. As I gain in understanding of the all-power of God, I am more thankful every day that I was broad-minded enough to investigate when the subject was first presented to me. It was the beautiful religion that attracted me. While I have had trials and been through deep waters seemingly, I have clung to the truth steadfastly. I feel sure that if I had not had some understanding of it I would have lost my reason at one time. I have been healed of varicose veins and other ills, and wish I could tell every one who is depending on material means for healing how much better it is to rely on God, "who healeth all thy diseases." There is a great deal for me to learn yet, but I know that I shall reap if I faint not. What a dreary world this would be without Christian Science to those who have learned to love it! It is truly the "pearl of great price" that Mrs. Eddy found and presented to this age. My only wish is that every one could see it as we do. I thank God for this healing truth, and want to show my thankfulness by my life.

Mrs. L. Carrie McMullin, Price, Utah.

✧

I have been thinking for a long time that I would give my testimony of healing through Christian Science. I was all out of harmony; there was not one thing about me that was right. I suffered from sleeplessness, my nerves were all unstrung, and of course everything went wrong. My stomach gave me a great deal of trouble, so that I could not eat anything without its distressing me. The doctors said I had an abnormal growth and wanted me to go to the hospital, but I did not, for Christian Science saved me. My people were much opposed to it, but I kept trying to trust Truth a little more each day, till I now can truly say that I have found the "pearl of great price." I am happy all the time, and want nothing but Christ in my home and heart. I know that those who desire the truth can have it, and am thankful for this free country where we can have the religion we desire.

I am striving each day to be more faithful and thankful to God for sending one whose purity of thought enabled her to bring this beautiful truth to us. I am very grateful for the Sunday services; indeed I can truly say that I am grateful for all the numerous blessings which have come to me and mine. I want to thank all those who have helped me in any way. I have been a member of The Mother Church for over twenty-five years.

Mrs. Susie M. Green, Stoneham, Mass.

✧

Afflicted with hemorrhage of the lungs, also stomach and bowel trouble, and suffering in mind and body, I came from Kentucky to Colorado by advice of my faithful physician, whom I loved and still love. For a time I improved, but in the midst of a busy term of court the hemorrhage returned. I struggled on until finally advised by a physician that in his judgment I could not live to exceed one year unless I abandoned my profession, that of law, lived in the open, and continued to diet. I moved into the heart of the mountains and there with every material aid, pure air, spring water, the fragrance of the pines, mountain and valley of indescribable grandeur and beauty, I continued to experience sleepless nights and at times intense suffering.

Through my wife's healing in Christian Science of a malignant disease I was led to employ a practitioner, and as a result thereof exchanged the above products of material, wrong thinking for spiritual, right thinking and was completely healed. It is therefore more than a pleasure to acknowledge the blessings that have come to me through the study of Christian Science and to give thanks for the Christian Science organization and for all the instrumentalities it is using for the elevation and spiritual development of mankind. I desire especially to give thanks for Mrs. Eddy's writings, so replete with wisdom and truth, the study of which incites love for and search of the Scriptures, and liberates from bondage to all the erroneous conceptions of the so-called carnal or mortal mind, teaching the nature and character of God's presence and bringing fullness of joy.

For all that Christian Science has accomplished and for



Digitized by Google

all the blessings, physical and spiritual, that have come to me and to others, I can best express my thanks in the language of the psalmist, "I will extol thee, my God, O king; and I will bless thy name for ever and ever."

WILLIAM T. SKELTON, Colorado Springs, Col.

✧

I wish to give thanks for the many blessings that have come to me through Christian Science. For many years I had been suffering from pain in the back which, the doctor said, could only be relieved by an operation. To this, however, I would not consent. Later on I suffered greatly from hemorrhoids. I then went to see a Christian Science practitioner, who lovingly took up treatment, with the result that after a short time I was healed of the piles and the pain in the back, also of rheumatism, stomach trouble, and weak eyes. In my family we have had many other healings through Christian Science. Measles, fever, earache, colds, and other ailments have been overcome in a short time. For all these wonderful demonstrations, as well as for the spiritual understanding which we have gained, I am deeply thankful to God, and my thought goes out in love to Mrs. Eddy, who has given us again the light of freedom.

MRS. IDA GROTE, San Antonio, Texas.

✧

This testimony is sent in loving gratitude for what Christian Science has done for me. After suffering four years from an internal growth, I was entirely healed by the truth as taught in Christian Science. Nervousness also gave way, as well as many other troubles. The healing to me was the most wonderful thing I had ever imagined; but as I learned more about God and man, I came to see that healing followed as a necessary consequence of the realization of the truth, regardless of the nature of the condition to be overcome. Christian Science has been my only aid in every way for nine years, and divine Love certainly does meet my needs.

I am grateful for the physical help, but more so for the spiritual awakening. I am also grateful to Mrs. Eddy for showing us how to understand the Bible.

MRS. MILDRED LYON BRIGGS, Jeffersonville, Ind.

✧

It is about seven years since my first healing in Christian Science, and I would like to acknowledge this blessing publicly, to show in a small way my thankfulness to God and my gratitude to our beloved Leader, Mrs. Eddy, for bringing me out of darkness, doubt, sickness, and unhappiness into the sunshine of health and joy. About five years previous to my healing, I was compelled to have a surgical operation for a growth which the doctors said was the cause of continual hemorrhages. I was in bed nine months after this operation before getting relief enough to be up and around.

Five years later the condition became manifest again, and after being examined by my husband's brother, a physician, and learning from him that the growth had reappeared, remembering the suffering and struggle I had experienced after the operation, I had no faith to go through the ordeal again, so without telling anyone of my intention I visited a Christian Science church in the city where I was residing. At the close of the service I felt that I was in my right place and so turned to a practitioner for help the following day. In seven treatments I was healed, much to my surprise. My family recognized the healing and wanted to know how it had come about, and on being told, they rejoiced with me in this new-found faith in God. I had further treatments at intervals for the overcoming of fear, but have had no return of the trouble.

I am very grateful for the many blessings that have come to me through this healing truth, but to me the greatest blessing is the light which has been thrown on the Bible by the study of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, who was loving, pure, and unselfish enough to labor to bring this understanding of the omnipotence of God to human apprehension.

MRS. EDITH HECKMAN, Omaha, Neb.

✧

I have been reading and studying "Science and Health with Key to the Scriptures" by Mrs. Eddy since January, 1916. In this short time I have received such a great deal of help and inspiration from it that I am very grateful and want others to know what it has done for me. I had been sick for two years with Bright's disease, doctoring constantly and living on a very strict diet, which I was told I would always have to do. One afternoon, while suffering with a severe headache, I decided to try Christian Science, so visited a practitioner, who interested and encouraged me at once with her loving sympathy and wonderful understanding of God's law. She began treatments that day and they were kept up for two weeks, though after the first two or three treatments all pain had left me. I lost the fear of certain kinds of food being harmful to me and ate everything I wanted without any inconvenience. I had one attack of the trouble afterward, but it was overcome with one treatment. I eat all the things that I had been forbidden to eat, without any ill effects, am perfectly well, and confident that the healing is permanent; in fact, my health is better than ever before and I am stronger in every way.

Christian Science has been a wonderful help with my three-year-old boy, who is growing more sturdy every day. He has had several minor healings, one of which is especially interesting. He stepped on a very hot register with his bare foot, raising a blister that completely covered the ball of the foot. His screams frightened me at first, and I thought the condition too serious for me to try to help him with my understanding of Christian Science, so I suggested putting something on the burn. He stopped crying immediately and said, "Mother, can't we trust God?" I accepted the rebuke and put his shoes and stockings on, and that afternoon he walked downtown with me, never once complaining; instead he said, "Mother, God took care of me; my foot is all well."

For these healings and many others I thank God and am deeply grateful to Mrs. Eddy, the Discoverer and Founder of Christian Science.

MRS. PEARL I. SNYDER, Bay City, Mich.

✧

It is with a heart full of love and gratitude to God and to our beloved Leader, Mrs. Eddy, that I send this testimony. About four years ago, when my youngest child was two and a half months old, I was taken with a bad attack of influenza which settled in my breast and caused two severe abscesses. It seemed as though I could not stand the suffering, so I called in a practitioner to give me Christian Science treatment. One abscess disappeared in four days; the other had gained a firm hold and broke in six places, but in four weeks the healing was complete. During this experience I was able to do my housework and care for my children with ease. I am truly grateful for this healing and for many other blessings which have come to us through Christian Science.

MRS. S. ELLIOTT FINCH, Portland, Ore.



Digitized by Google

# From the Press

[*The Methodist Times*]

Religion adds the vision of a new heaven to the hope of a new earth. In other words, a great spiritual inspiration is at work on a vast social scale. Noble ideals of brotherhood, bringing peace, cooperation, and satisfaction in its train, are transfigured by the sublime glory of the Father's purpose and the mind of Christ. The Christian church does well to feel the utmost sympathy with these new aspirations and hopes. The corporate action of the church as a whole may still be slow and fitful, for the church is much encumbered and compromised by many alliances with the order that is passing away.

[W. R. Lethaby in *The Hibbert Journal*]

Our towns have not been thought of enough as organisms and wholes: wonderful work has been done in them in departments, especially in remedial ways, but not so much in constructive ways. The town itself is hardly ever thought of as a cradle of life, a school of manners, and the foundation of civilization. We have accepted our institutions as matters of course, and the problem of intense training for quality in community life has hardly ever been considered.

[*The Independent*]

When all men are instinctively and infallibly unselfish the Christian state will be here. But we shall get an approximation to that ideal long before that millennial time is reached. For every step in real progress that mankind makes collectively is on the road toward that far-off goal. If it does not lead that way it is not true progress, but spurious.

[*Jewish Comment*]

For the spiritually minded, heaven is about us everywhere. Wherever God is there is heaven, and God is everywhere. If we were but constantly conscious of it, heaven lies about us here and now. Heaven is not a matter of this or that special locality but of high thought, unselfish act, and generous feeling.

[*Zion's Herald*]

The simple life does not demand that a man be either rich or poor, for it is a thing of the spirit rather than of bank accounts; but in order to live it one must have himself in hand and make his great need to be the presence and favor of God.



## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## French Translation of Science and Health with Key to the Scriptures by Mary Baker Eddy

In conformity to the rules established by Mary Baker Eddy for making and publishing translations of the Christian Science textbook, "Science and Health with Key to the Scriptures," has been translated into French, and is now published with the English text opposite the French translation.

This edition is bound in cloth similar to the cover used on the English editions. Price, one to five copies, $3.50 each; six or more copies to one address, $3.25 each. It is also printed on Oxford India Bible paper, and bound in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the French translation, including the two styles of bindings.

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## From The Christian Science Board of Directors

All correspondence intended for The Christian Science Board of Directors should be addressed to the Board at 105 Falmouth Street, Back Bay, Boston, Massachusetts, and not to individuals.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# Modern Zaccheuses

What *The Christian Science Monitor* does for one reader, and what its world-wide fashion news and advertising service does for his business, is admirably set forth in a letter from a dealer in a small town in western Australia, printed below:

"In your letter you say you are especially interested to know just how the *Monitor* has been brought to my attention sufficiently to warrant placing an advertisement in its columns. First, I attribute our success in business solely to Christian Science and to the valuable assistance of the *Monitor*. I find the Fashion Page particularly helpful as a guide to buying, and it keeps me abreast of the times to this extent: representatives of manufacturing firms visit Kalgoorlie and they often exclaim, "Why! you have already got what we are only now showing." This proves that when guided by the *Monitor's* articles and hints as to what to buy, our goods are a season ahead. This is of inestimable value to us. Naturally, I feel extremely grateful to the *Monitor* for its advanced ideas.

"I also know that when giving to another one of our missionaries, the *Monitor*, the Christ-truth is behind it. . . .

"I wish to conclude with keen appreciation of the work of the editor and staff of the *Monitor* for their faithful labors. I find each page permeated with truth, making each item of interest more forceful in its particular vein, proving that every subject must receive a most searching examination as to its project before being sent to the press, which naturally entails a great deal of thought and devotion to give out the direct message of God to the sincere seekers of Truth."

Zaccheus, too small of stature to see the Master as he was passing by, climbed a sycamore tree to more clearly behold him, and Jesus rewarded his spiritual enterprise by calling him to come down and be the host of himself and the blessings of the Christ-truth he presented (Luke 19).

The enterprising small communities of the modern world are many of them the Zaccheuses of this time, rising above the claims of limitation to discern the Christ-truth and obtain its untold opportunities and blessings.

---

Opportunity to send the messengers of Christian Science on their healing mission to the world has been opened through the plan of the Postmaster-General of the United States to send to soldiers and sailors at the front, or at training cantonments, at nominal postage, literature offered by individuals at post offices or to postmen in the United States. A printed notice on the front of *The Christian Science Journal, Christian Science Sentinel,* and *Le Héraut de Christian Science,* signed by the Postmaster-General, explains the simple plan.

Those desiring to send periodicals other than their own copies, or copies previously given for local distribution work, can doubtless make arrangements with any Christian Science reading room to mail them regularly as desired.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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




VOLUME XX NUMBER 30

Boston, March 23, 1918

Contents of This Number

Christian Science Publications . . 582
"Are you faithful? Do you love?" John Randall Dunn 583
Martha Who Served . Annie Treacher Hall 584
Principle Precedes Method John Porter Henry 584
Active Service . Lieut. Col. Robert E. Key 585
The Prayer that Heals . Henry J. Snyder 586
"An instrument of ten strings" Mary I. Mesechre 586
Motherhood (Poem) . . Grace L. Whiting 587
Selected Articles . . . . . 587
Editorial
"A great freedom for the race" . 590
The Second Commandment . . 591
Planting the Seed . . . . . 591
Camp Welfare and War Relief Fund 592
Among the Churches (Current Notes) . 592
The Lectures . . . . . 593
Testimonies of Healing . . . . 594
From the Press . . . . . 598
Special Announcements . . . . 598
"Pamphlets" . . . . . 599
Works on Christian Science by Mary Baker Eddy . . . . 600







7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
BOSTON · U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Dooriy.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish-English.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion,** also **What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

The Christian Science Publishing Society, Boston, U. S. A.

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX MARCH 23, 1918 NUMBER 30

## "Are you faithful? Do you love?"*

JOHN RANDALL DUNN

WE are, without doubt, living in one of the most momentous periods in human history. Unquestionably the earth is witnessing the inevitable upheaval predicted by Christ Jesus. Referring to this gigantic fermentation Mrs. Eddy wrote years ago in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 96): "This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace." Then a little farther along we read: "During this final conflict, wicked minds will endeavor to find means by which to accomplish more evil; but those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection."

This significant statement would seem to emphasize two important thoughts for the earnest student of Christian Science: first, that it is his province and his privilege to aid in shortening the period of violent chemicalization—in other words, to "hold crime in check" and "aid in the ejection of error;" and second, that he shall not be dismayed nor overwhelmed by the seeming awfulness of the situation, but "cheerfully await" the sure triumph of good and right. Many seekers after Truth, not recognizing that this great stir throughout its whole system is a favorable symptom in the world's recovery, are yielding not a little to the argument of dismay, and, what is still more unfortunate, to a mental turning away from the problem which, were such action universal, would leave our sick, chemicalizing world-patient without a practitioner.

Every conscientious worker in the vineyard of Christian Science knows that when he has declared the truth for a sufferer and the patient immediately appears to grow worse instead of better, this is no time for him to desert the sick one and say: "I cannot account for this upheaval. Evidently this is not a case for Christian Science." And yet this seems to be the attitude of some workers in the movement to-day. The argument of mere sentimental loyalty to a country apparently blinds many otherwise clear students and causes them to lose sight of the marvelous metaphysical aspects of this great world problem, thus making them inactive, negligible factors in its solution; nay worse: it causes them to become positive obstacles to the speedy working out of the problem in truth.

This is no time for the student of Christian Science to classify himself as democrat or republican, as a disapprover of the administration, or as an upholder and justifier of our nation's enemies. The hour has struck when, if we would "hold crime in check," we must realize that we are trying to be Christian Scientists, or metaphysicians; we must see and cope with this great international crisis metaphysically.

Let us suppose that a neighbor impelled by a vicious motive has unchained a savage dog, and that the beast has run amuck in the neighborhood, injuring several children. As good citizens we would without doubt first demand the capture and the tying up of the animal. If such demand were refused, we would take every legitimate common sense step to remove the menace. If the municipal government took the matter in hand and used every resource at its command to cope with the dangerous situation, we would support such government. But has the Christian Scientists' work stopped here? What about the neighbor, whose victimization by error led to the unchaining of the dog? Has the neighbor been healed? Will the neighborhood be quite safe until he is healed? May not another fierce animal be unloosed unless the evil motive which brought about the first disaster is overcome and wiped out?

Now the coming to earth in this age of that "Spirit of truth" spoken of by Jesus, is without doubt throwing into a mighty ferment nations as well as individuals. As a well-known hymn reads:—

> The advocates of error,
> Foresee the glorious morn,
> And hear in shrinking terror,
> The watchword of reform.

For the coming of truth means the coming of justice, the advent of freedom; and the advent of freedom means the death knell of autocracy, tyranny, and the oppression of the many by the few. Autocracy and all that it stands for, being therefore uncovered, brought to the surface, and ripe for destruction, knowing that it hath but a short time, has unloosed in our midst the infuriated and lawless beasts of war. This nation, in concert with its aggrieved neighbors, naturally is taking every possible step to arrest and chain the beasts. Our Leader has stated as part of her political faith that she believes in supporting a righteous government; and a government actuated by more righteous motives than this would be difficult to find. But when a Christian Scientist, being a loyal citizen, has done his material "bit" in the necessary business of restraining the militaristic evil—or aiding in "the ejection of error"—is his work ended? Has he healed the case? Far from it! There is still the victim neighbor needing his love and compassion and his earnest metaphysical work; and nothing short of metaphysics, or clear spiritual thinking, can save the race.

Equally as important, therefore, as the sending of material troops to deal with the war menace, is the daily sending into the distressed human consciousness of hosts of exalted thoughts, of declarations of the all-power of Love and of the operation and might of divine law. The Christian Scientist then has mapped out for him a high and holy task: first, in supporting a righteous government he shall do his share in maintaining law and order; second, he shall do his part in making the world safe for democracy by metaphysically healing the argument of autocracy; and third, he shall go at his work joyfully, undismayed and unafraid, cheerfully awaiting "the certainty of ultimate perfection."

It is possible for each and every one of us during these

* Miscellaneous Writings, page 238.

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

troublous days to remain undisturbed and to recall often the Master's promise respecting this very time, "There shall not an hair of your head perish." Let us also cling to such splendid statements as these, which our Leader has given us for the healing of the nations (Miscellany, pp. 278, 279): "The government of divine Love is supreme. Love rules the universe, and its edict hath gone forth: 'Thou shalt have no other gods before me,' and 'Love thy neighbor as thyself.' Let us have the molecule of faith that removes mountains,—faith armed with the understanding of Love, as in divine Science, where right reigneth." "God is Father, infinite, and this great truth, when understood in its divine metaphysics, will establish the brotherhood of man, end wars, and demonstrate 'on earth peace, good will toward men.'"

Christian Scientists, we who have been privileged to touch the hem of the garment of the reappearing Christ, with us to-day rests the task of healing stricken humanity. To us to-day again resounds our Leader's ringing question, as found on page 238 of her "Miscellaneous Writings": "Are you faithful? Do you love?"

## Martha Who Served

ANNIE TREACHER HALL

ONE cannot help being struck by the amount of attention and criticism the incident in the home at Bethany, as recorded in the tenth chapter of Luke, has called forth at all times, but surely at the present day it has reached its climax. How many disputes have arisen around it, how many a Martha has been taunted, how many a Mary has been extolled,—yet we read in John's gospel that "Jesus loved Martha." The picture is so simple, so natural,—the honored guest, Martha the busy housewife, and Mary the thoughtful sister. How then did the irritation arise which caused Martha's demand, as recorded by Luke, beginning, "Lord, dost thou not care that my sister hath left me to serve alone?"

There are hundreds of Marthas who understand full well the reason of her distraction. The student of Christian Science can see that she had fallen among thieves, the thieving thoughts which beset the path of every material householder,—the desire to please, the worry of fetching and carrying, the flurry and impatience, the many petty vexations. No one can suppose that Martha had no desire to sit at Jesus' feet as did Mary; it must have been this longing which made the "much serving" so irksome, and called forth the remark which sounds like an expression of envy. Had Martha been indifferent to the Master's words, she would have been lost in her preparations, and only too glad to have the opportunity of preparing a creditable meal. On the other hand, had she been on a higher plane of spiritual perception, she would have done her work less obtrusively and would have hugged her divine secret more closely as she watched the wrapt attention of her sister to the words falling from the lips of our Master, the spiritual householder.

It is interesting to read again Martha's query and our Lord's reply: "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Much of the seeming petulance of Martha's demand is softened as its spiritual sense is gained; indeed, the question sounds almost like a desire for instruction, and Jesus' reply surely contains none of that caustic condemnation to be found so frequently when others pass judgment upon the Martha-spirit.

Could it have been otherwise? Would not our Lord have recognized the receptive thought which was ready to unfold under his enlightening companionship? There can have been no harshness, only the healing touch, the "Seek ye first the kingdom of God." From Luke's account we turn with eager curiosity to the description of these same sisters as given us by St. John. Let us look at the character of Martha as portrayed in the eleventh chapter. She is still the active one. The conversation between Christ Jesus and Martha at the grave of Lazarus, is of absorbing interest. Every word of hers shows her conviction of the power of Spirit manifested through Jesus. "I know, that even now" (had not the brother been dead four days?), "whatsoever thou wilt ask of God, God will give it thee."

Martha and the woman of Samaria—each of these is the privileged recipient of some of our Lord's deepest sayings. It was to Martha he breathed the oft repeated words beginning: "I am the resurrection, and the life." All recognize how great a part in Christian history Peter's confession has played, but we seldom hear any mention of precisely the same confession from Martha's lips. In the twenty-seventh verse of this chapter John tells us that these words came from her: "I believe that thou art the Christ, the Son of God, which should come into the world." In those days of hard-hearted unbelief, this brave woman avowed her perception of the truth, and declared her conviction that Jesus was the promised Messiah. Be it said, however, as comfort to all the struggling Marthas who are working hard in these present driving, wrestling times, that at the feast which followed the raising of Lazarus, Martha still served.

How pleasant a picture is that of the home in Bethany to which Jesus could always resort. If it has touched the hearts of poets and artists, how much more must Christian Scientists feel a throb of gratitude that these scenes and words have been preserved for them. Well may we linger over these recorded words: "Now Jesus loved Martha, and her sister, and Lazarus," and as we see their relation to our present experience, we ponder anew our Leader's words respecting Christian Scientists (Science and Health, p. 35), "They bow before Christ, Truth, to receive more of his reappearing and silently to commune with the divine Principle, Love."

## Principle Precedes Method

JOHN PORTER HENRY

THOSE of us who have had the privilege of participating in church building are aware that economic questions of demand and supply arise as frequently and call for the same measure of demonstration as in the individual experiences of the members. The problem of supplying the need must in both cases be handled in the same way. This question often associates itself with the problem of church administration, frequently giving rise to the consideration of methods in handling collections or encouraging contributions.

It is almost universally true of all Christian Science activities that the most businesslike and practical methods of administrative policy are adopted. It is also equally true that the mere method employed, however businesslike or practical, is not the influence which brings results; hence to pin one's faith to any particular system as the means of accomplishing the end desired, is fallacious. On the other hand, to say that we rely upon Principle, and yet fail to adopt a wise and expedient method, is to neglect the neces-



Digitized by Google

sary human footsteps in the effort to reach the goal. We cannot wisely claim absolute perfection when we are working in materiality. Human organization is itself finite, and is therefore material. Our progress out of the finite and imperfect comes by improving the human concept,—spiritualizing it,—until step by step the finite is replaced by the infinite. Jesus said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Mrs. Eddy showed the same wisdom in her declaration (Science and Health, p. 254), "God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won."

We cannot too often be reminded that true church building in Christian Science is based on healing; that though an organization may increase in membership and succeed in piling stone upon stone until a magnificent edifice has been erected, true church building has not taken place unless the result has come through healing in the broadest sense of the term. Our church is not dependent upon either a large membership or a beautiful edifice, although these will be added when the healing is accomplished. Our church is that which is bringing to the consciousness of mankind the vision of the Christ, whereby sin, sickness, and death—all the beliefs of the carnal mind—are overcome. Then church building is the awakening of the individual, and through him of the multitude, to the allness of divine Truth.

The pure desire for church building should never be adulterated by ambitious anxiety for large memberships and handsome edifices. Neither should apathy hinder our strenuous effort in the demonstration of the best in human institutions. The Christian Scientist is not seeking the truth in order that an outward structure may be built. What he desires and is striving for is understanding of the truth, and he knows that with the acquisition of this understanding all other good things will be added. Pride and ambition, in their anxiety to flaunt their vanities, would reap where they have not sown, and are the false gods which would turn us from Principle to mortal methods for results. On the other hand, self-righteousness and theological egotism would persuade us that we are too spiritual to regard human conditions, and would have us claim a spirituality we have not attained. Either of these transgressions is an effort to take a short cut to the possession of the things which are added only to righteousness.

Mrs. Eddy tells us, "Spiritual causation is the one question to be considered, for more than all others spiritual causation relates to human progress" (Science and Health, p. 170). Jesus knew that matter is not substance, but that Spirit is. What man needs for his supply, therefore, is the apprehension of spiritual ideas. It is the spiritual idea, or the Word of God "made flesh," that meets the need. Material sense cannot possibly recognize this spiritual fact, and consequently sees a lack; hence it is mortal blindness which hides the spiritual fact of supply. This blindness is, to material sense, a very apparent external condition, about which it thinks it must do something material. It would either have an open basket because people should not be ashamed of their contributions, or adopt a closed basket because giving must be entirely impersonal—strictly between man and his Maker. At one time it would resort to monthly pledges—something definite to go by; again it would abandon such pledges as an all too material system and make the contribution purely a love offering. In short, something wrong will be found with our method when we look without and not within for the cause of any discords. When confronted with such conditions we may well remember the words of Job, "Canst thou by searching find out God?"

The spiritual barrenness resulting from human apathy must be healed; then the renovation of method, if necessary, will follow normally and effectually. While the temporal must be given its place in our progress, we must not forget that its place is secondary and not primary. When we are wise enough to see this we shall not depend upon external methods for results, nor fear the accuser in using the best human methods in working out our problems.

## Active Service

LIEUT. COL. ROBERT E. KEY

IT is difficult to realize, without actual experience, what a wonderful assistance Christian Science is to the individual who is called upon to become a soldier and in support of a righteous government to fight for the cause of democracy and freedom. In the writer's own experience Christian Science has been the basis of many helpful experiences, every one of which has made the allness of Truth more real to him and taught him more humbly and patiently to wait on God. Even on the battlefields, where to mortal sense there seemed so little evidence of good, a thought turned toward God has changed the whole aspect of affairs, and made even the wilderness to bud and blossom as the rose. These experiences have sometimes brought forcibly to mind our Leader's words in Miscellany (p. 290), "Divine Love is never so near as when all earthly joys seem most afar." No one who has prayerfully gone into battle can ever doubt for a moment that divine Love is with him, even on the battlefield. Nearer, dearer, and more real to a man than at any other time, the word of God is carried clearly to the one who follows the voice of Truth and allows God to direct his action.

The question sometimes occurs, What does the army mean to a Christian Scientist? When war was loosed on the world in 1914 there were many of us who shrank from the experience, supposing that it would lie outside the ken of a Christian Scientist, who from the very nature of his profession might be considered exempt from war. We stood where our Leader had stood when she wrote of "the metaphysical mystery of error" (Miscellaneous Writings, p. 223), "I was saying all the time, 'Come not thou into the secret'—but at length took up the research according to God's command." We strove to accept the situation and to handle its subtleties with the power of scientific prayer. Sometimes we have failed, sometimes succeeded, but whether by failure or success, as judged humanly, the lesson is being learned and the truth pressed firmly home that what appears as a world problem is in reality an individual experience common to all conditions of men, and one which no individual can conscientiously object to enter upon. It must be remembered that our weapons are spiritual and "mighty through God."

The fighting in the trenches is perhaps the least part of the real conflict, which is being waged in the human mind; but it behooves every Christian Scientist whose duty takes him to the firing line, to bear clearly in mind the place he really takes in battle and to whom his allegiance is wholly due. When Jesus was betrayed by Judas it never occurred to him to call upon the civil or military authorities for protection. His thoughts turned at once, as they had always done, to God, and he said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" This then is the army in which



Digitized by Google

the Christian Scientist must enlist, and to which he must look for his real aid. These spiritual intuitions, or angels, in response to prayer array themselves in the battle front of consciousness and also form a rearguard against the subtle errors which would strike unseen. "For the Lord will go before you," says the Scripture, "and the God of Israel will be your rereward." When consciousness is flooded with these angel legions, there is nothing for the Christian Scientist to fear. We are told in "Science and Health with Key to the Scriptures" (p. 566) that Michael "leads the hosts of heaven," and that his characteristic is "spiritual strength." When we consciously realize this presence of spiritual strength, every intuition is under its leadership and is guided scientifically and safely through and above every suggestion of mortal mind.

The Christian Scientist must in his thought realize that man, the image and likeness of God, is not "of the earth, earthy," and that therefore his warfare is not material, but spiritual. This applies to every individual, male and female, and must sooner or later enter and entirely transform the human consciousness and material sense of person, place, and thing. It applies to every age and nation alike, for "God is no respecter of persons" and His authority is divine, infinite, and supreme. Evil does not need to have even a brief authority, because there is no law back of evil to give it authority, and any so-called law which is unauthorized, or without authority, can be safely disobeyed.

Now take the thought of strategy, which the soldier will tell you is the art of bringing troops into the theater of war. What is spiritual strategy, and who brings the angel visitant to consciousness? Is it not God, who does this through our prayers? Does He not choose our position, give us our armament, launch our attack? Is not the victory His? And when the smoke of conflict has cleared away do we not realize that there has been no battle? Mrs. Eddy says (Science and Health, p. 567), "To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death."

## The Prayer that Heals

HENRY J. SNYDER

IN this seeming wilderness of fear and doubt and despair, there is a longing for an intelligent understanding of prayer which would bring us into closer touch with God and give us a God who is Love, and as Mrs. Eddy tells us (Science and Health, p. 472) one who is to be "understood, adored, and demonstrated." In the Christian Science textbook, "Science and Health with Key to the Scriptures," we find in the chapter on Prayer the very essence of true spirituality, and a careful study of this chapter alone will heal disease and eliminate suffering.

The writer was at one time a member of a so-called orthodox church, trying to serve an unknown, personal God, and was at the same time living in constant dread of the elements and in fear of death as inevitable. One by one loved ones were taken from the fold, though fervent prayer had been offered for their restoration. We were told that it was God's will; that they were taken for a wise purpose and for our good. Inwardly I rebelled at these sayings, and finally lost all confidence in prayer as a means of overcoming disease and suffering.

After coming into Christian Science and taking up the study of Mrs. Eddy's writings, in connection with the Bible, fear gradually left me. I had found an omnipresent God who is Love, who answers prayer, who heals all our sorrows and afflictions. On the first page of Science and Health our Leader says: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." We are sometimes asked why the prayers of a Christian Scientist are effectual in relieving pain and healing disease, while the unscientific supplications of good, conscientious Christians will not heal? Is it because the Christian Scientist is a better Christian than the other? The point of difference is in their understanding of God and His creation and of man's relation to Him; this determines the result of their prayers. It cannot be denied that the average Christian believes in the reality of disease and death and does not regard prayer as the best remedy for suffering, whereas the Christian Scientist understands that sin and disease are unreal because God never made them. He also relies upon prayer as spiritually understood, to bring him into the true relation to God, and knows that truth is the only remedy. In Paul's discourse at Athens we read: "As I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." We thus find that it was Paul's understanding of God, of His omnipotence and omnipresence, and of man as coexistent with God, which enabled him to heal himself and others.

We find in the thirteenth chapter of Romans: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God;" also in Science and Health (p. 228): "There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God." These two statements, one from the Bible and the other from Science and Health, are the basis for scientific Christian healing. The Christian Scientist knows that evil is not power; that sin, sickness, and death are the results of false beliefs, beliefs in a power apart from God.

The omnipotence and omnipresence of God are set forth in the Scriptures from Genesis to Revelation, and when we begin to realize this truth about God and our relation to Him, then fear begins to subside and healing takes place. When we in our prayers can humbly and lovingly say "Our Father" and put this understanding of Him into practice in our daily lives, then and not until then are we able through prayer to cope successfully with disease and prove its unreality. Therefore the prayers of a Christian Scientist are based upon an understanding of the allness and oneness of God and His creation, including perfect man.

## "An instrument of ten strings"

MARY I. MESECHRE

IN the book of Deuteronomy we find the blessing pronounced by Moses upon Judah, in which occur the following words: "Let his hands be sufficient for him." The writer was deeply impressed by this thought, as it appeared in a Lesson-Sermon, and pondered it long, but without a satisfactory conclusion as to its hidden meaning. Finally she turned from the passage with the sense of having missed for herself the fullness of Judah's blessing, and the feeling that scanty crumbs had been gathered where an abundant repast had been proffered. In the lesson for the following week there appeared an excerpt from Psalms, indicating the necessity as well as the privilege of true praise, and directing that such praise to God be accomplished by means of "an instrument of ten strings." This term arrested attention and led to earnest endeavor to fathom the spiritual significance of the words.



Digitized by Google

A particularly tedious and intricate piece of work, requiring especial care and concentration, had just been successfully completed, and much gratification was expressed by all who had shared in the task. One of the office force inquired of the writer, somewhat hesitatingly, if there was not a Bible verse about expressing thankfulness with the harp and the timbrel, and if that was to be her way of expressing joy over the finished work. "No," was the reply, "I shall use 'an instrument of ten strings.'" Instantly there came not only the interpretation of that passage, but as well a clear sense of the meaning of the other verse which had seemed so bafflingly obscure, and the two linked together in beautiful completeness. "An instrument of ten strings"—the utmost of which the hands were capable, and to which they could be sufficient. The full exercise of one's ability then would be required to praise God in the way designated by the psalmist, and anything short of this would forfeit the blessing desired for Judah, that his hands should be sufficient for him. "With what measure ye mete, it shall be measured to you again," declared the Master. "God is not separate from the wisdom He bestows. The talents He gives we must improve," writes Mrs. Eddy on page 6 of "Science and Health with Key to the Scriptures," the Christian Science textbook, and again, on page 89, she says, "We are all capable of more than we do." God prepares the blessing for the hands that are sufficient, the power adequate to every demand. Likewise does He provide the "instrument of ten strings"—scope and opportunity for proof of such sufficiency, for exercise to the full of the abilities divinely bestowed, thus enabling us to furnish evidence of realized blessings by the crown of gratitude.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works," wrote Paul to the youthful Timothy, and this good word is emphasized by our revered Leader on page 234 of Science and Health: "Whatever inspires with wisdom, Truth, or Love—be it song, sermon, or Science—blesses the human family with crumbs of comfort from Christ's table, feeding the hungry and giving living waters to the thirsty."

[Written for the *Sentinel*]

## Motherhood

GRACE L. WHITING

O TENDER mother-love, weighed down with fear,
What canst thou do? Can anxious thought
Protect and guard the one thou holdest dear?
Can tears or human will guide wayward feet
From straying in the wilderness?
Can human love, however deep and strong,
Assure of health or wealth or joy,
Or free from power of wrong?

O mother-love, loosen thy clinging hold
And let thy child go free. Thy anxious thought
Is powerless to control. He is God's child.
His Father's tender, wise, and loving plan
For him is being wrought.
God's will gives health and harmony through every hour;
There is no evil that can interfere,
For Love alone is power.

Safe in the Love that knows no fear,
Safe in the Life from mortal law set free,
Safe in the Truth where error is unknown,
The Father holds thy child—and thee.

# Selected Articles

["The Holy City"—*The Christian Science Monitor*, Boston, U.S.A., Jan. 16, 1918]

Those for whom the Bible has been illumined by Christian Science, see in the iterated metaphor of the Scriptures allusion to the appearing to human consciousness of the spiritual idea. One traces, moreover, a growing clearness of that perception of the truth of being, from the dim beginnings of faith in the unseen reality, to the scientific understanding and demonstration of that reality. In a certain figure, the spiritual understanding of God is likened to a city, the conscious abiding place of spiritual sense. One reads of Abraham, that he "looked for a city which hath foundations, whose builder and maker is God;" by faith he grasped the fact that such a state of spiritual realization was possible to man, and that eventually it would be attained.

One reads also of multitudes who followed him, that they saw the promises "afar off, and were persuaded of them, and embraced them;" of these it is said that God "hath prepared for them a city." Then, when one reads that John, centuries later on Patmos, "saw the holy city, new Jerusalem," one understands that this clear metaphysical perception was the Scriptural culmination of the successive appearings to human consciousness, in lesser degrees of vividness, of the same spiritual truth. It was surely her discernment of the continuity of the spiritual idea that led Mrs. Eddy to declare on page 271 of Science and Health, "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God."

Now this heavenly city, new Jerusalem, describes symbolically a state of mind, involving the knowledge of God. This city, or understanding of divine Science, can be entered into only through spiritual sense. Citizenship therein is entirely conditional upon the extent to which a man is able to lay off his materialism, to exchange physical for spiritual perception. The least attempt to approach this city, or spiritual reality, is productive of a measure of emancipation from material beliefs, the measure being proportionate to the whole-heartedness of the approach. What Abraham perceived of the divine Principle of being was sufficient to enable him to exchange, on the mountain of Moriah, his belief in man as material for the truth that man is God's child, and to advance, as a result of his enlightenment, from the custom of human sacrifice to a less repulsive mode of sacrifice.

The citizenship in heaven, the harmony of being, which Abraham thus won in part, Jesus the Christ fully entered upon and demonstrated, when, driven to Calvary by the materialism which would suppress the spiritual idea, he performed the supreme sacrifice, the surrender of the entire belief of life in matter, and proved thereby the deathless reality of Life as divine Mind. It was thus, by his example, that the overcoming of evil became the badge of citizenship in the new Jerusalem. John, who had discerned the full import of the resurrection, must have seen this very clearly when he voiced the promise of Principle, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God."

The human mind has been so convinced of the actuality of life in matter, that it has found no place for the new Jerusalem of the Apocalypse in the present order of things; and it has, therefore, relegated it to the future as a glorious rest to be entered upon after the experience which mortals have



Digitized by Google

named death. Now it is true that the new Jerusalem does not belong to the present order of material things, and it is equally certain that it is not to be approached by way of death. This heavenly state of consciousness is entered into just so fast as, and exactly where, a man comes into the understanding of God as divine Principle. Wherever you see the faith of an Abraham springing up in individual consciousness, there you see a man who looks for the city, the demonstrable knowledge of God, as a state possible of attainment; and wherever you find that faith expanding into the scientific understanding of the Christ, or Truth, there you see one who, like John, sees and believes and therefore demonstrates the authority which this spiritual citizenship confers upon him, to free himself from the domination of physical sense and law.

Just as the perception of divine Science stirs the individual consciousness to a change of basis, from matter to Mind, and works out for that individual a more spiritual sense of harmony in every function and detail of his experience, so the accumulating perception of the truth of being must work out for the whole world in a change from material to spiritual concepts of existence. As this change goes on, the apparently established order of things must also change. Thus in the material world to-day the old order is everywhere seen to be giving way, little by little, before the increasing perception of the spiritual, the real. The "Jerusalem which now is, and is in bondage with her children," is, to use Paul's symbolic phrase, being superseded by the "Jerusalem which is above," which, as he continued, "is free, which is the mother of us all."

The only proof a man can give that he is entering into the light and glory of the city of God, is the proof that Jesus the Christ himself gave, and insisted that others should give; the proof of spiritual power to conquer hate with the understanding of Love, to destroy disease and sin with the knowledge of Truth, and to overcome death with the understanding of Life. Of this city, that "lieth foursquare," of this abiding, spiritual consciousness of real being, Mrs. Eddy writes on page 577 of Science and Health, "This spiritual, holy habitation has no boundary nor limit, but its four cardinal points are: first, the Word of Life, Truth, and Love; second, the Christ, the spiritual idea of God; third, Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history; fourth, Christian Science, which to-day and forever interprets this great example and the great Exemplar."

✧

[Albert F. Gilmore in *Buffalo* (N. Y.) *Express*]

In a letter signed "L. B.," published in a recent issue, there are certain statements which should not, in the interest of justice, be allowed to go unchallenged. While no just person will question one's right to believe and to assert, if he so believes, that "only one church handles and honors that bread of life as it should be" there is grave doubt as to his warrant for the assertion at the close of the same letter that "Christian Science is Satan's greatest joke, for it utterly denies Jesus and most of his words." As to the statement that Christian Science denies Jesus, nothing could be farther from the truth, as any honest investigator may quickly ascertain by reading the tenets of the church on page 497 of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, or by following up the hundreds of references to Jesus found throughout the body of that book and the other writings of the Discoverer and Founder of Christian Science.

As to the interpretation and meaning of the life and teachings of the Master, Christian Scientists have the same right as others to accept that view which seems to them most logical and nearest truth. They do accept him as the great Teacher, the Wayshower, pointing out the way of salvation to all mankind; not a deferred salvation the fruits of which may be gathered only at some far distant day, but salvation to be realized here and now in proportion as one gains the Mind "which was also in Christ Jesus." Christian Scientists accept in the fullest sense Paul's declaration, "For there is one God, and one mediator between God and men, the man Christ Jesus." On page 332 of Science and Health Mrs. Eddy says: "Jesus demonstrated Christ; he proved that Christ is the divine idea of God—the Holy Ghost, or Comforter, revealing the divine Principle, Love, and leading into all truth."

✧

[W. Stuart Booth in *Wet Mountain Tribune*, Westcliffe, Col.]

Christ Jesus not only preached that the kingdom of heaven is at hand, but he furnished tangible evidence to corroborate his teaching by healing the sick, freeing the sin bound, overcoming death, and reversing every claim of evil. Furthermore he distinctly commissioned all of his followers to do the work that he did, and his instructions were designed to enable them to fulfill that commission. For instance, at one time he said, "Ye shall know the truth, and the truth shall make you free," thereby implying that bondage of any sort was due to lack of knowledge of the truth. Now knowledge of the truth cannot be termed suggestion; hence the error of speaking of Christian Science as suggestion, for the practice of Christian Science consists of nothing other than knowing the truth about the one God and His perfect creation as is set forth in the Scriptures. On page 111 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science."

The implication that Christian Science is not Christian is refuted by the Christly results of its practice, whereby those enslaved by debasing habits are freed, the sorrowing are comforted, the sick are healed, and spiritual enlightenment is afforded to all who abide by its rules.

✧

[Rachel A. Banister in *St. Albans* (Vt.) *Messenger*]

In a recent attack made on Christian Science from the pulpit of one of the churches in St. Albans, an evangelist is reported as having said: "God is not all, as the book of Mrs. Eddy would have you think. There is a lot of rubbish in this city that does not belong to God and we have no right to wish it on Him."

In the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we find as one of the religious tenets of Christian Science, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (p. 497). Let us consider in the light of Scripture why Mrs. Eddy teaches that God is All. St. John says: "All things were made by him; and without him was not any thing made that was made." In Genesis we read: "And God saw every thing that he had made, and, behold, it was very good." Since everything God made was pronounced good, surely no one should wish to credit Him with having made "rubbish." The reverend gentleman, not Mrs. Eddy, has made the fatal mistake of not distinguishing between the real and unreal, the spiritual and the material.

Again, the evangelist is reported as having said, "Eddyism is going down, has got to go down; it is not true." Surely



Digitized by Google

all reasoning people should be willing to apply to Christian Science the test which in the book of Acts Gamaliel recommended the opponents of Christianity to apply to it: "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

In half a century the teachings of Christian Science have encircled the globe and its adherents are to be found even in the islands of the sea. Jesus left this test of true discipleship: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." If the reverend gentleman should spend his time in teaching his audiences how to do these works, he would have little time to cast the first stone at the followers of the Master who are daily striving to be known "by their fruits."

✧

[Robert G. Steel in *Benton Harbor* (Mich.) *News-Palladium*]

Why it should be necessary to criticize the honest and sincere religious beliefs of others in an attempt to gain converts to Christianity, as was done recently by an evangelist, is beyond the comprehension of fair-minded persons.

The attempt on the part of the critic to belittle Christian Science by calling it a "cult" and "Eddyism" is rather ludicrous when the fact is realized that in the short time since its discovery, Churches of Christ, Scientist, have dotted the civilized globe, and in spite of denunciations and persecutions such as indulged in by this evangelist, its growth has been the most phenomenal of modern religious movements.

Jesus promulgated the rule by which his followers should be tested when he said, "Wherefore by their fruits ye shall know them," and Christian Scientists are ready and willing to be judged by this standard; for it is only by successfully doing the works the Master did, and commanded his followers to do—healing the sick, casting out evil, and destroying sin—that this wonderful growth has been attained.

Christian Science does not in any way teach or recognize the supernatural, nor depend upon it for its success. This is made clear by Mary Baker Eddy, the Discoverer and Founder of Christian Science, in the textbook, "Science and Health with Key to the Scriptures," on page xi of the Preface, in these words: "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural."

When we realize the allness of God as Spirit, and the spiritual nature of the universe, including man in God's image and likeness, as taught and demonstrated by Christ Jesus, and as accepted by Christian Science, so-called material law is superseded naturally and harmoniously by spiritual law, and we are enabled to bring about those signs which the Master said would follow them that believed.

Christian Science does not ignore sin, but on the contrary is waging a relentless and successful warfare against it in all its phases. The hundreds of thousands of persons all over the world who have been released from the bondage of sin and sinful conditions through its ministrations, testify to the accuracy of the teachings of Christian Science relative to sin. One of the tenets of Christian Science as given on page 497 of Science and Health by Mrs. Eddy is as follows: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal." Christian Science teaches that sin is not created of God, hence has no reality, for God made all that was made and called it very good, and what He made shall stand forever. It is through this understanding of the unreality of sin that Christian Scientists are destroying it, and in so doing they are following the example of Jesus who cast out sin and all evil through this same realization of their nothingness.

✧

[Violet Hay in *Port Elizabeth Advertiser*, Cape of Good Hope, South Africa]

Our critic who signs his letter "Past Master" may lay down the law as to what are or are not specific doctrines of the Christian creed, but I would point out that he has no right to infer that any individual is not a Christian because he is not a believer in some particular man-made creed or doctrine. A Christian means a follower of Christ. Our Lord formulated no creed. What he did enjoin was the necessity for his followers to do the works that he did, and the Christian Scientist turns with relief from that which is "teaching for doctrines the commandments of men" and rejoices in the simplicity of the teachings of Jesus Christ himself, which Christian Science so illumines that they are found to be vital and practical to-day wherewith to preach the gospel and heal the sick.

As the well-known hymn says: "Creeds and dogmas all may perish; Truth Herself can never die," and the day will surely come when the standard of the Master, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do," will be the only criterion whereby a man will be adjudged to be a Christian. "Wherefore by their fruits ye shall know them."

The critic states, among other things, that the central doctrine of the Christian creed is that God came down from heaven and suffered pain on the cross. Now we do not learn from the Bible that Jesus ever called himself God. He never did. He spoke of himself as the beloved Son and of God as the Father, and said: "My Father is greater than I." "The Father that dwelleth in me, he doeth the works." He furthermore said: "I and my Father are one," and his prayer for his followers for all time was "that they all may be one."

✧

[Robert S. Ross in *Syracuse* (N. Y.) *Post-Standard*]

Our critic attacks Christian Science for teaching the unreality of death, when, as a matter of fact, it was the mission of the Master to demonstrate this very thing through the opposite understanding of the infinity of Life. Jesus not only proved for himself and others the unreality of death, but assured his followers that they would be able to prove it for themselves and others when he declared, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death."

No Christian can safely question the sincerity or veracity of Jesus' teaching on this point without questioning his teaching on all other points. He meant all that he said, or he did not mean any of it. Much of the criticism of Christian Science is characterized by the loose logic of which the foregoing example is a fair illustration.

✧

[H. R. Colborne in *The Sun*, Sydney, N. S. W., Australia]

In regard to the statement that churches in New York City make charges for admission, permit me to say that there is no Christian Science church or society in America or elsewhere that makes any charge for admission to any of its services.



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., March 23, 1918

# Editorial

## "A great freedom for the race"*

AT the dedication of The Mother Church in 1895, passages were read from the Bible and "Science and Health with Key to the Scriptures." One sentence from the Christian Science textbook seemed then to have a sonorous tone, stirring and compelling like the sound of the trumpets of silver blown by the sons of Aaron "for the calling of the assembly, and for the journeying of the camps." It has sounded its note of warning and promise through the years, and to-day as never before brings encouragement. "He takes away mitre and sceptre" (Science and Health, p. 571), was the sentence. It follows what the author of the textbook has written about divine Science "outshining sin, sorcery, lust, and hypocrisy." To-day when these four "principalities and powers," or claims of evil, would especially seek to darken the minds of men, let us turn to "the glory that excelleth," knowing that paganism is after all as the night, and Christianity triumphant is as the sun shining in his strength. Let us be glad that with man's enlightenment through Christian Science and his acceptance of "pure religion and undefiled" he shall know himself to be free, neither suffering from the materialistic control of miter and scepter, nor desiring to subordinate others by their means.

It cannot be said too often that true government must first be within, due to recognition of Principle. Then it will be manifested in the world as "the glorious liberty of the children of God." Setting forth the ideal of Christian Science, Mrs. Eddy says (Retrospection and Introspection, p. 94): "I am persuaded that only by the modesty and distinguishing affection illustrated in Jesus' career, can Christian Scientists aid the establishment of Christ's kingdom on the earth. In the first century of the Christian era Jesus' teachings bore much fruit, and the Father was glorified therein. In this period and the forthcoming centuries, watered by dews of divine Science, this 'tree of life' will blossom into greater freedom, and its leaves will be 'for the healing of the nations.'"

Those who came to this country as pilgrims were seeking individual rights, and were in their hearts worshipers of God, even if evidence proved that ignorantly they worshiped Him. Their coming was a stage of progress and manifestation of freedom, and although conflicts followed in order that individual rights might be further secured, there came at last the time when by virtue of her own deliverance and healing, Mary Baker Eddy, the Discoverer and Founder of Christian Science, was able to say to her contemporaries, as Paul said to the Athenians, "Whom therefore ye ignorantly worship, him declare I unto you," because she was able to present the absolute basis, not simply for the freedom of a group, a church, or a nation, but for the freedom of all mankind.

The Christian Science movement is really the evidencing of man's liberation from "sin, sorcery, lust, and hypocrisy." It is quite evident, then, that this cannot be for a people or a nation or a language merely, but must be for the entire race. Since it effects that mental liberation which comes through enlightenment, and this is accomplished only by the publication of the truth, it was inevitable that the movement would require an international newspaper. Mrs. Eddy saw this need quite early in her work, and several times proposed that the need should be supplied, but she had to wait for courage and wisdom to be developed by her followers, and she did establish the newspaper just as soon as Christian Scientists were ready to support the project.

The weekly and monthly periodicals of the Christian Science movement are representative of the life and joy, the demonstration and ideals of The Mother Church and its membership. They give the current report of gratitude for benefits received through Christian Science. They are representative of the religious life of the movement, and present to the world in an attractive way the results of understanding God aright, whereby He is known as divine Love that forgives iniquities, heals all disease, and crowns man with benefits and blessing.

*The Christian Science Monitor* is likewise one of the organs of the movement. This ideal newspaper is like a searchlight guarding the liberties, not only of those who support it, but of every one in the world, because its blaze of publicity makes wrongdoers tremble, and turn from their evil intentions. It has won its place as counselor and friend to many statesmen throughout the world. It unfolds the truth without which decisions must be blind. The cry of the perplexed is, "Lead me to the rock that is higher than I," and this desire of the honest seeker for safety is answered by its disclosure of the protection afforded by Principle, because this international newspaper is indeed the world's monitor. And the need for it is great because just at the time when, in the struggle for freedom, people are off their guard, those elements of the human mind which defy freedom reach out in the most subtle ways after control. Better conditions, toilsomely won by the struggles of a thousand years, can be lost if not guarded. When a newspaper succeeds in the uncovering of subtle designs, carefully planned, long thought out, and unobtrusively put into operation, this service proves genuine friendship, not only for the people whom schemers would victimize but for the very ones who are the schemers. There can be no blessing at all where mortal mind is dominant, but rather a continuance of the wearisome manifestations of its lawlessness, occultism, greediness, and deceit. No rule is beneficent but that of Principle, which Christian Science is interpreting to the world. *The Christian Science Monitor* is setting forth before the inhabitants of the earth the ideal expressed in the prayer, "Thy kingdom come."

Do Christian Scientists look upon their healing as a goal, and their church membership as a resting place? Do they feel that because they are not worldly they are not in the world? Jesus' prayer for his disciples was, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." If kept from the evil, that is, preserved from wrong thinking, its influence and effects, is there not a duty before the disciple? Can one who has found mental freedom as precious and refreshing to him as water from a spring, withhold from others opportunity for like learning and comfort? Who can tell how much depends upon Christian Scientists and their daily metaphysical work of prayer for the coming of the kingdom of God? Since in all Christian work for the freedom of the race, the *Monitor* is an assisting agency of incalculable value, let every worker gird himself for the work yet to be done, and with armor on

* Miscellaneous Writings, page 120.



Digitized by Google

and mind alert assist its warfare against the powers and principalities, the loudly threatening or the subtly whispering agents of evil. Here is our Leader's encouragement. She says (Miscellaneous Writings, p. 120): "Beloved students, loyal laborers are ye that have wrought valiantly, and achieved great guerdons in the vineyard of our Lord; but a mighty victory is yet to be won, a great freedom for the race; and Christian success is under arms,—with armor on, not laid down."

WILLIAM P. MCKENZIE.

## The Second Commandment

IN the Christian Science Sunday school the pupils are eager to gain all the understanding of the Scriptures possible, because they early learn that their demonstrations of harmony depend upon their grasp of Truth. In Article XX of the Manual of The Mother Church, Section 2, we read: "The Sabbath School children shall be taught the Scriptures, and they shall be instructed according to their understanding or ability to grasp the simpler meanings of the divine Principle that they are taught." It is usually found by the teachers that all of the pupils, the older as well as the younger ones, need to be kept in line with what are known as the "first lessons," which begin with the Ten Commandments; for otherwise excuses may be made that although these were at one time committed to memory, they have been forgotten. In such a case the pupil might well be asked whether the multiplication table had been forgotten; and if such a question seemed absurd, it might be well to remind the class that the science of numbers is practically applied in all we do throughout the day, when too many are apt to forget that without the constant recognition of divine law we can never be quite sure that we are doing right or that we are protecting ourselves from the attacks of error.

The older pupils in the Sunday school are more likely to ask questions respecting the second commandment than any of the others; and this reminds us that not so many years ago it was believed by people generally that God was a corporeal being seated on a throne, although they admitted that it was not right for anyone to attempt the representation of Deity as so conceived. Now, however, this belief has largely given place to some recognition of the truth taught throughout the Scriptures that God is incorporeal, that He is omnipresent Spirit, Mind, the intelligence governing the universe and man. No one can justly deny that this change has come about largely through Mrs. Eddy's teachings, because among those who have applied for treatment the greater number contended for a corporeal concept of God, quite forgetful of the Master's declaration that God is Spirit, and that He must be worshiped "in spirit and in truth."

Most students of Christian Science will readily admit that it was easy for them to give up the belief in God as corporeal; but when it comes to man as His image and likeness, it seems to be much more difficult. There the "graven image" against which we are warned in the second commandment makes strong demands upon mortals because of material sense, and so they find it difficult to think of anyone apart from corporeality. *Materia medica* is of course largely responsible for this tendency, and the school systems of the present day do much to perpetuate it in the study of anatomy and physiology; but when such knowledge is acquired, the pupil knows little or nothing of man as he really is, of the mental and spiritual qualities which alone express the image and likeness of God. It is, however, of the utmost importance that children and adults alike should be taught to know God through the qualities which represent the divine nature, and thus they will be prepared to understand man's divinely bestowed possibilities.

On page 12 of "The People's Idea of God" Mrs. Eddy says: "As our ideas of Deity advance to truer conceptions, we shall take in the remaining two thirds of God's plan of redemption,—namely, man's salvation from sickness and death." It is very important that the children should come to trace the healing thought which is inseparably connected with the "first lessons." In the second commandment we find that those who bow down to materiality, which is always a false sense of God and man, lay the unstable foundations of sin and suffering for themselves and their children. Too often does scholastic theology point to this statement found in the second commandment, "visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me," as evidence that material means must be taken to prevent the operation of the supposed law of heredity. Unfortunately most of those who attempt to interpret the second commandment in this way quite forget that the suffering comes upon those who do not know God, but bow down before a false concept of Deity, while the unequivocal promise is grasped and held by those who have seen the light in Christian Science. It reads, "And shewing mercy unto thousands of them that love me, and keep my commandments."

No one would admit that he hated God; and yet when the true idea of God is presented in Christian Science, it often arouses the bitterest resentment and denunciation from those who hold a corporeal concept of God and man, and who believe that disease must continue to manifest itself unless it can be stayed by means of material remedies. We, however, find no hint of such methods in the second commandment, for we are distinctly told that this mortal law of heredity ceases its operation when thought turns to God and the sufferer reaches out with love toward Him and with a desire to keep His commandments. Both children and adults begin with a very limited sense of the greatness, goodness, and allness of God as infinite Mind, divine Love; and so their obedience to the commandments is for this reason very imperfect. Nevertheless, the thousands of those who learn to love the truth as found in the Scriptures and illumined in Christian Science, find the mercy promised in the commandment, which means health and strength, harmony and immortality.

Without the true sense of God and man, obedience to the commandments is impossible, for they are spiritual in their real nature; and until it is known that man's real nature is also spiritual, the agreement between them is missed; hence their blessings are not realized. It is all so very simple when we come to see that "love is the fulfilling of the law;" and in the twenty-second chapter of Revelation we read: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

ANNIE M. KNOTT.

## Planting the Seed

THE world war makes the question of planting the seed more pressing than usual. What shall the harvest be? Evidently, according to the nature of the seed, the quality of soil, and the application of labor. God must preside over the planting and watering of His vineyard that the fruit of substance and gladness may ripen within it. Humanity must prepare the soil of its consciousness with plow and harrow to receive the seed, and there must be laborers. Jesus once said as he viewed the fainting multitude, "The harvest truly



Digitized by Google

is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." The complaint of the hour in agricultural lands repeats the statement that the laborers are few, for the war activities have called many of them away from the fields, and the time has arrived when the Lord of the harvest must be besought to supply the need.

Christian Scientists realize that there must be a spiritual preparation of men and nations before the artificial scarcity produced by hate and fear can be wiped out. Spiritual planting reverses the material procedure of agriculture. It requires gathering before sowing, receiving from God before dispensing to others. Therefore, in placing the whole problem of successful harvesting into metaphysics, the first requirement is seen to be receptivity on the part of human consciousness to the eternal, spiritual facts of being. With reference to agriculture, one of these facts is expressed in the Scriptural statement that God created "every plant of the field before it was in the earth." Interpreting this text on page 520 of Science and Health, Mrs. Eddy writes: "Here is the emphatic declaration that God creates all through Mind, not through matter,—that the plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind." The real plant partakes of the nature of its creator, God, the divine Mind, and is idea, not matter. Therefore a wide prospect of usefulness to mankind opens before the farmer-metaphysician who will learn to gather, sow, and harvest mentally in accordance with the law of divine Mind before placing the seed in the earth. Thus agriculture may be delivered from the false beliefs of mortal mind which subject the plant to destruction by frost or drought, by pest or mildew.

The world may be reluctant to admit that planting the seed must be done with spiritual understanding in order to be safe from the assaults of evil mental manipulation, but this lesson must be learned along with many others during the world turmoil. The whole problem reduces itself to the question of causation. Is God Mind or matter? Christian Science has long since settled this question for all clear thinkers. Mind creates and controls the universe including "every plant of the field." Then it is impossible to safeguard God's plant while pretending to ignore God Himself. It is true that human belief, calling for material food, requires that the seed shall be planted in the earth. Mrs. Eddy writes on page 183 of Science and Health: "Can the agriculturist, according to belief, produce a crop without sowing the seed and awaiting its germination according to the laws of nature? The answer is no, and yet the Scriptures inform us that sin, or error, first caused the condemnation of man to till the ground, and indicate that obedience to God will remove this necessity."

Obedience to God brings fruition. It causes the grass to grow in meekness; it brings forth the savory herb, the nourishing grain, the fruit tree with blossom of beauty and refreshing fruitage. There will be no lack of vegetation when the agriculturist knows that God is Mind, and Mind the only creator, and that the product of Mind is ideas which, manifested as plants, are not subject to decay, but are perennial, with unfailing times of renewal and joyous upspringing.

Christian Scientists at this season are under special orders to plant the right seed in the right way and to watch over it night and day, for while men slept a ruthless enemy "came and sowed tares among the wheat, and went his way," —and now the tares are appearing and need to be burned. Years before the hurling of bombs and grenades and the shooting of shrapnel and torpedoes, the sowing of mental tares began through a mental malpractice, whose purpose it was to uncover national weaknesses in order to exploit them, thus reversing the *modus operandi* of Christian Science practice, which uncovers error in order to heal. The sowing of discord among allies, of class wars within nations, of apathy, discouragement, of peace without repentance, leaving the malpractitioners to suppose they can gain full control of the world's activities,—these are some of the tares which the farmer-metaphysician must now gather and burn because they were sowed "while men slept."

But what of the coming harvest? Christian Scientists, by watching, may prevent any attempted mental interference with God's plan. They may prevent the sowing of further tares; protect the blade, the ear, and the full grain in the ear; the Lord of the harvest will answer the prayer of spiritual understanding for laborers, and throughout the impending changes in human belief, famine and want can be checked by metaphysical planting of the seed of righteousness. Mrs. Eddy's wonderful prophecy as found on page 125 of Science and Health remains to cheer the faithful right thinker: "The seasons will come and go with changes of time and tide, cold and heat, latitude and longitude. The agriculturist will find that these changes cannot affect his crops. 'As a vesture shalt Thou change them and they shall be changed.' . . . and the florist will find his flower before its seed."

WILLIAM D. MCCRACKAN.

## Camp Welfare and War Relief Fund

IN the interest of greater efficiency, economy, and more orderly administration, the War Relief fund and the Camp Welfare fund have been consolidated. The field is familiar with the effective and far-reaching results which have been attained by means of these funds.

Hereafter the disbursement of all funds intended for either War Relief or Camp Welfare work will be undertaken by the present War Relief committees abroad and by the Camp Welfare committees in the United States, under the supervision of The Christian Science Board of Directors.

Contributions should be sent to the Treasurer of The Mother Church and designated for the Camp Welfare and War Relief fund.

### Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names and present complete mail address of all officers and men in the military, naval, or aero service of the United States and of its allies, who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Back Bay, Boston, Mass.

✧ ✧ ✧

## Among the Churches

### Current Notes

MANETTE, WASH.—Regular services are being held every Sunday in the new Christian Science church, which is situated halfway up the hill and is a most attractive building. The members are to be heartily congratulated, for when the opening service was held, Thanksgiving day [Nov. 29, 1917], the church was free of debt.

*Bremerton News.*



Digitized by Google

RHINELANDER, WIS.—The Christian Science Society will hold regular services at the County Jail each Sunday afternoon from now on. They are to be conducted by different readers each Sunday. The first of these services was held yesterday afternoon [Jan. 20].—*Rhinelander News.*

## Admission to Membership in The Mother Church

The next admission of candidates will be May 31, 1918. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 8, 1918.

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

Those who have made application for membership prior to November 2, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, *Clerk,*
236 Huntington Avenue, Back Bay, Boston, Mass.

✧ ✧ ✧

# The Lectures

OMAHA, NEB. (Second Church).—George Shaw Cook, lecturer; introduced by L. G. Reynolds, who said in part:—

It was his understanding of God as the only power which enabled Jesus to do his mighty works. Christian Science comes to bring this understanding to mankind. It does so by restoring the primitive Christian healing of sin and disease as taught and demonstrated by Christ Jesus and his followers centuries ago. When the command to heal the sick was dropped out of the teachings of Christianity, this important omission made room for the many creeds and theories which followed. Christian Science places Christianity back on the practical basis of demonstration. Mrs. Eddy has shown us that healing by divine power is a present day possibility; she has called the world to reason on this subject and to judge by the results obtained.

VALLEJO, CAL. (Society).—Charles I. Ohrenstein, lecturer; introduced by Asst. Naval Constructor H. E. Saunders, U.S.N., who said in part:—

The Master brought to humanity a fuller sense of God as infinite Mind, and it is for this reason that we take as an example the Christ-mind which he revealed. In our own day there was given to a great woman, Mrs. Eddy, some measure of the Mind "which was also in Christ Jesus," and she was able to give this understanding so fully to the world that we are witnessing again the same kind of marvels which are recorded in the Bible. This understanding is what we know as Christian Science.

CAPETOWN, CAPE COLONY, SOUTH AFRICA (First Church).—William R. Rathvon, lecturer; introduced by Mrs. A. C. Wilks, who said in part:—

At a time like this, when there is so much trouble and distress, it is a good thing to be reminded of God, who is infinite Love. Christian Science is a practical religion, else there would have been no room for it in this world with its many creeds and beliefs. It helps us in both the big and the small affairs of life, it does not matter how large the problem or how insignificant; the help is there, if we apply to the problem the ever operative law of good.

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ARIZONA—Phœnix: Elks Theater, 8:15 p.m., April 1.
CALIFORNIA—Berkeley (First Church): High School Auditorium, 8 p.m., April 4.
Los Angeles (Second Church): Church Edifice, 948 West Adams Street, 8 p.m., March 28.
Los Angeles (Sixth Church): Church Edifice, East Forty-second and Wadsworth Streets, 8 p.m., March 29.
Riverside: Loring Opera House, 8 p.m., March 30.
San Francisco (First Church): Dreamland Rink, Steiner Street, near Sutter, 3 p.m., March 31, and Church Edifice, California and Franklin Streets, 8 p.m., April 1.
COLORADO—Denver (First Church): Tabor Opera House, 11:45 a.m., March 26, 27, and 28.
Durango: Rex Theater, 8 p.m., March 28.
Loveland: Lyric Theater, 3 p.m., March 24.
Montrose: K. P. Hall, 8 p.m., March 28.
CONNECTICUT—Hartford (First Church): Parson's Theater, 3:30 p.m., March 31.
ENGLAND—London (Sixth Church): The Wandsworth Baths, S.W., 7 p.m., March 28.
ILLINOIS—Chicago (First Church): Church Edifice, 4017 Drexel Boulevard, 8 p.m., March 28 and 29.
INDIANA—Rockville: Masonic Temple, 8:15 p.m., April 2.
KANSAS—Abilene: Seelye Theater, 8 p.m., April 2.
Junction City: Church Edifice, Fifth and Jefferson Streets, 8 p.m., April 1.
Wichita: Church Edifice, 828 North Lawrence Avenue, 3:15 p.m., March 31.
KENTUCKY—Louisville (First Church): Macauley's Theater, 3 p.m., March 31.
MISSOURI—Kansas City (First Church): Church Edifice, Ninth Street and Forest Avenue, 8 p.m., March 30.
Kansas City (Second Church): Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., March 28 and 29.
Kansas City (Third Church): Church Edifice, Fortieth and Walnut Streets, 8 p.m., March 26.
Rich Hill: Church Edifice, Third and Walnut Streets, 8:15 p.m., April 2.
Sedalia: Sedalia Theater, 8 p.m., March 29.
Springfield: Church Edifice, 330 East Center Street, 8 p.m., April 1.
St. Louis (joint lecture): 3 p.m., March 31.
St. Louis (First Church): Church Edifice, Kingshighway and Westminster Place, 8 p.m., April 1.
St. Louis (Fourth Church): Church Edifice, 5569 Page Boulevard, 8 p.m., March 26.
NEW JERSEY—Hoboken: High School Auditorium, 3:30 p.m., March 31.
Orange: Church Edifice, Cleveland Street, 8:15 p.m., April 2.
NEW YORK—New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., April 4.
New York (Third Church): Church Edifice, 125th Street, near Madison Avenue, 8 p.m., April 4.
New York (Fifth Church): Aeolian Concert Hall, 34 West Forty-third Street, 8 p.m., April 4.
NORTH CAROLINA—Newbern: Church Edifice, Middle Street, 8:30 p.m., April 1.
OHIO—Coshocton: Pastime Theater, Main Street, 8 p.m., Mch. 29.
Sandusky: High School Auditorium, 8 p.m., March 28.
OKLAHOMA—Oklahoma City: Auditorium, 501 West California Street, 3 p.m., March 31.
Pawnee: Presbyterian Church, 8:30 p.m., April 2.
PENNSYLVANIA—Philadelphia (First Church): Church Edifice, Walnut Street, west of Fortieth, 8 p.m., March 23, and 3:30 p.m., March 24 (note changes).
TEXAS—El Paso: Woman's Club House, Mesa Avenue, 8 p.m., April 2.
Galveston: Church Edifice, Twenty-seventh Street and Avenue O, 8 p.m., March 29.
Houston: Main Street Auditorium, 8 p.m., April 4.
VIRGINIA—Norfolk: Colonial Theater, Tazewell Street, 3:30 p.m., March 31.
WISCONSIN—Milwaukee (Second Church): Church Edifice, Highland Boulevard and Twenty-seventh Street, 8:15 p.m., April 1 and 2.



Digitized by Google

# Testimonies of Healing

With reverence and humble thanks to God, as well as sincere gratitude to Christian Science for revealing to me the light of Love and Truth, I wish to give the following testimony. I left home to make my way through the world at the age of fourteen, without influence or other assistance than the prayers of a good Christian mother. Whether due to overwork or other causes, at the age of twenty-five I was what is commonly termed a dyspeptic. This condition developed nervousness, and through its effects I suffered to a greater or less extent from almost every disease known to the medical profession, including a complete nervous breakdown, which incapacitated me for business. For thirty-five years after that I took drugs almost daily; indeed, I would not venture to leave home without carefully taking inventory of my supply of drugs to make sure that I would have a remedy for any ill.

My son, during his last year at college, developed a serious case of stomach trouble, and because of his ambition to graduate he did not make his condition known to his mother or myself, fearing that I would have him come home for treatment. After graduation he informed us of his condition, which was found to be such that it was not advisable for him to attempt the carrying out of his plans to engage in business at once, and not only was this a great disappointment to me but I also worried over his condition; thus my ailments were aggravated. On his way home from college in company with me we stopped over in New York, where a friend, knowing that I was suffering with severe headaches daily, notwithstanding the fact that I was living on a very strict diet, advised me to consult a doctor who stood very high as a dietitian. I had consulted, and been treated by, the most eminent physicians throughout the country, but was always seeking further advice, so followed the recommendation of my friend. After the examination the doctor told me I would have to be extremely careful, give up golf, which was my daily recreation and enjoyment, take very little exercise, and go to some quiet resort for six or eight weeks to take the rest cure. When I left him I was scared almost to death, so on arriving home I consulted my family physician, who assured me that there was nothing in my condition to give me any concern; however, I could not get rid of the fear.

Then my son, in the endeavor to recuperate, went to a ranch in New Mexico, where he remained for a time, and afterward to California and Alaska, but on his return to Chicago, where I met him, he informed me that his condition was no better. Since mine was worse, we decided to consult a stomach specialist in the Johns Hopkins Hospital, so after making an appointment we took the first train to Baltimore. After a thorough examination I was sent home with a further diet list and schedule of drugs, and my son was put in a hospital for a six weeks' course of treatment. I improved somewhat, but continued to worry about him. At the end of the six weeks he seemed to be considerably improved, but in a short time found that he was no better, and as a last resort went back to the ranch in New Mexico in company with an army officer whom he had met on his previous visit. He was not, however, benefited as he anticipated he would be, so his companion persuaded him to try Christian Science. He then took up the study and was treated, with the result that he was entirely cured; in fact, the healing was almost instantaneous. After that he and his companion rode horseback together as much as fifty to seventy-five miles a day, and he ate food that he could not have been induced to eat formerly under any circumstances. He is now in the army, and upon entering was pronounced physically perfect.

When he returned from his trip to the West, my son's interest in Christian Science was so unbounded that his ambition was to help others, and naturally his first thought was for me, but knowing that I was antagonistic toward this religion he hesitated to talk with me about it. One day, however, he told me his story, and I replied that I would at once take up the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. From that day to this I have not taken a drop of medicine and have enjoyed almost perfect health. Instead of avoiding exercise I play golf, work in the garden, and ride horseback, as much as twenty-five miles without fatigue.

I have been identified with so-called orthodox churches for thirty-five years and realize that they are a great moral and spiritual uplift to civilization, and I would not be guilty of ingratitude for the benefits I have derived therefrom. I am very young in the study of Christian Science but feel, so far as I have been able to understand it, that it leads to a higher degree of spirituality. If it offered only the cure of disease I should not have been attracted to it. Healing of the sick is a wonderful blessing, and no one realizes that more than I, but it is only incident to the greater happiness to be achieved through the study and practice of Christian Science, which has brought more happiness into our family than ever existed before.—James C. Cassell, Roanoke, Va.

✧

With a deep sense of gratitude for the many blessings which Christian Science has brought into my life I send this testimony. About five years ago something of the true teaching and works of Christian Science was told to me, and shortly afterward I asked if it would help our little boy, two years old, who had been sick most of his life. The answer came back lovingly that it would if I gave it a fair trial. I decided to do so, and have been grateful ever since that I did. The child was completely healed overnight of a severe case of fever and congestion of the lungs. Later he was freed from bowel trouble for which we had given him some material remedy all his life. He has had nothing but Christian Science treatment since, and is now a strong, healthy boy.

Having been a sufferer for years, I had come to believe that I would always be sick, so did not think of healing for myself, but I went to see a practitioner to gain a better understanding of what Christian Science teaches and does. From the first treatment I was healed of bowel disorder of fifteen years' standing and have had no return of it. During one week's treatment, in addition to the above healing, I was freed from sleeplessness, nervousness which at times had bordered on prostration, headaches of lifelong standing, and a spinal injury from which I had suffered untold agony for years. I had been told by a specialist that I could not be cured. Glasses which had been worn for fifteen years were also laid aside. To be thus freed after years of pain meant much, but the desire to express more kindness and gentleness toward God's children and to try to see them as His perfect reflection was the true healing.

The path has not always been easy, but I am grateful for the very experiences which have forced me to rise above the human self. One of these was the development of dropsy, together with heart and stomach trouble. Conditions finally caused me to ask for medical treatment, and through the experience with it I was freed from the belief that matter could heal. To show how beautiful and wonderful the heal-



Digitized by Google

ing through Christian Science was, I might state some of the opinions of the medical men. One said he would not take the case, another said all that could be done was to keep me under an opiate, and the time came when I could not be given enough of the drug to gain any rest. Although in this extreme condition when Christian Science treatment was begun, I was healed in three weeks. At the end of that period all the bloating was gone and every ailment had left, so that I experienced a state of health never known in my life before.

This healing has been permanent. I owe my existence and usefulness here to the understanding of God as taught in Christian Science. Another child has been born to me, although even after my healing this was said to be impossible. I have done all the work for a family of five ever since the child was three days old, and have perfect health and strength.

After all is said of the physical healing, it is the least of the blessings which Christian Science has brought into our lives. For the desire to "grow in grace" and for the understanding that eternal life consists of the unfoldment of good, I am even more grateful. To be able to grow in kindness and gentleness and in love for God and man gives a great sense of gratitude for the teaching that has made this possible.—Mrs. Grace Herin, Wasco, Ore.

✧

I am very grateful for the opportunity of telling what Christian Science has done for me. For twelve years prior to April, 1915, I had been in very poor health. Doctors had diagnosed my case as fibroid tumors and for several years I took treatments and medicine from our best physicians, but gradually grew worse. These doctors advised me to have an operation, saying it was the only means of relief. Every three or four months I would be in bed with severe hemorrhages lasting from two to three weeks and leaving me in an extremely weakened condition. This continued until January, 1915, at which time I was taken very ill and was in bed for three months with continual hemorrhages. I was so weak that it was almost impossible to raise my head from the pillow, and my friends did not expect me to get well.

At this critical time Christian Science was recommended to me, and as a last resort I reluctantly consented to try it, although I had little or no faith in it. This was about the middle of April, 1915. From the first I began to improve, and in about two months I dismissed the practitioner, being completely healed. I am unable to find words to express my gratitude for the wonderful healing of this long-standing trouble, also for the overcoming of several minor afflictions through an understanding of the truth taught by Christ Jesus and explained by Mrs. Eddy.

Mrs. W. F. Wilbur, Ashtabula, Ohio.

✧

I send this testimony hoping it may help some one who is suffering as I was when Christian Science was brought to my attention. Some years ago, when a deep sorrow came to me, I could see nothing but darkness ahead, and the religion I had known from childhood gave me no comfort. I rejected its teaching that God sent this sorrow for some wise purpose, and that I must bow in submission and not question, so I found myself turning from God, or what I then believed God to be, and growing very bitter in my thought. I was indeed passing through deep waters.

After some months I was asked to attend a service in a Christian Science church, and what impressed me most was the peaceful atmosphere, the happiness expressed in the faces all about me. After the service I was introduced to a lady who talked lovingly, and said that God did not send this sorrow to me, for God is Love. I had of course read that God is Love, but to hear that He did not send this trouble was indeed surprising. I took these spoken words away with me; the seed had been sown. Many dark days followed, but I found myself turning to that thought and feeling a little comforted.

I finally felt that I must know of this to me new teaching about God, so I went again into the peaceful atmosphere of that Christian Science church and found God to be a loving Father. It is such a joy to know the truth about God. I had to pass through many trials and the mental healing was slow, but the sense of separation has been overcome, and I have a better understanding of God and the true man. This has made every day one of thanksgiving and peace. I am so very grateful, and my earnest desire daily is to help others as I have been helped.

Mrs. Ida C. Lewis, New York, N. Y.

✧

I feel it a duty as well as a privilege to send my testimony, that it may help some one seeking the truth. I find God an ever present help in time of trouble. I am the mother of three little children, all of whom were born without the usual suffering. Through treatment from a practitioner I was healed of three small lumps in one of my breasts, and a large one under my arm. The pain was so severe that I could hardly nurse my baby until I finally realized the truth, after which I slept fairly well that night. When I arose the next morning, however, I was so weak that I lay down again until I realized that God was my strength and that error could not keep me from my duties toward the little ones. I soon rose, but feeling miserable I telephoned to my aunt, who is a Christian Science practitioner, and asked her to treat me. That afternoon I felt better and next morning I was practically well. My neck was a little stiff and the lumps were not quite gone, but the following day all had vanished.

I have been able to overcome fevers, colds, and bowel stoppage for the children by the study of the Lesson-Sermon. My eldest daughter, when fifteen months old, was healed of what is called bloody dysentery. She awoke one night with a high fever and soon the bowel trouble developed. My mother was with me at the time and we declared God's allness. The fever ceased and the child soon fell asleep, but in the morning it seemed best to ask my aunt for help. By the third day one would hardly know that the child had been sick. Two other children in the neighborhood were afflicted with the same trouble and had medical treatment. One of them passed away, and the other was sick five or six months and is still to mortal sense a frail child.

We live on a farm and find God our only help for all discord, even when expressed in the stock. For all these healings and many other blessings I am more than thankful. The way which Jesus taught and proved by healing the sick is again made clear in "Science and Health with Key to the Scriptures" by Mrs. Eddy, for which I express my gratitude also.—Mrs. Ray Jerome, Goffs, Kan.

I wish to indorse the statements made by my daughter, as I was present with her during these experiences. My first experience in Christian Science was at the birth of this daughter. My sister, the aunt referred to in the above testimony, was with me. When my other children were born I suffered long and severely, but this time I felt so strong and had such a feeling of freedom and peace, that I got up the



Digitized by Google

third day and attended to my baby and my household duties. Through this proof of the power of Truth I awakened to the fact that Jesus' words, "He that believeth on me, the works that I do shall he do also," were meant for all time to come and not only during the Master's earthly career. Since then we have had many healings in our family. Rheumatism, kidney trouble, a skin disease in its worst form, blood poisoning, sprained ankle, and many other discordant conditions have been overcome, including trouble and sorrow which I never could have passed through if it had not been for this blessed truth that makes free.

While I am very grateful for the physical healings, the spiritual uplift means even more to me. I am thankful to God, to our Master as the Wayshower, and grateful to our dear Leader, Mrs. Eddy, whose purity enabled her to reveal the truth. Our literature has been a great help to me. I hope that this testimony may encourage some one.

MRS. ETTA BLIESNER.

✧

I am indeed thankful to God that I was led to investigate Christian Science, for through the study of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I am learning to know the truth that makes free. With the help of a practitioner I have been healed of colds, sore throat, and a broken wrist, also of discouragement. At the time of the injury to the wrist, we called a physician to set the bone. He said I would not be able to return to my work for two weeks and that my wrist would never be straight. I did not have splints put on, but asked for Christian Science treatment, and as a result returned to work on the fifth day. My wrist is as straight as it was before and has never given me any trouble.

I am grateful to all who have helped me to understand that God is an ever present help, and for the Christian Science literature and reading rooms. I am healthier and happier than I ever was before.

MISS MYRTLE MARCH MELLON, Kansas City, Mo.

✧

I shall always be thankful for the knowledge I have gained in Christian Science. I know it is of God, everlasting Truth, and that it is a practical religion, for I have been helped so often by the realization of the allness of God, good, and by knowing the nothingness of evil. Over a year ago I was healed of a very distressing ailment that had caused me untold suffering for many months. The disease was diagnosed by a physician as gallstones and I was told that an operation was the only cure for such an ailment. A Christian Science practitioner was called, and in a comparatively short time I was entirely healed. I know the healing is permanent, for I have been so free from all unfavorable conditions ever since.

How can I help being thankful to God, the great giver of all good, and grateful to Mrs. Eddy for revealing to us this wonderful truth? I do so appreciate the Christian Science literature, and realize more clearly each day what a great blessing it is to mankind.

MRS. MARY E. HARPOLD, Massillon, Ohio.

✧

When I came into Christian Science, I was teaching school in California. I had an organic trouble that caused me a great deal of suffering, and there being many things in the school curriculum which I did not like, I resigned my position and declared I would never teach again. I had not yet learned to say, "Thy will be done." Then came months of study and research, also treatment, but no healing. A favorite sister lived in the East and I wished to live near her, so I tried to get work in Boston, but could not. Weary months dragged into years, and while I gained some slight understanding of the truth I was not healed. One day I called on a practitioner with whom I had a brief conversation. She did not even treat me, but told me to go West and go to work. I was instantly healed and went forth from her home, free.

I went to the public library and found a Los Angeles paper in which there was an advertisement for teachers, so I sent my credentials and followed them a few days later. I reached Los Angeles on Wednesday and a week from the following Thursday was at work, teaching in a small town where there was a small Christian Science church which was greatly in need of faithful workers. I was an earnest worker now, for I had learned to say, "Thy will be done." It was over two years before I found other work than teaching, but during that time I was able to help others. Most of all I was helped myself, because I had learned true obedience. Then again I seemed tried almost beyond endurance. The time had come for me to prove that supply is spiritual, and God did supply my every need, for day by day His loving care was manifested to me.

I am grateful that I was obliged to prove that every need is a spiritual need and already supplied. My home has been restored, success has come to us, and I rejoice in some understanding of Christian Science. For this I love and feel deep gratitude to our Leader, Mrs. Eddy.

MRS. VONIA RAY JOHNSON, San Francisco, Cal.

✧

When I came into Christian Science I read the testimonies first, and the reading of the wonderful healings brought about by prayer made me very happy and grateful. I knew that I too would be healed some day. While yet in my own country I heard about Christian Science, but in an antagonistic way, and I loudly protested against it and looked down upon its followers. I had always been a very delicate child and needed lots of attention to be kept alive and healthy, as was supposed, with all kinds of material remedies. I see now that if I had been taught to know God in the way children are taught in the Christian Science Sunday school, I would have been better off. When older I needed a rest cure after hard study, and it was also found that my heart and lungs were in a bad condition; in fact, the doctor said he would not stand for the consequences if I walked more than fifteen minutes a day.

After leaving home I learned to think for myself, and I chose to give Christian Science a fair trial. One can imagine my joy and gratitude when after the first treatment, which was an absent one, I could run upstairs without losing my breath. I got well soon after that. This healing occurred over six years ago and I am getting stronger and happier every day. I am glad to be healthy, but the joy which comes from knowing that this wonderful truth is for everybody who is willing to accept it, is even greater. A few years ago I had four teeth taken out in one afternoon. A practitioner was asked to be present, and the extracting was done in a few minutes without any pain. It was a wonderful experience to me. Minor ailments have been overcome, often instantaneously, among them headache, sore throat, and influenza. I am thankful for class instruction, as a result of which I am getting more and more understanding of the truth.

I have no words to express my gratitude for all the spir-



Digitized by Google

itual blessings this teaching has brought me; the knowledge that God is infinite Love and fills all space, that all this discord in Europe cannot exist in God's creation, has given me great peace, and all anxiety for my dear ones over there has gone. God is right there and that is sufficient.

Miss Elise Horstman, Chambersburg, Pa.

✧

Mrs. Eddy says on page vii of the Preface of her wonderful book, "Science and Health with Key to the Scriptures," "To those leaning on the sustaining infinite, to-day is big with blessings." My blessings have been great, for Christian Science has sustained me and mine in many trying experiences. Serious illnesses have been overcome through the power of Truth, also the effects of accidents. Our son, when about fifteen years of age, mounted a very fractious horse one day, and in so doing both he and the horse fell backward with such force that neither could rise without help. The lad's head struck on some ice, causing him to be unconscious for several days, and he was badly bruised otherwise. Nobody who saw the accident thought he would live through the night, but thanks to Christian Science and to the help of a faithful practitioner, he is well and strong to-day. In about three weeks he was able to walk again. For this healing and many other demonstrations I am indeed thankful to God, also grateful to Mrs. Eddy.

Mrs. Lilla E. Hodge, Sioux City, Iowa.

✧

Christian Science was first presented to me about ten years ago, at a time when I was suffering from what would be called a bad case of acute lung trouble. After suffering for several nights, part of the time in such pain that I could not lie in bed, my mother asked me to accept Christian Science help and a practitioner was called. In three treatments I was completely healed. Since then I have had numerous healings, among them the overcoming of the tobacco and liquor habits of many years' standing. In our family of five we always look to Truth to solve our problems, whether physical or financial.

I am more than thankful to God and feel deep gratitude to our dear Leader for the many blessings that have come to me and mine and for even a slight understanding of this truth.—W. E. Allen, Long Beach, Cal.

✧

I want to say how grateful I am for Christian Science, and to tell a little of what it has done for me, in the hope that my experience may help others. When I first heard of this teaching I was mentally and physically a wreck, having suffered from nervousness since childhood. My condition steadily became worse, each phase appearing more difficult to combat, until I wondered at last what would happen to me. My family and friends surrounded me with love and every known remedy, but none of these things availed me in the slightest; indeed, they only added to the blackness of despair, for I came at length to the end of all material help and was worse than in the beginning.

At this, the darkest hour, the coming of Christian Science was indeed the dawn. A friend took me to a Wednesday evening testimony meeting and gave me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy to read before the service commenced. I opened it at the first chapter, entitled "Prayer," and when I came to the words, "Thoughts unspoken are not unknown to the divine Mind" (p. 1), I experienced the healing touch of absolute Truth. All fear left me, and I was instantaneously healed of a physical trouble from which I had suffered all my life. The service indeed proved the vision of the mountain top, and since that time I have never for one instant doubted the truth of the Christ Science, although owing to so many years of wrong thinking a dark time followed. The remembrance of that vision enabled me to hold on.

I have had many physical healings. An acute attack of ptomaine poisoning was overcome within half an hour, a severe condition of pyorrhea was healed in two treatments, and bad colds and other ailments have quickly yielded to the truth. One is naturally grateful for the physical healing, but far more beautiful is the change in character which slowly, perhaps, but very surely goes on if we faithfully do the best we can, seeking first "the kingdom of God, and his righteousness." I am deeply thankful to God for this wonderful truth which is leading me out of bondage into the "glorious liberty of the children of God," and am grateful to Mrs. Eddy, through whose purity, selflessness, and faithfulness the understanding of the Christ, Truth, has been revealed to this age.

Miss Eva C. Elmslie, London, England.

✧

It has been proved to us that Christian Science does heal all manner of disease if applied in the right way. My mother has been healed of a very bad case of "blastomycosis," which the doctors claim is not only incurable but also contagious. Her healing was complete within a year. During this time we were obliged for months to keep her arms and legs bandaged with linens and the rest of her body wrapped in cotton. The power of Love and Truth has healed her of this disease, so that her skin and flesh is firm and healthy. Her hair can now be brushed and combed and is in splendid condition. We are all thankful to God for this healing.

I myself have been healed of sore throat, headache, erysipelas, and other ailments. I am thankful that I am learning man's relationship to God and that He knows only good. We have indeed had many blessings.

Mrs. Ella M. Sloan, Chicago, Ill.

✧

It is with great pleasure that I express my heartfelt gratitude for the healing which I have experienced through the loving help of a Christian Science practitioner. In the spring of 1915, previous to which a double affliction had fallen upon my household, I found myself mentally and physically depressed, so much so that I was fast sinking into insanity. In July of the same year, as a last resort and with little or no faith, I was led by divine Love to apply for Christian Science treatment. I am thankful to say that the healing was accomplished at one visit, and the peace of God, the desire to forsake all for Him, filled my heart. I was also relieved of an almost lifelong tendency to hysteria, which during the last year had greatly increased. My eyesight was helped at the same time. From wearing glasses constantly for twenty-five years, and for four or five years a much stronger pair for reading, I was able to discard them entirely except for fine work, for which I have since used the weaker glasses. I have been enabled to pay some long-standing bills, to manage my children and household affairs more harmoniously, and in fact am constantly receiving help in many ways.

For all these blessings I am deeply grateful, but I feel even more thankful to God for an understanding of the truth which makes free.

Mrs. Mary L. Atwood, Taunton, Mass.



Digitized by Google

# From the Press

[Henry Watterson as quoted in *Western Christian Advocate*]

Democracy is but a side issue. The paramount issue, underlying the issue of democracy, is the religion of Christ and him crucified; the bedrock of civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to come, not as an abstraction, not as a huddle of sects and faction, but as a mighty force and principle of being. The word of God, delivered by the gentle Nazarene upon the hillsides of Judea, sanctified by the cross of Calvary, has survived every assault. It is now arrayed upon land and sea to meet the deadliest of all assaults, Satan turned loose for one last, final struggle. If the world is to be saved from destruction—physical no less than spiritual destruction—it will be saved alone by the Christian religion.

[*The Congregationalist and Advance*]

The Christian Scientists have not usually been thought to be particularly interested in or sympathetic with what are called works of relief, but no church could have done its duty more promptly or liberally in behalf of stricken Halifax than did the mother organization in Boston. Within a few hours after the news of the calamity came they had started a special train with twenty or thirty persons on board, who on arrival busied themselves with ministrations to the destitute. Moreover, the amount of money raised on the Sunday following the disaster and in subsequent days was over ten thousand dollars. In view of their beliefs it was quite magnanimous in the Scientists to allow doctors and medical supplies to be carried on their special train.

[Rev. Washington Gladden, D.D., in *The Universalist Leader*]

Will the modern church need a creed? Not such a creed as the Westminster Confession, or the Heidelberg symbol, or the Thirty-nine Articles,—no such elaborated and articulated statement of philosophical belief. No modern church could frame such a dogmatic exposition of its theological theories, or would find any use for one if it had one. It would be only an entanglement and a fetter to any body of modern Christians who undertook to shape their lives by it.

[From *The Journal*, Coffeyville, Kan.]

A Christian Scientist has been appointed as an army chaplain. If he can radiate as much sunshine as the average believer in that doctrine he may be able to convert the whole regiment into a bunch of regular he-Pollyannas.



## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## French Translation of Science and Health with Key to the Scriptures by Mary Baker Eddy

In conformity to the rules established by Mary Baker Eddy for making and publishing translations of the Christian Science textbook, "Science and Health with Key to the Scriptures," has been translated into French, and is now published with the English text opposite the French translation.

This edition is bound in cloth similar to the cover used on the English editions. Price, one to five copies, $3.50 each; six or more copies to one address, $3.25 each. It is also printed on Oxford India Bible paper, and bound in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the French translation, including the two styles of bindings.

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## From The Christian Science Board of Directors

All correspondence intended for The Christian Science Board of Directors should be addressed to the Board at 105 Falmouth Street, Back Bay, Boston, Massachusetts, and not to individuals.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# "Pamphlets"

Although before the days of newspapers, the spiritual messages of great reformers like Wycliffe and Luther, and later the declarations of great political constructionists like Burke and Benjamin Franklin, were distributed by means of printed pamphlets, the word "pamphlets" as understood to-day seems a totally inadequate designation for those messengers of Christian Science listed on the inside cover page of each issue of the *Christian Science Sentinel* and in the catalogue at the back of each *Christian Science Journal.*

What these "pamphlets" really are, and mean, is set forth in the following inspiring story told by a Christian Science practitioner recently returned from Paris:

> "A young Belgian soldier was brought to me in Paris by a lady who had made it her special work to look after the Belgian soldiers who were without homes. She had sent this man a pamphlet on Christian Science, and he came to see me when on leave in Paris to ask me to give his testimony at the Paris Church as his leave expired before Wednesday evening. He told me he had had tuberculosis, and had been released from military service on account of this, had read and studied the pamphlet, and had been completely healed so that he had been taken on again as 'ambulancier' in a military hospital.
>
> "Some time after this a batch of sick men were brought in—one of them being very bad. It was discovered to be a case of typhus, and the case was isolated, and our young Belgian friend was shut up with him in a special ward. He took care not to tell the patient he had typhus, but assured him God would heal him. Conditions grew worse and a speedy end was predicted by the doctor, but the young fellow worked on in Science as he had gleaned how to do from his Christian Science pamphlet, and an extraordinary thing happened, against all medical law so the Belgian said, and the man was healed.
>
> "At the time I saw this boy he was studying Science and Health with a dictionary, and wanted to know the meaning of Mind, which word does not exist in French. On being given an explanation he exclaimed eagerly: 'Oh! I see—it is the source of intelligence.' "

Over one hundred of these pamphlets, consisting of lectures, selected articles, and comments declaring the truth of Christian Science, printed in English, French, German, Danish, Dutch, Modern Greek, Italian, Norwegian, Russian, Spanish, and Swedish are listed in the *Journal* or *Sentinel.*

The above recital proves how helpful may be a hand extended to the world at this time by the distribution of these "pamphlets" at home and abroad.

---

Opportunity to send the messengers of Christian Science on their healing mission to the world has been opened through the plan of the Postmaster-General of the United States to send to soldiers and sailors at the front, or at training cantonments, at nominal postage, literature offered by individuals at post offices or to postmen in the United States. A printed notice on the front of *The Christian Science Journal, Christian Science Sentinel,* and *Le Héraut de Christian Science,* signed by the Postmaster-General, explains the simple plan.

Those desiring to send periodicals other than their own copies, or copies previously given for local distribution work, can doubtless make arrangements with any Christian Science reading room to mail them regularly as desired.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

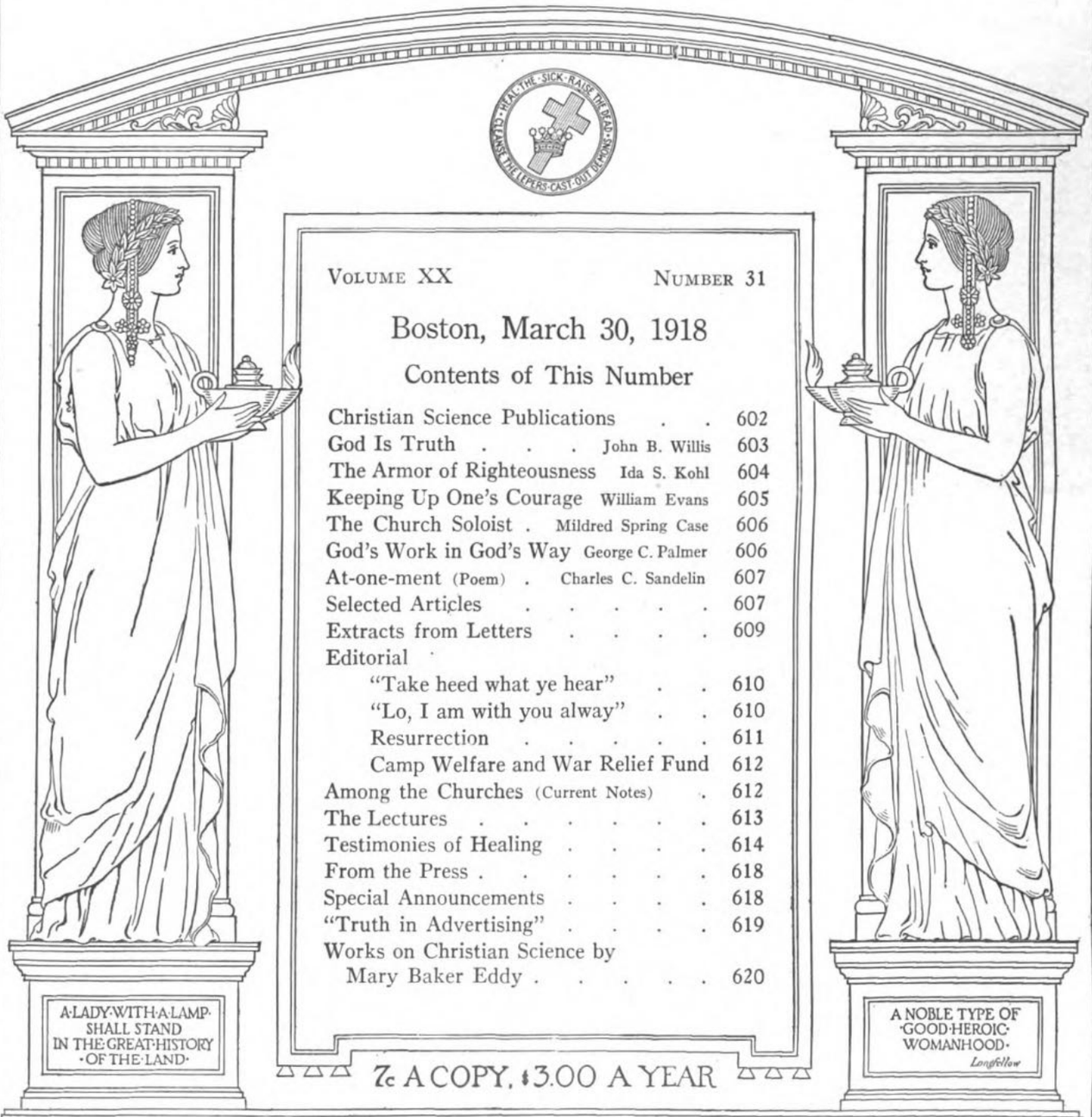
**THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.**

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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




VOLUME XX NUMBER 31

Boston, March 30, 1918

Contents of This Number

Christian Science Publications . . 602
God Is Truth . . . John B. Willis 603
The Armor of Righteousness Ida S. Kohl 604
Keeping Up One's Courage William Evans 605
The Church Soloist . Mildred Spring Case 606
God's Work in God's Way George C. Palmer 606
At-one-ment (Poem) . Charles C. Sandelin 607
Selected Articles . . . . . 607
Extracts from Letters . . . . . 609
Editorial
"Take heed what ye hear" . . 610
"Lo, I am with you alway" . . 610
Resurrection . . . . . 611
Camp Welfare and War Relief Fund 612
Among the Churches (Current Notes) . 612
The Lectures . . . . . 613
Testimonies of Healing . . . . . 614
From the Press . . . . . 618
Special Announcements . . . . 618
"Truth in Advertising" . . . . 619
Works on Christian Science by Mary Baker Eddy . . . . . 620

7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish-English.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion,** also **What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health. $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to


## The Christian Science Publishing Society, Boston, U. S. A.

Sole Publishers of All Authorized Christian Science Literature


Digitized by Google

# Christian Science Sentinel

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

VOLUME XX MARCH 30, 1918 NUMBER 31

## God Is Truth

JOHN B. WILLIS

ON the ceiling of a chapel he decorated, Michelangelo has represented God the Father as a majestic man, dignified and beneficent beyond words, and to Christian Scientists one of the most suggestive features of his famous work is this, that in it he illustrates the immensely significant fact that in the innumerable chapels of individual consciousness the divine character is outlined very much after such a superhuman model who is yet subject to limitations which are utterly opposed to the universally accepted dogma that God is infinite, the All-in-all.

It would seem that no one who attributes the world order to an individual source, called God, could fail to appreciate the importance of the emphasis which Christian Science lays upon the necessity of gaining a right concept of the nature of this all-creative, all-governing Being. Mrs. Eddy's words, "The true idea of God gives the true understanding of Life and Love, robs the grave of victory, takes away all sin and the delusion that there are other minds, and destroys mortality" (Science and Health, p. 323), make it clear that she regarded right thought of God as the *summum bonum.* Surely nothing can be more fundamental, more vital, or more imperative, and it is probable that no other teaching of Christian Science is more profoundly and more helpfully influencing general religious thought than is this to-day.

That the concept of Deity which men have entertained should have borne the impress of their imperfect sense of the nature of personality, so that they were led to think and speak of God as a mighty king, seems not at all surprising, and yet it is apparent that at their best all the Scripture writers recognized the menace of this point of view. In moments when they were "caught up into paradise," as St. Paul describes one of his own experiences, they were always exalting the name (nature) of the Lord, were trying to instruct the people out of that anthropomorphism which has regarded the Supreme Being as other than infinite Spirit. Mrs. Eddy clearly discerned the existing need of the religious world in this respect. She saw the hopelessness of its spiritual advance so long as inconsistent and incongruous concepts of God remained regnant in human consciousness; and the heart of the gospel which she preached from the date of her discovery of the present, healing power of the truth Christ Jesus taught, might be said to be found in her oft repeated declaration that God is infinite Truth, Life, Love. By making use of the Scripturally authorized synonyms for God, she undertook to rectify and enlarge every thought of Him which would in any way impeach His integrity and thus fetter faith or discourage aspiration.

Just here it may be said that practically all Christian creeds include definite statements respecting the infinity, the righteousness, and the integrity of the divine nature, but unhappily, Christian people have not logically adhered to these premises in all that they have thought and said about God, hence much of current belief is at war with, and cannot possibly be adjusted to, His asserted all-wisdom, all-goodness, and all-power. This lamentable fact has furnished a legitimate basis for the charge of ignorance or inconsistency, and the one way of escape from the contradiction is found in the return to that demonstrably true teaching of Christ Jesus which could but be named Christian Science. In this teaching all that is attributed to God, all of which He is the asserted origin and support, and all for which He is made responsible, is the necessary outcome of the fundamental postulates respecting His nature, the various synonyms which are used for God serving to present His inherent right relation to every subject of thought.

The practical value of these synonyms is easily discerned. For instance, to think of God as infinite Truth introduces us at once into the realm of Mind, of intelligence. We know that Truth apprehended constitutes right consciousness, the true selfhood; hence the identity of this right consciousness, or man, with Truth's reflection or expression. This at once illumines a large area of the Master's teaching. He declared that life, eternal life, is a God-knowing, and also that Truth-knowing brings freedom. All true progress is to be gained, therefore, as error is supplanted by Truth. This takes place in consciousness, and it manifestly brings the right thinker into at-one-ment with Truth. Immanuel, "God with us," now becomes perfectly intelligible as divine Truth apprehended. The coming of the Holy Ghost, the dawning of the Christ-idea, the new birth,—all are identified with Truth's appearing in consciousness, the attainment of the Mind that was in Christ Jesus. Redemption is effected as Truth is unfolded to the spiritually aspiring, and the true Bethlehem is found to be not far from any one of us. How many of the deep things of Scripture teaching are thus unveiled!

But further, we all know how difficult it is while thinking of God as a corporeal personality to understand or get any abiding inspiration from the teaching that He is omnipresent. Christians accept the fact as not to be questioned, but the how of it is, for the many, altogether obscure and inexplicable, so that the essential requisite of a truly inspired life, namely, an uplifting and continuous sense of the divine nearness, is quite unknown. Every effort to gain it has proved mockingly futile, and the outcome has been that, lacking the foundation of a real knowledge of God, no enduring spiritual structure has been or can be erected. If now, however, one begins to think of God as infinite Truth, he will be impressed with the rapidity with which these old-time difficulties begin to disappear. One has no sense whatever of any necessary separation from the truth. On the contrary we know that it is everywhere present; that it is not limited by or subject to time or space; that the laws pertaining to recent discoveries were as near to Archimedes as they were to Edison, and that their utilization was not a question of their existence, but of human insight. The Medes and Persians might as certainly have had telephones, etc., as we, had they through study and investigation come to know as much of the so-called forces of nature as did Bell

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

and Dolbear. To gain a knowledge of law and order always means simply that we must awaken. Thus thinking, one's trouble in grasping the fact of the divine omnipresence speedily reaches its vanishing point, and his heart is as speedily made glad.

Yet again, Truth is eternal, unchangeable, and all-inclusive. It is forever pure and perfect, its expression is always harmonious, hence beautiful. It is just and impartial, it cannot be exhausted or monopolized, made over, or enslaved. It can never have to do with or consent to falsity for any purpose or end; hence our sure conviction that error is not truth in the making. For the true to be, is always for falsity not to be. Furthermore we know that Truth is one, and that this one is always right and therefore good. To say that evil is legitimate or good would be to say that falsity is true, and both are ethically unthinkable. Even when men consent to falsify, it is always excused as a "necessary evil," and not as good in itself, so that the unfailing intolerance of Truth for evil is still maintained in human thought.

And now how wonderfully these universal and undisputed perceptions of Truth's immutable nature and relations clarify and establish one's concept of God! What a clearing up of questionings they bring about! Indeed, the more one thinks of the ultimate fact of the universe as the expression of Truth, the more he rejoices that it is true. That God is Truth, and that He cannot be conscious of any untruth, any evil or disharmony,—may be said to be the first, the last, and the best thing to be known, and this knowing, Christian Science is certainly bringing about. More,—let it be told in Gath and published in the streets of Askelon,—it is healing the sick and sinful thereby!

The products of human skill usually reveal their finest art when they are seen from a single point of view, or in a specific light. They cannot bear the fullest inspection, because they are not above criticism. With a lily, however, a dewdrop, or an ideal character,—the more carefully it is examined and the greater the number of points from which it is observed, the more its splendors are revealed. New discoveries of hidden grace and glory are forever being made, and this explains, in part, why the study of the divine nature through the larger spiritual symbolism employed in Christian Science serves to magnify and enhance the glory of God, since, as Moses declares, "his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he."

## The Armor of Righteousness

IDA S. KOHL

IN the sixth chapter of his letter to the Ephesians, Paul outlines the different parts of the armor necessary for a thorough equipment of protection and defense against evil: "For," he says, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." As a climax to his earnest exhortation that all put on this armor and take a firm stand for Truth, he adds, "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." No part of this armor can be dispensed with, and what is more we must have sufficient understanding to use it.

This understanding unfolds, through prayer, that conscious activity of right thinking whereby we are united to and reflect the intelligence of divine Mind. One whose armor is not in constant use would also be unprepared to meet the enemy. We should not only watch lest evil spring upon us unawares, but especially watch to see that scientific right thoughts—the spiritual facts of being—have possession of our consciousness. To be alive to Truth through such thinking, and always on guard, makes one alert and quick to detect the first suggestion of the approach of the enemy; for thought thus armed leaves no opportunity for error of any kind to enter and frustrate the purpose of good. Our Leader chose such words as the following to express her thought of this armor (Miscellany, p. 210): "Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort."

In this connection there is a very helpful lesson in the Bible record of the life of David. As God's chosen one he was, when quite a youth, anointed to be king of Israel, and it is said that "the Spirit of the Lord came upon David from that day forward." This anointing must have awakened in him that which, in its continuous unfolding, became the key opening to him the kingdom of heaven,—a present sense of harmony, dominion, and fearlessness. Shortly afterward, when the children of Israel were threatened with destruction at the hands of the Philistines, David offered his services to go out single-handed against Goliath of Gath, who, as a representative of the Philistines, defied the armies of Israel. At sight of this monster all the men of Israel had, day after day, retreated in terror, but as David had already proved to his own satisfaction that God was with him, his protection and ever present help though evil seemed to be menacing, to him it was not power. He evidently had never lost sight of his anointing and had been proving, wherever he was, that he was in his rightful place, preparing for future opportunities and responsibilities.

Whatever in human thought is opposed to God and His idea, must fall before him whom God has anointed. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 592) that oil typifies "consecration; charity; gentleness; prayer; heavenly inspiration." The armor that Saul thought necessary—a great display of brass and steel, representing confidence in materiality—David had not proved, so it was of no use to him. He went forth to meet the Philistine, saying to him, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." Then with one well-directed blow from the simplest of material weapons, wielded with skill, backed by moral courage and faith in God, he laid the giant low and saved the day for Israel. The victory was indeed won before the stone left the sling, before it was taken from the brook, for David's armor was purely spiritual.

As David went out he was so filled with the assurance of God's presence, so satisfied with God's guidance and protection, that he followed it without question. We who want to know just what move we ought to make long before the time to make that move, find a helpful rebuke in this experience. When we step forth in defense of spiritual sense, the Love which prompts this step will provide for every advancing step, till at last we realize that Truth does all, leaving nothing to be done but to follow its guidance. To meet and overcome Goliath required no struggle on David's part. He had been growing great mentally, developing a consciousness which knows no fear, so he did not hesitate to execute judgment and justice when the opportunity came.

Those who never lose sight of their first glimpse of Truth, but through consecration, prayer, and watchfulness are ready to improve every opportunity to advance Godward, are ready also to meet each new responsibility, thus acting according to their highest understanding in the use



Digitized by Google

of their weapons. A well-directed statement of absolute truth —God's allness and matter's nothingness—may seem like a simple weapon, but when wielded with understanding allied to conviction it has been proved adequate, many times over, to silence the belief in evil and destroy it. All the truth revealed in Christian Science we must make our very own. It must be thoroughly proven in each individual consciousness and experience. A sense of superiority over any phase of error and security from its attacks is a part of the equipment of that individual who is protected by the armor of right thinking. When honesty and sincerity, consecration and fidelity, right motives and right desires, obedience and trustworthiness, purity and fearlessness, are an integral part of one's thoughts, they govern human consciousness and its activities, rendering one a law unto oneself,—a law of protection and immunity by day and by night.

The struggles we go through while overcoming the mortal sense of self may seem hard, but the gospel of peace, when prayerfully sought, always unfolds a preparation of thought to stand the tests. Weariness never triumphs in this battle, for the support of Truth is always sufficient at each advancing step. Faith in the power of Truth and its ultimate victory shields us from many experiences we would otherwise encounter, and when thought rests in God it has no faith in evil, and consequently encounters less of evil.

The universal belief that life, substance, and intelligence are in matter, results from the belief that matter is an entity. Christian Science shows that matter is not an entity but merely the outward expression of human thought, and governed always by thought. In teaching mankind how to think aright, Christian Science is teaching them how to subdue materiality—humanity's Goliath.

The destruction of error through the scientific use of "the sword of the Spirit, which is the word of God," never results disastrously to any individual, for evil is always impersonal. When Jesus first sent out his disciples, they must have done their healing and redemptive work through faith in and inspiration from him, being under his direct jurisdiction, but the time came when Jesus realized that dependence upon himself must give place to an understanding of the word of God, so he told them that he who had no sword should get one if he had to sell his garment to buy it. In the verse immediately following this discourse in the twenty-second chapter of Luke, we read: "And they said, Lord, behold, here are two swords. And he said unto them, It is enough." Very soon after this, Peter thought he had sufficient excuse for a literal use of the sword, when he cut off the ear of the high priest's servant, but to show that a material weapon was not what he meant, Jesus immediately rebuked Peter and restored the man's ear. Christian Scientists realize that they have two swords, the Bible and their textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which they are finding quite sufficient in every emergency. They are learning how to wield them with great satisfaction and success—never to injure, but always to bless. Besides these books, we have in Mrs. Eddy's other writings the practical instructions which are indispensable as aids to their correct use.

"Truth pierces the error of mortality," our textbook says (p. 210), "as a sunbeam penetrates the cloud." This dispels the cloud, which is but a mass of mist, leaving nothing but the sunshine. The trouble with us is we fail to see that error in any of its phases is but the mist of materiality. This is made plain in Christian Science, which reveals the method whereby evil is dispersed through the word of God understood, which is "quick, and powerful, and sharper than any twoedged sword." That which remains after any conflict with error is not a sense of its reality, but the "word" which unfolds in all its beauty and grandeur to uplift and bless our lives.

Our great Master said, "The prince of this world cometh, and hath nothing in me." In proportion as we really see that evil is no part of God or of man in His likeness, and give evil no place in our consciousness, we will not shrink back at the appearance of any adverse circumstance or condition, but will rather rejoice in the opportunity to test again the adequacy of our armor. Paul says, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

Every conflict is a mental one, whether individual, international, or universal, and Christian Scientists must be ready to separate themselves, in thought, from the material world, that through self-abnegation and consecration to Christ they may keep their armor bright and thus be always ready to stand as a unit to meet and master every aggression of material sense, for the final victory of Truth over all error is not a question of day or hour but of entire devotion to the cause of Christ, Truth.

## Keeping Up One's Courage

WILLIAM EVANS

THE writer was born and raised on a farm a few miles from town, and when attending high school he would stay in town from Monday morning until Friday evening. When Saturday morning came he would be out early in the fields with his big brother, especially during seedtime and harvest. One springtime he remembers going to the fields when the barley was being sown. He was particularly interested to know how soon the newly sown grain would shoot out of the ground, and was told that it would do so in about three days. In the fall of the year he remembers going to the fields when the winter wheat was being sown, and upon asking how soon it would come up he was informed that the wheat would take about three weeks to shoot out. At first he could not understand why it should take the wheat three weeks to spring up when it took the barley only three days, so he asked his brother why they sowed wheat at all when the returns on the barley were so much quicker. The answer was, that though the barley grew much more quickly than the wheat, yet a bushel of wheat was worth as much as three bushels of barley.

A year or so ago the writer was able to make practical use of this lesson learned in boyhood. It served as the means of keeping up his courage in solving what seemed a slow problem. To his sense of things there was no reason why it should take so long before any returns were visible. More than once he allotted a certain length of time within which to make the demonstration, but every time he did this, he found that when the given period had expired, a solution to his problem seemed farther away than ever. More than once he felt discouraged, but the last time such a thought presented itself, his boyhood lesson in connection with the wheat and the barley flashed into memory, and it surely did serve him to good purpose. Finally the demonstration was made, and to his joy and surprise it brought a blessing far richer than he had anticipated, for the blessing he received was as different from the one he had expected to receive as wheat is from barley, and it was many times more valuable.

We often wonder why our ills are not overcome and our problems solved within the time we allot for the demonstration, and according to the plan or scheme which we have



Digitized by Google

drawn up for that purpose. How often it happens that before we start to work out a problem we plan a sort of "cut and dried" solution of it. This in every instance will delay the result and very frequently lead to failure, for by our very actions we unconsciously exclude God, Principle, from our work; yet is not the realization of Principle the answer to every problem? What brings the surest returns for us, be our need physical or otherwise, is the hard work recommended by Mrs. Eddy on page 2 of her Message to The Mother Church for June, 1900, where she says: "The song of Christian Science is, 'Work—work—work—watch and pray.'" We should take up the fight with firm determination to overcome evil, and with ready obedience to Truth, determined to accomplish but one thing, and that, the conquest of error, whether it threaten our health, happiness, or prosperity. To be optimistic helps one to be courageous, and the more slowly the problem works out, the greater the opportunity to invest effort; and good efforts, like grains of wheat, do not get lost, for God takes care of all.

After experiencing for a period of over ten years both quick and slow solutions of his various problems, and upon reviewing these experiences, the writer feels like saying that to him the quick solutions are as silver while the slow ones are as gold in the gaining of spiritual understanding. We often discover that the working out of our problems involves an endurance test; therefore, let us be awake to this fact, and prove ourselves wise and courageous and win a real victory.

## The Church Soloist

MILDRED SPRING CASE

MANY rare experiences come to those who have the privilege of being soloists in Christian Science churches,—experiences which prove Mrs. Eddy's wisdom in making the solo an important part of the church service. One such experience recently occurred to the writer and unfolded much that filled her heart with gratitude.

All during the week a severe cough had manifested itself, making each attempt at practicing for the Sunday solo a painful physical effort. The subject of the Lesson-Sermon for the following Sunday was "Christ Jesus," and the solo to be sung was a rendering of Mrs. Eddy's beautiful hymn "Christmas Morn" (Poems, p. 29). In studying the words of the solo, in order that the spiritual meaning might appear to her consciousness, a broader, freer conception seemed to dawn upon the soloist's thought.

Early Sunday morning she practiced the solo again, but so distressing was the physical condition and so painful the effort that she stopped and went by herself for a quiet hour's study before going to church. Once again she studied the week's lesson to learn more of the healing Christ which she was to reflect. She realized that the true voice must be spiritual, and that the phrase so often used by singers, "in good voice," has a deeper meaning than is usually realized,—for do we not always dwell in that Mind which is ever good? She knew that the true voice must ever be harmonious, self-expressed, and free from all hindrances. So clear became her understanding of the Christ-idea that all sense of her voice as being a physical thing or dependent upon matter seemed preposterous. One by one each counterfeit belief of vocalists about misplacement, lack of breath control, bad enunciation, forcing the tone, etc., were discarded, and spiritual ideas were put in their place. Could there be any "misplacement" of that which is governed by divine Mind? If God, Spirit, is all-powerful, could we not find in Him perfect "control"? Must not the voice of Truth ever be distinct in its expression to the listening ear? Discord being the result of fear could not dwell in that "perfect love" which the apostle says "casteth out fear." The thunderbolts and whirlwinds of materiality may express force, but could the still, small voice of Love ever express itself by force? Must it not rather lovingly persuade?

When she left for church all thoughts of fear had vanished and her heart was full of rejoicing. On arising to sing she was so entirely unconscious of any sense of self, so totally free from any personal effort, that the healing message seemed to come, not from her, but to her, direct from the ever present Christ. Needless to say, there was no sense or evidence of a cough left, for the spiritual idea, "dear Christ, forever here and near," to use the words of the hymn, had taken its place. When she later heard that healing had also come to certain members of the congregation at the service she was not surprised, for had not she herself felt the healing presence of the Christ, Truth?

## God's Work in God's Way

GEORGE C. PALMER

VARIOUS narratives in the Scriptures illustrate the fact that to trust in human or personal strength is to produce a temporary sense of estrangement from God. If God's work is to be done by us, it must be done in God's way and at His command. Any attempt to act the part that properly belongs to another, or to bring to pass good results through the operation of material sense or human will power, not only must prove abortive, but is apt to lead for the time being into a condition of perplexity and loneliness where we may leisurely ponder the truths of Christian Science and must pass through a period of self-examination before we can accomplish the good we desire.

We read that Moses, by attempting to save the Israelite by the arm of flesh, was forced to flee into the wilderness, an experience which must, after the brilliance of the Egyptian court have been one of "loneliness; doubt; darkness," to quote from Mrs. Eddy's definition of wilderness (Science and Health, p. 597). Nevertheless it also proved, as she further defines it, an experience of "spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence."

Elijah also, endeavoring, as may be conjectured, to turn the Israelites by force to "the God of Israel," slew all the prophets of Baal by the brook Kishon, and the sequel finds him flying from an idolatrous queen to Beer-sheba, about one hundred and ten miles south of Mount Carmel. Here, realizing that his problem must be worked out with God alone, he left his servant and journeyed into the wilderness, probably the desert of Paran, on the west side of the Arabian Desert. Away from the excitement of active service, where the temptation to be overwhelmed by success, or error, is apt to be strong, he could overcome sense and self, feed upon divinely prepared food, and learn to do God's work in God's way and at God's command. Divine Truth sustained him in the wilderness, and this spiritual meal supported him till he had come to Mount Horeb in the southern part of the Sinai peninsula. Here we find him elevated above the desert sand; above the loneliness, doubt, and darkness that had beset him, having attained a spiritual altitude where error could not present its false appearance.

The narrative in the nineteenth chapter of I Kings goes on to tell us that "a great and strong wind rent the mountains." Mrs. Eddy defines wind on page 597 of Science and



Digitized by Google

Health as "destruction; anger; mortal passions." Thus Elijah perceived that "the Lord was not in the wind." His indignation, which resulted in the destruction of the prophets of Baal, had no divine authority; hence his fear and the desert. The earthquake may signify the instability of the material sense of earth and the futility of adopting material means of accomplishing divine ends.

Again we read, "And after the earthquake a fire; but the Lord was not in the fire." On page 586 of Science and Health we have this definition of fire: "Fear; remorse; lust; hatred; destruction," and again the truth is emphasized that destruction and hatred were not required of him by divine Mind, and that by giving way to them fear had resulted, and his remorse had broken out in the words, "It is enough; now, O Lord, take away my life; for I am not better than my fathers." But this definition of fire in our textbook concludes with the phrase "affliction purifying and elevating man." Then came the supreme moment of self-examination. A still, small voice said, "What doest thou here, Elijah?" and there followed the command to retrace his steps, to pass again right over the territory from which he had fled, even to the wilderness of Damascus.

A glance at the map shows that Elijah stood at the southern extremity of the land whither he had been driven. Now he was commissioned to proceed to the point diametrically opposite. Metaphysically considered, he was to view the situation from the opposite standpoint and work under divine guidance rather than from human impulse. The Israelites were obliged to learn that nothing which they needed in the desert came to them through any virtue independently possessed by them. Their bread, their water, their shelter, and their weapons were sure, as long as they obeyed God's law.

This wilderness experience has come to many. Christ Jesus came to it and through it without sin, for to him the wilderness showed the falsity and futility of adopting self-will and mortal mind methods to provide bread or authority. These can be realized only as we become the reflection of infinite Mind. We should rejoice always, for while the wilderness experience may seem a necessity, yet even there God sustains us, teaches us, and often commissions us during the process to do His will and work. Mortal mind constantly insists that we shall consider conditions from the material viewpoint, but no situation can be correctly comprehended until we reverse the testimony of the physical senses and view life from the opposite or spiritual standpoint. Thus only can we enjoy the dominion divinely supplied to man in God's image and likeness.

[Written for the *Sentinel*]

## At-one-ment

CHARLES C. SANDELIN

As gently as the dew on tender flower,
Comes to the heart Love's holy, healing power;
As lightly as the breeze in summer air,
Truth clears the mist of sense that lodgeth there.

Truth does not change! Each child of God must be
His perfect image through eternity;
Thine eyes but open to a wider range—
The truth of being time can never change.

Ah, thine are peace and gladness if thou seek
The Life divine with grateful heart and meek!
There's naught but good,—no evil thou canst find
In thy true home, our Father-Mother Mind!

# Selected Articles

["Safety"—*The Christian Science Monitor*, Boston, U.S. A., Jan. 24, 1918]

Safety means different things to different people. It is the same as with one's sense of pleasure. At three the boy loves a wooden horse, at thirteen a bicycle, at twenty-three a motor car or a flying machine. And so it is with safety. The mother's arms are safety to a child, a cellar spells safety to many during a Zeppelin or aeroplane raid, a trench affords to many at the front a sense of safety, and a lifeboat is generally the first thought of safety to those in a torpedoed ship. A casual reader might believe that Noah really found safety in the ark. But this was only the outward manifestation of his true sense of safety, of his perception of the fact that man is spiritual, therefore indestructible.

Spiritual perception, then, is the source of safety, and if this sense of safety should grow ever clearer and clearer, a sense of absolute safety would result. Man is effect and God the cause. No cause ever existed without an effect, else it would be no cause. Mrs. Eddy writes on page 544 of Science and Health: "Matter cannot change the eternal fact that man exists because God exists." This is absolute safety to the one who understands it metaphysically and puts it into practice. To understand it one must understand the relation between God and man, Father and Son, Principle and idea, Mind and its expression. These terms show the inseparability of God and man. Where one is, the other is, and just as one is eternal, the other is eternal. Paul's ringing words come triumphantly to us down the centuries: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." In other words, the mortal sense of things cannot interfere with the fact of man's inseparability from God, or as quoted above, "Matter cannot change the eternal fact that man exists because God exists."

How can this truth be practiced so as to make it available to mankind here and now, at this time of seeming special need of safety? Through practice of the qualities which express God. If right living does not accompany understanding, then the understanding is a hollow sham, not right spiritual understanding at all. It is only by identifying oneself with man who is the reflection of God that one can claim the safety of the Son of God. He who is truthful is protected by the truth he lives, for to be truthful cuts deep down into the human sense of things. It means to exchange material thinking for spiritual understanding, to know what Life is, even when its seeming opposite is rife about one, even though the horrors of the battle field are clamorous of fear and death. It means to know the truth about man's real selfhood as image, idea, and the nothingness of the claim that it is in matter, which can be destroyed.

Mrs. Eddy says in Science and Health (p. 503): "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe. Hence the eternal wonder,—that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms." This being so, what is there to fear? Infinite space peopled with God's ideas! And God's ideas can only bless. If, when we are in any danger, we realize this or even do our best to realize it, we shall know that the forces of good are and have always been to the right and left of us, above and below us, and we shall realize that man is abundantly blessed and wholly safe. What else saved Daniel from the lions, preserved the three Israelite boys even



Digitized by Google

in the fire, saved Noah from the flood, and David from Goliath? All down through the Bible these instances of God's protecting care stand out, beacon lights to us to-day, and God's arm is not shortened that it cannot save. Present day conditions are but the opportunity to repeat the ancient wonders, and Christian Science makes this possible to every one who will but dwell in the secret place of the Most High—the absolute knowledge that man is spiritual—and who will but practice this by living as spiritually as he can.

To do this he must learn from the Bible and Science and Health the fact that the real man, the only man, is spiritual, that his aims, ambitions, and affections are all spiritual, that he cannot be tempted by evil any more than God can be tempted. These are facts, divine facts, that can be learned here and now, facts that will uplift and bless us as we seek them and learn to dwell in this light.

Temptation is only the mist of believing evil to be real, and moral courage is potent to dispel it. Moral courage which is born of spiritual understanding does not go where it knows the temptation lies; bravado does this, and there is no spiritual power in bravado. Moral courage dares to avoid the spot where temptation would make a fool of one. Moral courage in a man will win the war for right in the streets of a large city just as much as in the front line trenches, and if he understands his true relationship to God and all that this includes, it will enable him to prove that "underneath are the everlasting arms" as much in times of fiery temptation as on the battle field.

It was the wise man who said: "Let us hear the conclusion of the whole matter," and he then went on to sum up the gist of his preaching in a few terse words, and so, too, we might say here: "Let us hear the conclusion of the whole matter." What is it from which we need to be saved? We need to be saved from the mistake of believing that which is not true. And what can save us from this but the understanding of that which is true? It is true that God, Life, Truth, and Love, is ever present, and that there is no other power or presence. This is divine protection and ever available. It does not lie a great way off, at the top of a ladder of spiritual attainment, or at the end of years of experience. It is true here and now and it is the right of every man who will earnestly and honestly claim it as his own.

✧

[H. S. Hughes, Jr., in *Fond du Lac* (Wis.) *Commonwealth*]

The uncomplimentary manner in which our ministerial friend makes reference to Mary Baker Eddy, the Discoverer and Founder of Christian Science, does not pass the notice of the reader who is familiar with her teaching, without recalling to mind the contrast between the reference as reported in this sermon and that made by Mrs. Eddy in 1895, when in speaking of the orthodox church she says (Miscellaneous Writings, p. 111), "I love the orthodox church; and, in time, that church will love Christian Science." Even to the casual observer the question naturally arises, Why the contrast? Is it not well answered by referring to the apostle Paul's clear analysis of charity: "Charity envieth not; . . . thinketh no evil"?

The purpose of the sermon, with its eloquence and many commendable points, is sadly weakened by the satiric manner in which reference is made to a noble and world respected woman who has received recognition for doing more to uplift the weak and lonely through her teaching than has been accomplished since the master Christian, Christ Jesus, not only taught but practiced the essence of charity, love.

Answering the statement made as to the doctrine of Christian Science having been "found wanting when put to a real test," it is the test of Christian Science that its adherents invite, and which has drawn hundreds of thousands to the truth it teaches and proves by lifting the individual from a useless, unhappy, and painful existence to a happy, healthy, and useful life; from sorrow to joy; from poverty to plenty; from bondage to material laws "into the glorious liberty of the children of God;" and "by their fruits ye shall know them."

If it were a fact that the continuance of Christian Science as a religion depends upon a "lucrative field for the reader and practitioner," it is safe to say that it will forever continue, as those who receive help from the "reader and practitioner" not only are most grateful for what they receive through those channels, but are generous in their support, as they feel that what they receive is of greater value to them than the silver or gold with which they might part.

A religion that shows its faith by its works, and is adhering to the Sermon on the Mount, will stand a fair chance of being the "religion of the future."

✧

[John M. Tutt in *St. Louis* (Mo.) *Times*]

"A Seeker After Truth" has raised the question of state regulation of the practice of Christian Science. Now there happens to be an insuperable obstacle to the plan of legal qualification for such practice, and that is the fact that Christian Science is a religion and not a system of therapeutics. It heals the sick only in pursuit of a religious office or ministry. Jesus' ability as a healer of disease was not based upon a knowledge of the theory of material medicine or upon its practice. Present day ministers of other Christian sects may not, as this critic asserts, attempt the treatment of disease without a knowledge of orthodox medical theories, but that they have divine authority for praying for the recovery of the sick, even as Christian Scientists pray, is undeniable. Their failure to obey the divine command does not properly set up a criterion for those followers of Christ who are proving their understanding of the healing method employed by the Master.

Had this "Seeker After Truth" arrived at the truth of Christian Science, he would not have referred to the healing of disease as "its most sacred performance." While Christian Science practitioners are properly devoting much effort to the healing of the sick, they are doing so incidentally to the great work of destroying all discordant conditions of mind and body by the power of God through Christ. There is, therefore, no more reason for a Christian Scientist to be a physical diagnostician than there was for Peter or Paul to be so qualified.

✧

[Albert F. Gilmore in *Buffalo* (N.Y.) *Express*]

The gentleman from Buffalo who appears so frequently as an antagonist of the teachings of Christian Science takes occasion in a recent letter to recite from the gospels a goodly number of instances where Christ Jesus healed the sick of divers ills. He could have gone farther and recited many other cases of healing, both by the disciples and by other followers of the Master. He could have cited also the instructions to the disciples, both the twelve and the seventy, and the significant declaration in the closing verses of Mark's gospel. He could have pointed out also that so reliable a historian as Gibbon states that the healing of sickness and even raising the dead by spiritual means took place among the followers of the Christian church to the end of the third century.

The Christian Scientist believes that these instructions and precepts have a significance reaching far beyond the groups to which they were directly addressed, and that these



Digitized by Google

same healing works may be produced throughout all time by all who gain an understanding of God and His Christ. "He that believeth on me, the works that I do shall he do also" is to every follower of this teaching a warrant of his faith, and his faith is justified by his works, for Christian Science healing is a fact established beyond the possibility of refutation or denial.

✧

[Henry Van Arsdale in *Santa Ana* (Cal.) *Register*]

It is true that the teachings of Christian Science in relation to Jesus the Christ differ from the views entertained by dogmatic theology, but it is not true that these teachings are "diametrically opposed to Bible truths," as was alleged in a reported sermon. Christian Scientists worship one God. Mrs. Eddy in her book "Science and Health with Key to the Scriptures" gives as one of the important points, or religious truths of Christian Science, the following (p. 497): "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ."

Christian Science accepts the Old Testament prophecies relating to the Messiah, and the gospel accounts of his birth, life, crucifixion, and resurrection. Its teaching with respect to Jesus coincides with his words and deeds and with what he taught about himself. In no instance did Jesus claim to be God. He distinctly averred that his words and his works were because of "the Father that dwelleth in me" and he further assured his followers, "He that believeth on me, the works that I do shall he do also." Mrs. Eddy writes (Science and Health, p. 333): "The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ is without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea,—the reflection of God,—has come with some measure of power and grace to all prepared to receive Christ, Truth." Those who are thus prepared are receiving some measure of the power of God to-day. No person has taken, or can take, the place of Jesus in the divine plan; the perception and understanding of his life and work enables Christian Scientists to bring to the world that which the Master brought in the first century.

As part of his argument that Jesus was God, the clergyman says: "Jesus died like God." The theology that teaches that God, Spirit, the infinite, can die, or has within Himself any of the elements of destruction, is far from being Christian Science. Such doctrine cannot be found in the Bible. Jesus said that no one who believed in him and relied on his teachings would ever die, and he proved his saying for himself and for others. He knew absolutely that God is Life, and this is the emphatic doctrine of Christian Science.

✧

[Aaron E. Brandt in *The Post*, Pittsburgh, Pa.]

Referring to people calling themselves Christian Scientists, a critic is reported to have said, "They are neither Christians nor scientists." Anyone making that statement to-day in the face of the world-wide progress Christian Science has made, has a reckless disregard of fact and the opinion of intelligent people.

It is becoming so generally evident that such statements are only a confession of lack of knowledge as to what a scientific Christianity is, that we wonder anyone ventures to make them. There is nothing in the whole of Christian Science teaching that could be considered unchristian, or that would lead to a practice contrary to Christian ethics. Furthermore, it is demonstrably scientific; and thus does Christian Science honor Christianity as no other religion honors it, by proving its precepts and teaching to be demonstrable in practice. "The facts," as Mrs. Eddy herself says (Science and Health, p. 341), "are so absolute and numerous in support of Christian Science, that misrepresentation and denunciation cannot overthrow it."

Christian Scientists usually speak of themselves in that term with meekness and becoming modesty, knowing that to live the life of a true Christian Scientist means much striving in the direction of purity, and the overcoming of all that is not Christlike. They have the grateful assurance, however, that there is enough truth revealed in Christian Science to enable them to do so successfully.

✧ ✧ ✧

## Extracts from Letters

"Four of us lieutenants in the United States Army read the Lesson-Sermon together this Sunday morning, in the quiet of a stateroom on a ship on the Atlantic Ocean. The citations were all read from books which had been especially provided for the overseas service on which we are embarked. Can you picture the scene?—four khaki-clad figures—one of the readers perched on the edge of a bunk; the others ranged about in whatever manner the little room permitted. At the finish of the reading, there was voiced the thought that we take up a collection and send the proceeds to you, to be used as you see fit; not so much for the amount as for the evidence and assurance that we think often of those who contribute in so many ways to the success of our present mission. Each of us carries a copy of the khaki-bound, pocket size edition of the textbook, and you can imagine our gratitude for it, as well as for the other writings, Bible, books, and pamphlets we have with us.

"Three of our present number met while on a pilgrimage to The Mother Church and Publishing House en route to the port of embarkation. At that time one expressed a wish that there were available a published list of students of Christian Science who are in the service. The reply came that there is no necessity for such material means of identification and association. This has been beautifully proved. Imagine our feelings when on a following Wednesday evening, in New York City, without any previously announced intention or mutual agreement, each of the three was permitted to voice a testimony, to hear those of his compatriots, and others from so-called civilian life, including one from a member of the Board of Lectureship. It may occur to you that we of the Army so travel and work under sealed orders that we seldom divulge our mission or destination to casual acquaintances, even of like service. So a fresh surprise was experienced when, once on shipboard at port of embarkation, the same members of our group were found together again. And the growth and welfare of our contingent is indicated by to-day's experience.

"What was said in grateful acknowledgment of your loving expressions to us when we were with you, is here repeated. It seems we shall be able to accomplish things, because you make of us channels of good thoughts and work. As never before, the writer feels a tangible, substantial backing of sustaining, impelling thought, for which we cease not to give thanks."

"I take this opportunity to thank you on behalf of my comrades and myself for your kindness to us in sending, week after week, that most excellent paper *The Christian Science Monitor*. Believe me, sir, it is greatly appreciated by us all, and we look forward to its coming. Apart from its accurate news, we enjoy the 'Home Forum' immensely."



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. McKENZIE ANNIE M. KNOTT, WILLIAM D. McCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., March 30, 1918

# Editorial

## "Take heed what ye hear"

WHEN Jesus was instructing his disciples, he gave them a reason for this admonition, "Take heed what ye hear," by saying further, "With what measure ye mete, it shall be measured to you: and unto you that hear shall more be given." If the measure of what we with desire listen to is to be continually increased, it certainly behooves us to be careful regarding what we hear. In that collection of Hebraic wisdom which is indeed wisdom for all humanity it is said: "A froward man soweth strife: and a whisperer separateth chief friends." Then one who values friendship and would keep his friends, and in order to do so would himself be a friend, must not lend his ear to the sibilant utterances of the whisperer. What is true can generally be spoken with full voice as if one expected general consent and approbation. It can at least be backed by courage and spoken in the daylight, and a man may utter it with full tones, standing face to face with his friends. But the whisperer seems to love the night and its recession from activity, when the worker is unguarded because he thinks that now his duty is over and there is no special call for him to continue thinking. The day's work ended, the curtain drawn, how easy it is for him to be a listener merely, hearing the innuendoes and hints of whispered talk, and submitting to a process of mental misguidance quite the opposite of the influence of "the spirit of wisdom and understanding." Of the divine messenger it is said: "The spirit of the Lord shall rest upon him . . . and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears."

This, however, is something which the Christian Scientist should never do. In Job we read: "The ear trieth words, as the mouth tasteth meat. Let us choose to us judgment: let us know among ourselves what is good." So anyone who is in good mental health will naturally choose only wholesome food, and as carefully test the value of that which he listens to; but the self-satisfied saint, the Christian off guard, too often forgets the company to which the whisperer belongs, and lends his ear to his hints and arguments. Paul classifies together those who are "whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful."

They who love Truth are really loving true life, and they have a right to escape from what are termed "the snares of death," the subtleties of falsity and dishonor, which, like poison gas, pervert, corrupt, and destroy. Truth understood as Principle is eternal power; Love is endless beneficence, and Life enduringly unfolds good. But with all this the whisperer takes issue, making it his busy business to impregnate human minds with increasing falsity, unfaith, hatred, doubt. What saith he? Lies, of course. What power has the lie? It is just an imagination of the false heart, nothing more. The whisperer is just a lie carrier who would separate, if he could, man from God, his best friend. The proverb is surely correct which says: "Lying lips are abomination to the Lord: but they that deal truly are his delight."

Truth can be spoken as openly by man to man as by a prophet to the people. God's truth-speakers have been able to say, "The word of the Lord came unto me, saying;" and the prophetic message has delivered the hearer from fear, the city from judgment, the nation from sin; that is, more love, more truth, more life have resulted. Is it not easy to see that if whisperings come like poison gas borne on a devastating wind, causing hatred, prejudice, fear, brutal desire, this is of no heavenly origin, but rather is the blight of the pit, the smoke of the torment of "whosoever loveth and maketh a lie"?

In this blight and bale none need be involved who prays for deliverance and loves truth in his heart. Mrs. Eddy says (Science and Health, p. 72): "As light destroys darkness and in the place of darkness all is light, so (in absolute Science) Soul, or God, is the only truth-giver to man. Truth destroys mortality, and brings to light immortality." Is God the Lord? Is He the King omnipotent? Then within His government is all safety, all peace, all good. Our Leader has given us great assurance when in "Retrospection and Introspection" she says (p. 90): "It is safe to leave with God the government of man. He appoints and He anoints His Truth-bearers, and God is their sure defense and refuge."

The individual work, then, for each Christian Scientist to do is to evidence this government of God by himself being an inhabitant of the kingdom of heaven; that is, by maintaining the authority of Truth, Life, and Love as supreme. The psalmist indicates the right attitude when he says: "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land." In her sermon entitled, "The People's Idea of God" (p. 5), Mrs. Eddy says: "The ideals of primitive Christianity are nigh, even at our door. Truth is not lost in the mists of remoteness or the barbarisms of spiritless codes." Expressing the desire that men should "not entertain the angel unawares," she goes on to say: "The ego is not self-existent matter animated by mind, but in itself is mind; therefore a Truth-filled mind makes a pure Christianity and a healthy mind and body."

WILLIAM P. McKENZIE.

## "Lo, I am with you alway"

Is there a more comforting passage in the Bible than the one in which Christ Jesus is quoted as saying to his disciples, "Lo, I am with you alway"? The assurance contained in this statement applies to us, no matter where we are or what we are. There is always the presence of the Christ, Truth, ready to heal and save, to wipe away tears from the sorrowing, to comfort in tender compassion, to bind the broken-hearted, and bid the heavy-laden take off the yoke of bondage and fear. "As the hart panteth after the water brooks," wrote the psalmist, "so panteth my soul after thee, O God." This cry is constantly reechoed by the spiritually minded in all ages, and Spirit is always ready with its reassuring answer.

The ever present Christ gives true love to mankind, in which joy can be found in the songs of the birds, in the flowers, and in the laughter of babes at play. The gentle Christ touch of love practiced daily in all the activities of human experience will smooth out trials and give overflowing blessings, placing the song of gratitude upon the lips of those



Digitized by Google

who love to serve God. Kindliness, friendliness, thoughtfulness, and unselfishness are qualities with which to clothe ourselves as with a garment of gladness, and wherewith to protect the spiritual understanding of the Christ within. With this abiding sense of present help, no one need be afraid to work in God's vineyard, or to gather the fruits of the Spirit, for the wine press gives the real inspirational understanding of Truth. Christian Scientists who have started the work in certain fields, or those who are going forth into new ones need never falter under the weight of a supposed personal responsibility when they recognize that Truth has always been present everywhere. Christian Science is already discovered and founded. The ark is safe when no hands try to steady it except the hands of God.

A darkened and perplexed world to-day needs the assurance which Christ Jesus gave to his disciples so many centuries ago. The gleams of white light can penetrate the darkest clouds, stay the blackest hands, and nullify the blackest arts. In that glorious one hundred and thirty-ninth psalm, in which the singer declares his conviction of the ever presence of the Lord, the Christ, Truth, we read: "If I make my bed in hell, behold, thou art there." Since hell is as truly a state of evil mind as heaven is the atmosphere of right thinking, it follows that the Christ, Truth, representing the perfection of Mind, can destroy those phases of wrong thinking which are grouped under the designation of hell. In the Glossary of Science and Health Mrs. Eddy has defined hell in the following words (p. 588): "Mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-destruction; self-imposed agony; effects of sin; that which 'worketh abomination or maketh a lie.'"

If, then, the Christ, Truth, is present everywhere, it follows that the soldier at the front can hear the compassionate words, "Lo, I am with you alway," in the midst of the clamor and din of war; that he can march with the ever present Christ and take his rest with him in security; that he can face the concentrated fire of hate and greed with the calmness with which Jesus commanded the storm and walked the wave.

The present conspiracy to wrest the world from God's control and place it under the heel of militancy, scholasticism, and occultism does not vary from former attempts except in intensity. The active right thinkers who dwell in comparative security behind the lines of physical warfare can rejoice with the advance guard of the army of the Lord in the ever present Christ, protecting all the activities of that army with spiritual understanding. Nothing which that army requires need fail,—food, clothing, transportation, are as truly mental concepts, and so amenable to right mental activity, as are the qualities of good cheer, endurance, steadfastness, alertness. With irresistible onward sweep, the Christ, Truth, brushes aside the contrivances of the mental assassin and plants the standard of heaven upon the rock, against which, Christ Jesus told Peter, "the gates of hell shall not prevail."

No matter how astutely intentional evil intrenches itself, burrows subterraneously, or attempts to turn the lie upon its destroyers, the ever present Christ alone has the right of way. On page 161 of "The First Church of Christ, Scientist, and Miscellany," we read these words by Mrs. Eddy: "The intentional destroyer of others would destroy himself eternally, were it not that his suffering reforms him, thus balancing his account with divine Love, which never remits the sentence necessary to reclaim the sinner." Above the thunder of the guns, penetrating even the very council chamber of conspiracy against the rights of man, is heard the still, small voice of the ever present Christ, Truth, "Lo, I am with you alway, even unto the end of the world." As we read in one of the verses of the "Mother's Evening Prayer" on page 4 of Mrs. Eddy's Poems:—

> Beneath the shadow of His mighty wing;
> In that sweet secret of the narrow way,
> Seeking and finding, with the angels sing:
> "Lo, I am with you alway,"—watch and pray.

WILLIAM D. MCCRACKAN.

## Resurrection

IN the thirty-seventh chapter of Ezekiel we find a strange picture, yet withal one which appeals to the deepest desire of all the human race, in that it tells in touching metaphor of the awakening of men and nations from the dream of sin and death. To many this prophecy has meant only the opening of material graves, and the rising therefrom of men long dead, but to the student of Christian Science the prophet's words have a far deeper and richer signification. On page 593 of Science and Health Mrs. Eddy gives this definition of resurrection: "Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding." Lest any should say that this is too ethereal a view of the subject in question, we need but recall the words of Christ Jesus at the tomb of Lazarus: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Startling words, truly, were these, spoken in answer to Martha's plaintive expression of the hope that her brother would rise from the tomb "at the last day." Well may each one ask himself, concerning the Master's ringing declaration of deathless life, the question which Jesus put to the sorrowing sister, "Believest thou this?" Here some one may say that Jesus did literally awaken Lazarus from the dream of death. True, but even this did not reach the glory of resurrection,—the awakening to the life which is life indeed, the life which knows no death. The Bible does not speak of the resurrection of Lazarus, although it does tell us that he rose from the dead; but we are told of the resurrection of Christ Jesus, which clearly means the triumph of Life over death and of Truth over error, of spiritual law over the belief that there is a material law which can cause man to be sick and die. In Christian Science the resurrection therefore means a spiritual process which begins for us when we become conscious of the mighty working of divine law in all we think and say and do. On page 34 of Science and Health Mrs. Eddy says: "Through all the disciples experienced, they became more spiritual and understood better what the Master had taught. His resurrection was also their resurrection. It helped them to raise themselves and others from spiritual dulness and blind belief in God into the perception of infinite possibilities."

This means much to the individual; but when we begin to see the broader application of the truth in its relation to universal humanity we are ready to grasp the wonderful teaching of Ezekiel's prophecy. In the thirty-sixth chapter we find the beginning of the spiritual awakening, the cleansing of mortals from mortal impurity and the coming to human consciousness of "a new spirit," whereby they will walk in the divine statutes and keep the divine judgments. This awakening has already come to humanity through the revelation of divine Science, as stated in the Christian Science textbook, and from this we go forward to see the rousing of men and nations from the long, dreary dream of life in



Digitized by Google

matter into the understanding of life in Spirit, God. Have not many of the oppressed of earth been in the condition described by the prophet, where hope was dead, and it mattered little whether those in such a mental condition walked about the earth or were literally in their graves?

It is deeply interesting to note that again and again Ezekiel was bidden to declare the truth, to "prophesy," as this process of resurrection was going on. When the prophet was asked if the dead bones could live, he answered most sagely, "O Lord God, thou knowest." It is perfectly certain that without the recognition of spiritual power the dead bones of men and nations never could live; but when there are those with sufficient spiritual understanding to prophesy, to call upon the winds of God to come and breathe upon the sleepers, they will live. In holding to the metaphor found in this wonderful chapter we see that even after the men began to live and to stand upon their feet, more of the spirit of Truth was needed; but it was at hand, it is ever at hand; and so the reconstruction of human consciousness goes on until the cleansing is complete and the belief in materiality can no longer hold mortals down under its shadow, subject to sickness, sin, and death.

At this very hour the awakening is going on throughout all the world in a far more wonderful way than we can perceive; yet we must know that it will be carried on to completion, because the divine purpose can never be stayed or hindered by mortal belief; nor can the delusions of sorcery hold the nations any longer under the long dream of a life and a mind separate from God. As we lift up our eyes to behold the divine "covenant of peace," we grasp and hold this promise for all men and nations: "I will be their God, and they shall be my people."

ANNIE M. KNOTT.

## Camp Welfare and War Relief Fund

IN the interest of greater efficiency, economy, and more orderly administration, the War Relief fund and the Camp Welfare fund have been consolidated. The field is familiar with the effective and far-reaching results which have been attained by means of these funds.

Hereafter the disbursement of all funds intended for either War Relief or Camp Welfare work will be undertaken by the present War Relief committees abroad and by the Camp Welfare committees in the United States, under the supervision of The Christian Science Board of Directors.

Contributions should be sent to the Treasurer of The Mother Church and designated for the Camp Welfare and War Relief fund.

❖ ❖ ❖

# Among the Churches

## Current Notes

BOSTON, U.S.A.—The Boston Y. M. C. A. not only reached its goal of $100,000 last evening [Tuesday, Jan. 29], to cancel a deficit, but went beyond, rolling up a total of $119,105.42. The largest team total was returned by team No. 13, representing the Christian Science church, its total being $13,884.55.—*Boston Herald and Journal.*

AMSTERDAM, N. Y.—At the annual meeting of First Church of Christ, Scientist, held February 5, the literature distribution committee reported that during the year ending January 31 there had been distributed 1579 *Sentinels*, 123 *Journals*, 28 *Herolds*, 4103 *Monitors*, 36 pamphlets, making a total of 5869 pieces.—*Amsterdam Recorder.*

ELKHART, IND.—The handsome new edifice of First Church of Christ, Scientist, at Second Street and Lexington Avenue, will be opened for regular services the first time next Sunday forenoon [Feb. 17]. Two months ago, while still unfinished, it was utilized for a Christian Science lecture, but the formal opening was delayed until the building was completed. Construction was begun in July, 1916, and progressed as steadily as it was possible to secure materials and skilled labor. The spacious auditorium seats six hundred people, and provision is made for a balcony which will accommodate two hundred more. The Sunday school room seats three hundred.—*Elkhart Truth.*

SACRAMENTO, CAL.—A building permit will be taken out by Second Church of Christ, Scientist, within a few days [Jan. 14] for the erection of an edifice at the corner of Thirty-third Street and Third Avenue, in Oak Park, to cost ten thousand dollars, exclusive of the pews in the auditorium, which will cost an additional fifteen hundred dollars. The building, which will have a frontage of seventy-two feet and a depth of eighty feet, is to be a frame structure, finished in stucco. The auditorium will seat four hundred people, and the balcony two hundred.—*Sacramento Bee.*

CAMBRIDGE, MASS.—Papers were passed yesterday [Jan. 25] transferring to First Church of Christ, Scientist, the Glover estate at the corner of Massachusetts Avenue and Waterhouse Street, where the church will erect an edifice for its own use. This church has, since its organization in 1899, held its services in Brattle Hall. The new site is particularly well adapted to the needs of the church. The property contains more than seventy-five hundred square feet of land, together with a three-story, eighteen-room frame house, the whole being assessed for $20,500. Overlooking Cambridge Common and in close proximity to the colleges and other public buildings, and bounded by three public streets (Massachusetts Avenue, Waterhouse and Follen Streets), it is difficult to see how a better site could have been obtained.

*The Cambridge Tribune.*

## Admission to Membership in The Mother Church

The next admission of candidates will be May 31, 1918. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 8, 1918.

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

Those who have made application for membership prior to November 2, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, *Clerk,*
236 Huntington Avenue, Back Bay, Boston, Mass.

## Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names and present complete mail address of all officers and men in the military, naval, or aero service of the United States and of its allies, who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Back Bay, Boston, Mass.



Digitized by Google

# The Lectures

BOSTON, U.S.A. (The Mother Church).—Ezra W. Palmer, lecturer; introduced by Bicknell Young, who said in part:—

Whether people know enough of Christian Science to interest themselves in the study of it, or whether they are mere observers (indifferent or otherwise) of its great works, they all practically agree that by means of Christian Science an element of joy and confidence is introduced into human lives and living. The casual observer cannot know exactly why this is so. If he would know, he must cease to be casual in his observations, and become interested and sincere, even to the point of thorough investigation. Then he will understand more clearly what Christian Science is doing for the world, and, better still, why it is doing it.

Our lecturer this evening has had long experience in the precept and practice of scientific Christianity. He comes to tell us something of the Principle and rule which, in the measure that they are understood, constitute a demonstrable knowledge of the gospel of Jesus Christ. If any of you here to-night have not previously known of Christian Science, if any of you have come in tribulation and fear, or suffering with disease, or subject to vice and sin, you will here learn how you may take the first effectual steps to overcome any or all of those undesirable or afflictive human experiences, and possibly, through careful and prayerful attention, you may grasp some of the deeper meanings of the profound facts here set forth, and experience the immediate joy of improved health and morals, as a result of your attendance at this lecture.—*The Christian Science Monitor.*

ANN ARBOR, MICH. (First Church).—William W. Porter, lecturer; introduced by Olaf N. Dybvig, who said in part:—

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." To acquire a scientific understanding of Jesus' teaching, or to interpret aright the message he brought, would seem then to be the one important work before us. Christian Science makes Jesus' mission clear and brings to us the truth about God and our relationship to Him. As we progress in the study of this Science, and the error of former beliefs becomes apparent, we as Christian Scientists are truly grateful to Mrs. Eddy, the one we lovingly call our Leader, for the great help her writings and example are to us as we try to comply with Paul's counsel, "Work out your own salvation."

ALBANY, ORE. (Society).—Ezra W. Palmer, lecturer; introduced by Mrs. Hattie I. Parrish, who said in part:—

Christian Science is both a practical and a satisfying religion. It teaches its students to know God and gives to them an understanding of that fundamental law, the law of God, upon which Jesus based his demonstrations, thereby enabling them to emulate the Master's works in healing the sick and casting out error of every sort. Thus Christianity is being presented to-day, as in the early Christian era, with "signs following," giving incontrovertible evidence that "the kingdom of heaven is at hand." It needs only to be demonstrated.

CHICAGO, ILL. (First Church).—William D. Kilpatrick, lecturer; introduced by Milton B. Marks, who said in part:—

The sick who in Jesus' time sought the blessing of that compassion which resulted from his perfect understanding of God, certainly gained with their healing some consciousness of heaven. Through the understanding of Christian Science many are to-day enjoying similar experiences.

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Huntington Park: Church Edifice, Irvington and Rugby Avenues, 8 p.m., April 9.
Oakland (Third Church): Auditorium Theater, 3 p.m., April 7.
Sacramento (First Church): Tuesday Club House Auditorium, 8 p.m., April 9.
Santa Maria: Princess Theater, 8:15 p.m., April 11.
Sawtelle: Women's Club House, 8 p.m., April 8.
Stockton (Second Church): Yo Semite Theater Building, 8 p.m., April 5.

CANADA—Montreal, Province of Quebec: Windsor Hall, Windsor Hotel, 8:15 p.m., April 5.
Sarnia, Ontario: City Hall, 8:30 p.m., April 4.
Toronto, Ontario (First Church): Alexandra Theater, King Street West, 3 p.m., April 7, and Church Edifice, St. George Street and Lowther Avenue, 8 p.m., April 8.

CONNECTICUT—New Haven: Hyperion Theater, 3:30 p.m., April 7.

IDAHO—Boise: Pinney Theater, 3:30 p.m., April 7.
Twin Falls: Auditorium, Twin Falls High School, 8:15 p.m., April 5.

INDIANA—Indianapolis (First Church): Church Edifice, Meridian and Twentieth Streets, 8 p.m., April 4 and 5.
Shelbyville: Strand, 3 p.m., April 7.

KANSAS—Larned: Electric Theater, 8:30 p.m., April 4.

KENTUCKY—Lexington (Second Church): Auditorium, 8 p.m., April 2.

MARYLAND—Baltimore (First Church): Garden Theater, Lexington Street, near Park Avenue, 3:30 p.m., April 7.

MASSACHUSETTS—Leominster: Municipal Building, 3 p.m., April 7.
Somerville: High School Auditorium, Highland Avenue, 8 p.m., April 9.

MICHIGAN—Oxford: Oxford Opera House, 8 p.m., April 7.

NEW JERSEY—Haddon Heights: Town Hall, 8 p.m., April 6.
Newark (Second Church): The Broad Theater, Broad and Fulton Streets, 3:30 p.m., April 7.

NEW YORK—Brooklyn (First Church): Church Edifice, New York Avenue and Dean Street, 8 p.m., April 8 and 9.
Buffalo (joint lecture): Elmwood Music Hall, 8:15 p.m., April 9.
New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 3:30 p.m., April 14.
Yonkers (Second Church): Fernbrook Hall, Lawrence Street, 8:15 p.m., April 5.

OHIO—Cleveland (First Church): Church Edifice, East Forty-sixth Street and Cedar Avenue, 3 p.m., April 7, and 8 p.m., April 8 and 9.

OKLAHOMA—Guthrie: Guthrie Theater, Harrison Avenue and Vine Street, 8 p.m., April 9.
Lawton: High School Auditorium, 3:30 p.m., April 7.

OREGON—Marshfield: Noble Theater, 8 p.m., April 9.

PENNSYLVANIA—Altoona: Mishler Theater, 3:30 p.m., April 7.

TENNESSEE—McKenzie: Church Edifice, 8 p.m., April 11.
Memphis: Church Edifice, Monroe and Dunlap Streets, 8 p.m., April 4 and 5.

TEXAS—Dallas: Jefferson Theater, 12:15 noon, and Church Edifice, Browder and Cadiz Streets, 8 p.m., April 5.
Fort Worth: Chamber of Commerce, 8 p.m., April 6.

VIRGINIA—Roanoke: Masonic Temple, 8 p.m., April 4.

WEST VIRGINIA—Huntington: Carnegie Auditorium, 8 p.m., April 9.

## Notice

Lecture notices must reach the *Sentinel* not later than Monday of the week preceding the date of that *Sentinel* in which it is desired that they shall appear, as the "forms" are closed on that day.



Digitized by Google

matter into the understanding of life in Spirit, God. Have not many of the oppressed of earth been in the condition described by the prophet, where hope was dead, and it mattered little whether those in such a mental condition walked about the earth or were literally in their graves?

It is deeply interesting to note that again and again Ezekiel was bidden to declare the truth, to "prophesy," as this process of resurrection was going on. When the prophet was asked if the dead bones could live, he answered most sagely, "O Lord God, thou knowest." It is perfectly certain that without the recognition of spiritual power the dead bones of men and nations never could live; but when there are those with sufficient spiritual understanding to prophesy, to call upon the winds of God to come and breathe upon the sleepers, they will live. In holding to the metaphor found in this wonderful chapter we see that even after the men began to live and to stand upon their feet, more of the spirit of Truth was needed; but it was at hand, it is ever at hand; and so the reconstruction of human consciousness goes on until the cleansing is complete and the belief in materiality can no longer hold mortals down under its shadow, subject to sickness, sin, and death.

At this very hour the awakening is going on throughout all the world in a far more wonderful way than we can perceive; yet we must know that it will be carried on to completion, because the divine purpose can never be stayed or hindered by mortal belief; nor can the delusions of sorcery hold the nations any longer under the long dream of a life and a mind separate from God. As we lift up our eyes to behold the divine "covenant of peace," we grasp and hold this promise for all men and nations: "I will be their God, and they shall be my people."

ANNIE M. KNOTT.

## Camp Welfare and War Relief Fund

IN the interest of greater efficiency, economy, and more orderly administration, the War Relief fund and the Camp Welfare fund have been consolidated. The field is familiar with the effective and far-reaching results which have been attained by means of these funds.

Hereafter the disbursement of all funds intended for either War Relief or Camp Welfare work will be undertaken by the present War Relief committees abroad and by the Camp Welfare committees in the United States, under the supervision of The Christian Science Board of Directors.

Contributions should be sent to the Treasurer of The Mother Church and designated for the Camp Welfare and War Relief fund.

❖ ❖ ❖

# Among the Churches

## Current Notes

BOSTON, U.S.A.—The Boston Y. M. C. A. not only reached its goal of $100,000 last evening [Tuesday, Jan. 29], to cancel a deficit, but went beyond, rolling up a total of $119,105.42. The largest team total was returned by team No. 13, representing the Christian Science church, its total being $13,884.55.—*Boston Herald and Journal.*

AMSTERDAM, N. Y.—At the annual meeting of First Church of Christ, Scientist, held February 5, the literature distribution committee reported that during the year ending January 31 there had been distributed 1579 *Sentinels*, 123 *Journals*, 28 *Heralds*, 4103 *Monitors*, 36 pamphlets, making a total of 5869 pieces.—*Amsterdam Recorder.*

ELKHART, IND.—The handsome new edifice of First Church of Christ, Scientist, at Second Street and Lexington Avenue, will be opened for regular services the first time next Sunday forenoon [Feb. 17]. Two months ago, while still unfinished, it was utilized for a Christian Science lecture, but the formal opening was delayed until the building was completed. Construction was begun in July, 1916, and progressed as steadily as it was possible to secure materials and skilled labor. The spacious auditorium seats six hundred people, and provision is made for a balcony which will accommodate two hundred more. The Sunday school room seats three hundred.—*Elkhart Truth.*

SACRAMENTO, CAL.—A building permit will be taken out by Second Church of Christ, Scientist, within a few days [Jan. 14] for the erection of an edifice at the corner of Thirty-third Street and Third Avenue, in Oak Park, to cost ten thousand dollars, exclusive of the pews in the auditorium, which will cost an additional fifteen hundred dollars. The building, which will have a frontage of seventy-two feet and a depth of eighty feet, is to be a frame structure, finished in stucco. The auditorium will seat four hundred people, and the balcony two hundred.—*Sacramento Bee.*

CAMBRIDGE, MASS.—Papers were passed yesterday [Jan. 25] transferring to First Church of Christ, Scientist, the Glover estate at the corner of Massachusetts Avenue and Waterhouse Street, where the church will erect an edifice for its own use. This church has, since its organization in 1899, held its services in Brattle Hall. The new site is particularly well adapted to the needs of the church. The property contains more than seventy-five hundred square feet of land, together with a three-story, eighteen-room frame house, the whole being assessed for $20,500. Overlooking Cambridge Common and in close proximity to the colleges and other public buildings, and bounded by three public streets (Massachusetts Avenue, Waterhouse and Follen Streets), it is difficult to see how a better site could have been obtained.

*The Cambridge Tribune.*

## Admission to Membership in The Mother Church

The next admission of candidates will be May 31, 1918. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 8, 1918.

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

Those who have made application for membership prior to November 2, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, *Clerk,*
236 Huntington Avenue, Back Bay, Boston, Mass.

## Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names and present complete mail address of all officers and men in the military, naval, or aero service of the United States and of its allies, who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Back Bay, Boston, Mass.



Digitized by Google

# The Lectures

BOSTON, U.S.A. (The Mother Church).—Ezra W. Palmer, lecturer; introduced by Bicknell Young, who said in part:—

Whether people know enough of Christian Science to interest themselves in the study of it, or whether they are mere observers (indifferent or otherwise) of its great works, they all practically agree that by means of Christian Science an element of joy and confidence is introduced into human lives and living. The casual observer cannot know exactly why this is so. If he would know, he must cease to be casual in his observations, and become interested and sincere, even to the point of thorough investigation. Then he will understand more clearly what Christian Science is doing for the world, and, better still, why it is doing it.

Our lecturer this evening has had long experience in the precept and practice of scientific Christianity. He comes to tell us something of the Principle and rule which, in the measure that they are understood, constitute a demonstrable knowledge of the gospel of Jesus Christ. If any of you here to-night have not previously known of Christian Science, if any of you have come in tribulation and fear, or suffering with disease, or subject to vice and sin, you will here learn how you may take the first effectual steps to overcome any or all of those undesirable or afflictive human experiences, and possibly, through careful and prayerful attention, you may grasp some of the deeper meanings of the profound facts here set forth, and experience the immediate joy of improved health and morals, as a result of your attendance at this lecture.—*The Christian Science Monitor.*

ANN ARBOR, MICH. (First Church).—William W. Porter, lecturer; introduced by Olaf N. Dybvig, who said in part:—

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." To acquire a scientific understanding of Jesus' teaching, or to interpret aright the message he brought, would seem then to be the one important work before us. Christian Science makes Jesus' mission clear and brings to us the truth about God and our relationship to Him. As we progress in the study of this Science, and the error of former beliefs becomes apparent, we as Christian Scientists are truly grateful to Mrs. Eddy, the one we lovingly call our Leader, for the great help her writings and example are to us as we try to comply with Paul's counsel, "Work out your own salvation."

ALBANY, ORE. (Society).—Ezra W. Palmer, lecturer; introduced by Mrs. Hattie I. Parrish, who said in part:—

Christian Science is both a practical and a satisfying religion. It teaches its students to know God and gives to them an understanding of that fundamental law, the law of God, upon which Jesus based his demonstrations, thereby enabling them to emulate the Master's works in healing the sick and casting out error of every sort. Thus Christianity is being presented to-day, as in the early Christian era, with "signs following," giving incontrovertible evidence that "the kingdom of heaven is at hand." It needs only to be demonstrated.

CHICAGO, ILL. (First Church).—William D. Kilpatrick, lecturer; introduced by Milton B. Marks, who said in part:—

The sick who in Jesus' time sought the blessing of that compassion which resulted from his perfect understanding of God, certainly gained with their healing some consciousness of heaven. Through the understanding of Christian Science many are to-day enjoying similar experiences.



## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Huntington Park: Church Edifice, Irvington and Rugby Avenues, 8 p.m., April 9.
Oakland (Third Church): Auditorium Theater, 3 p.m., April 7.
Sacramento (First Church): Tuesday Club House Auditorium, 8 p.m., April 9.
Santa Maria: Princess Theater, 8:15 p.m., April 11.
Sawtelle: Women's Club House, 8 p.m., April 8.
Stockton (Second Church): Yo Semite Theater Building, 8 p.m., April 5.

CANADA—Montreal, Province of Quebec: Windsor Hall, Windsor Hotel, 8:15 p.m., April 5.
Sarnia, Ontario: City Hall, 8:30 p.m., April 4.
Toronto, Ontario (First Church): Alexandra Theater, King Street West, 3 p.m., April 7, and Church Edifice, St. George Street and Lowther Avenue, 8 p.m., April 8.

CONNECTICUT—New Haven: Hyperion Theater, 3:30 p.m., April 7.

IDAHO—Boise: Pinney Theater, 3:30 p.m., April 7.
Twin Falls: Auditorium, Twin Falls High School, 8:15 p.m., April 5.

INDIANA—Indianapolis (First Church): Church Edifice, Meridian and Twentieth Streets, 8 p.m., April 4 and 5.
Shelbyville: Strand, 3 p.m., April 7.

KANSAS—Larned: Electric Theater, 8:30 p.m., April 4.

KENTUCKY—Lexington (Second Church): Auditorium, 8 p.m., April 2.

MARYLAND—Baltimore (First Church): Garden Theater, Lexington Street, near Park Avenue, 3:30 p.m., April 7.

MASSACHUSETTS—Leominster: Municipal Building, 3 p.m., April 7.
Somerville: High School Auditorium, Highland Avenue, 8 p.m., April 9.

MICHIGAN—Oxford: Oxford Opera House, 8 p.m., April 7.

NEW JERSEY—Haddon Heights: Town Hall, 8 p.m., April 6.
Newark (Second Church): The Broad Theater, Broad and Fulton Streets, 3:30 p.m., April 7.

NEW YORK—Brooklyn (First Church): Church Edifice, New York Avenue and Dean Street, 8 p.m., April 8 and 9.
Buffalo (joint lecture): Elmwood Music Hall, 8:15 p.m., April 9.
New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 3:30 p.m., April 14.
Yonkers (Second Church): Fernbrook Hall, Lawrence Street, 8:15 p.m., April 5.

OHIO—Cleveland (First Church): Church Edifice, East Forty-sixth Street and Cedar Avenue, 3 p.m., April 7, and 8 p.m., April 8 and 9.

OKLAHOMA—Guthrie: Guthrie Theater, Harrison Avenue and Vine Street, 8 p.m., April 9.
Lawton: High School Auditorium, 3:30 p.m., April 7.

OREGON—Marshfield: Noble Theater, 8 p.m., April 9.

PENNSYLVANIA—Altoona: Mishler Theater, 3:30 p.m., April 7.

TENNESSEE—McKenzie: Church Edifice, 8 p.m., April 11.
Memphis: Church Edifice, Monroe and Dunlap Streets, 8 p.m., April 4 and 5.

TEXAS—Dallas: Jefferson Theater, 12:15 noon, and Church Edifice, Browder and Cadiz Streets, 8 p.m., April 5.
Fort Worth: Chamber of Commerce, 8 p.m., April 6.

VIRGINIA—Roanoke: Masonic Temple, 8 p.m., April 4.

WEST VIRGINIA—Huntington: Carnegie Auditorium, 8 p.m., April 9.

## Notice

Lecture notices must reach the *Sentinel* not later than Monday of the week preceding the date of that *Sentinel* in which it is desired that they shall appear, as the "forms" are closed on that day.



Digitized by Google

# Testimonies of Healing

It is with deep gratitude for the many blessings received from Christian Science that I give this testimony. I heard of this teaching for the first time about ten years ago from a lady who was a Christian Scientist. She translated from Science and Health several passages which were very helpful to me. At that time, although an ardent Protestant, I was not satisfied with what my religion taught me. Something was lacking, and this something was precisely the spiritual understanding of the Bible which Mrs. Eddy gives us in her beautiful book "Science and Health with Key to the Scriptures."

Soon after this I came to live in the neighborhood of Paris, where I learned with the greatest happiness, for I knew but little English, that Christian Science services in French were being held every Sunday. These services have been and are to me a source of spiritual joy and development. I started to study the Bible seriously and tried to translate Science and Health with the aid of a dictionary, and with the help of a kind practitioner I made appreciable progress in understanding the truth. I had many demonstrations of God's ever presence in the course of painful experiences with which I was faced, and my life has been gradually made harmonious. I learned to say, "Thy will be done;" I had not understood the real meaning of these words before. Human sense would make me say concerning my future: I shall do this, or I shall go there. I made plans. Now I leave the way clear for God, knowing that He is lovingly leading me toward ever increasing good. From a financial viewpoint I have also had numerous proofs of the love of God. My money matters, which were in a difficult state, have been improved by the coming of unexpected help.

Knowing that reform is the principal thing in Christian Science, I try to know myself, and to a large extent have been able to overcome irritation and impatience, which were injurious to the harmony of my existence. My greatest desire is to put into practice in my daily life, as faithfully as possible, the golden rule, knowing that sin and sickness must be deprived of their imaginary power and must return to nothingness, since God is omnipresent, omnipotent, omniscient.

I thank God each day for His many blessings, for the great joy of knowing the truth, and my gratitude to our dear Leader is very deep, for by her indefatigable toil and great love she has shown the road we must follow.

MRS. L. BRUCHON, Paris, France.

✧

About nine years ago I was divinely led to take up the study of Christian Science at a time when I needed it badly. Although two friends had mentioned the subject, neither of them Christian Scientists, it failed to interest me. Later on I read a long review of a book on Mrs. Eddy which rather opened my eyes, and having a case of illness in the house at the time I was impressed with the impotence of *materia medica*. Soon after this I seemed to get into a bad state of health and all the usual remedies failed. I finally consulted a physician, who put me on a strict course of diet and drugs, but after following his advice for many weeks I was no better. I then found Science and Health at the local library and took it out, without realizing what it was or what it would mean to me. As I studied its pages I seemed to recognize that it was the truth, and gradually, as spiritual light dawned in my consciousness, the dark images of mortal thought gave way. Physical ailments, such as chronic liver trouble, stomach disorder, and catarrh, disappeared, and a distinct improvement in sight enabled me to give up glasses which had been worn for over twenty years. I had been much addicted to the use of tobacco, and although often advised to smoke less had never been able to do so; but shortly after taking up Christian Science I simply lost all desire for smoking and have been free from the habit ever since.

Since my healing I have enjoyed much better health than during any similar period of years in the past. More than all, however, I value the spiritual light which Christian Science has shed on the Bible; although I had always received help from its study it has become far more to me now—a veritable chart of life. Mrs. Eddy has indeed shown us how to prove the Bible to be true. I am also very grateful for the help and kindness received from Christian Scientists in the early stages of my journey from sense to Soul, and for the great help I have found in all our literature. Like St. Paul I can still say that "I press toward the mark," knowing that as I continue in this, more freedom will be realized in all ways and even greater blessings demonstrated. It is difficult to find words to express my deep gratitude for the manifold blessings which Christian Science has brought into my life; nothing else is comparable to its priceless value.

ARTHUR W. DUNN, Wimbledon, Surrey, England.

✧

It is over eleven years since the healing truth came to me, at a time when I was very miserable both physically and mentally. Having no hope in medicine I turned to Christian Science for help, and through the ministry of a practitioner was soon in normal health again. This happened while I was still in the United States, just before my return to Sweden. I had not much knowledge of Christian Science when I left for home; all I knew was that I had been healed. I never forgot the wonderful help I had received, but did not dream of there being any Christian Scientists in Sweden, so always longed to go back to the United States to learn more about this teaching. About a year ago I prayed that God in some way would lead me to an understanding of the truth, and He answered my prayer, for soon He sent to my own home a Christian Scientist. How happy I was when my prayer was answered! Now I study the Lesson-Sermons faithfully and am very much helped by them. Best of all, I have come to love and understand the Bible, which had been a closed book to me. I know that I have found God, and my gratitude for Mrs. Eddy's teachings is unbounded.

MRS. ANNA LUNDVALL, Ostersund, Sweden.

✧

Eighteen years ago, while living in a small western town, I first heard of Christian Science. A copy of "Science and Health with Key to the Scriptures" was loaned me and I began to read it. I could readily accept the teaching that God is Love, and the chapter on Prayer seemed most wonderful to me, for I had always longed to know how to pray aright; but I could not understand how one could be healed without material remedies, because I believed that God made the herbs and things that go to make up medicines and meant them for such use. My husband seemed very much interested in this teaching, and after six months of reading the literature and attending a church that had been established we were asked to become members and did so. That we were not ready to become Christian Scientists even in name I was soon to find out, for when my husband passed away quite suddenly a few months later, I did not know how to look to God for help and comfort. Still for two years I kept on reading the textbook.



Digitized by Google

Misfortune overtook me when I began to read literature which claimed to be Christian Science, but which antagonized me so bitterly against this religion and against Mrs. Eddy that I would not read Science and Health; yet I never put it out of my sight; I just stopped reading. Then I married again. My husband's work took him about a good deal, and as I always went with him I almost forgot about the book. I would place it in my traveling bag, but never opened it or read it. About twelve years later, when living in Philadelphia permanently, I said to my husband one Wednesday evening, "Let us go to church to-night." We did so, and what we heard impressed us so much that we have been attending the services ever since. After nearly three years of earnest study we became members, and the blessings that have come to us in the past six years have been numerous. I have been healed of bronchial trouble and asthma (supposedly inherited), chronic sore throat, and severe headaches for which I had been taking liberal doses of morphine. I have also been healed of a badly injured ankle, so that I can now walk for miles, whereas I could not walk two squares or stand for any length of time. My husband has been healed of biliousness, hay fever, and the liquor habit. Our little girl has never tasted medicine, and quite readily responds to treatment. We are very grateful for the privilege she has of going to the Christian Science Sunday school.

We are deeply grateful for the spiritual understanding of the Bible gained through the study of our textbook, and our one aim is to have that Mind "which was also in Christ Jesus." I am especially thankful to God for giving us Mrs. Eddy, whose name I now deeply love and revere.

MRS. IDA M. MÜHE, Philadelphia, Pa.

I can cheerfully verify the statements made in my wife's testimony, as her healing has been permanent. Christian Science has indeed been a blessing in our home, and I have had many proofs of the power of Truth to heal. It is impossible to express our thankfulness to God and our gratitude to Mrs. Eddy for Christian Science.—J. S. MÜHE.

✧

I feel truly thankful for the blessings that have come to me through Christian Science. For years I was treated by doctors, who said I had an abnormal growth, female trouble, and other ailments—everything that flesh was heir to, I thought. There was said to be only one hope of relief for me, an operation, and to that I could not consent. I shall never forget the friend who then told me of the truth that makes free. She left her copy of "Science and Health with Key to the Scriptures" with me, and I have since procured one for myself. I study it constantly, and oh, what a joy it has been! I am now enjoying the best of health and can do all my housework.

I cannot find words to express my gratitude to God, also to Mrs. Eddy, for the help I have had in Christian Science. May this testimony lead some one else to find the bright side of life.—MRS. N. E. FLYNT, Cobham, Va.

✧

At the solicitation of my sister I first visited a Christian Science church in July, 1914, and during the service it seemed to me as though I became conscious of the presence of divine Love, this feeling being manifest during the silent prayer, in which I took part. When I heard testimonies given by those who had been healed through the power of Truth I began to believe there was salvation and healing for me also. As a result of my study and practice of Christian Science, despondency was replaced with hope and ambition, soon followed by healing and benefit to me in my everyday life and business—all of which came in response to prayer and thanksgiving.

When twelve years of age, while at school one day, I was stricken with blindness, but at the end of four days the sight of the right eye returned, at times weak and at times strong. The left eye remained blind until eighteen months ago, when I began to see what was going on at the left side of me. I can now read my watch with ease by closing the other eye. The right eye is perfectly strong also. It is marvelous to be the recipient of such a bounty, Christ-given. In 1909 I had two opticians of this city examine my eyes with a view to having glasses made to preserve what sight there was. One of them told me there was no hope and advised me to go on as I was; the other said he might produce sight gradually by a system of lenses changed from time to time. With that hope I had the glasses made, but I had no result from them and gave up in despair. At a recent examination for the engineers' corps my vision was placed on record as follows: vision of right eye 20-20, or normal; left eye 20-40, or sight enough to pass. I am not wearing glasses and have proved that I do not need them.

I can gratefully say it was through the instrumentality of Mrs. Eddy's discovery of Christian Science that this demonstration was made. With my peace of mind restored I can live for the honor and glory of God and of Christian Science.—R. H. FALLMER, Oakland, Cal.

✧

For some time I have felt that it was my duty to testify to the wonderful healing of my eye through Christian Science. Material means had been used for some time and I also wore glasses, but the condition became worse. Four years ago, however, it was entirely overcome through the loving help of a faithful practitioner, and there has never been any return of the trouble. I have done the finest kind of work and read a good deal—all without glasses. A serious case of kidney trouble and rheumatism was entirely overcome by the help of the same practitioner. The doctor said I no doubt would be subject to it all winter, as I had come from California to the East for a year, but I go out on the coldest days and am not affected in the least. I am stronger and healthier now than for years.

For these healings and many others I am truly thankful to God, the giver of all good. I am also grateful to our Leader, Mrs. Eddy, for her wonderful statements of Truth, and to all those who have helped me in any way to an understanding of Christian Science, whereby we gain peace.

MRS. MINNIE SHARPE, Wheeler, Mich.

✧

About six years ago I found myself with a skin disease which appeared on my hands and was very annoying. My home physician, after prescribing for it a little while, advised me to consult a specialist. I did so, and my hands were then treated under electric light rays, as the doctor stated that the tissues of the skin would not mend otherwise. Off and on for two years and a half these treatments were taken up. To my inquiry as to how long I would be in that condition I received the answer that there was no way of telling. From time to time the skin would come together, but it would soon be all open again.

Through friends I had visited one of the Christian Science churches, and in the spring of 1913 I bought my wife a copy of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I liked the services very much, but, although I had heard from people who had been healed,



Digitized by Google

I could not see where this would apply to my case. My wife, however, asked me if I would not like to read the book I had given her, and during the fall of that year I commenced reading it. As my hands were bandaged, I would read in bed every evening. Then one evening I took the bandages off and discarded all the medicines, being satisfied that I could be healed through Christian Science. My joy on realizing this truth could not be expressed; I gave thanks to God for this wonderful blessing, and in a very short time my hands were healed. I have been greatly benefited by the overcoming of this condition and of other errors through the power of God, and will never be able sufficiently to express in words my gratitude to Jesus the Wayshower and to Mrs. Eddy, the Discoverer and Founder of Christian Science.

I am now building on the rock of spiritual understanding through the study of Science and Health, and am striving daily to follow the example of the Master. My desire is to prove my gratitude to our Leader for the uplifting thoughts her writings have brought me by giving this healing message to others so that they may reap the benefit of the truth that makes free. I am very grateful for our literature, which is a daily source of inspiration, also for class instruction.—WILLIAM BLEESING, Chicago, Ill.

✧

For more than ten years I had a growth in my nose which almost closed one nostril. Physicians had told me I did not get enough air to my lungs on account of it and must have an operation, but I had postponed it from time to time. One night while lying in bed thinking I could no longer endure the misery caused by this obstruction, it suddenly occurred to me that I might have Christian Science treatment for its removal. I had only recently taken up the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy and longed for a proof of God's healing power, so I said to myself: "Yes, that is what I shall do. I will see a practitioner and be healed, for all things are possible with God. He is my life." Imagine my surprise when I discovered, as I repeated these words, that the growth, which had always been hard, began to get soft and in a few seconds was entirely gone, leaving the once diseased nostril perfectly normal. I thought I must be dreaming, so jumped out of bed, turned on the light, and called my sister, who was sleeping in an adjoining room. Upon examination I found I was not mistaken, for the growth had disappeared. My breathing was normal, and no surgeon could have done the work so well, for there was no soreness, nor were there any of the symptoms which usually follow man's work. I could hardly believe that God had done this for me, instead of through a practitioner, as I had expected. I want every one to know that He is as available to-day as when Christ Jesus was upon earth. I am thankful to God for my experience.

MRS. E. M. DAVIS, New York, N. Y.

✧

I first asked for Christian Science treatment about eight years ago. For several weeks I had spent much time with my sister, who had a severe attack of typhoid fever. As she began to convalesce I began to have all the symptoms of the disease. The physician in attendance said he would do what he could to prevent its development but feared it was too far advanced. I took his medicine for a week but was getting worse daily, and when Christian Science was recommended to me I decided it could at least do me no harm. I knew nothing of its teachings, but in a week's treatment all traces of the fever disappeared. I also laid aside glasses, after having worn them constantly for fifteen years and having been told by oculists that I should have to wear them always. I have never had them on since and can see better than I formerly could with them.

While quite willing to attribute the healing to Christian Science, I was unwilling to give up the church I had attended since childhood. About two years later, when a difficulty from which I had suffered for years became aggravated and the physicians said my only hope was a second operation, Christian Science was again presented to me. I had made partial arrangements to go to the hospital, and thought I was entirely too sick for it to help me this time, but upon being reminded that a former operation for this same trouble had given only temporary relief, and that I had experienced the healing power of Truth two years before, I decided to ask for treatment. This time the healing was not accomplished so quickly and there were many days of doubt and fear as well as long nights of suffering, yet I persevered and at the end of six weeks was entirely healed.

During this time I learned that not all the work rests with the practitioner, but that the patient too has a part to take. I remember one day especially. After leaving the practitioner's office I went to the reading room, and although my back ached terribly I sat and read for three hours. What I was reading in Science and Health was all new to me and different from what I had always believed, and in trying to figure out how the statements about perfect man could possibly apply to one in my condition, I forgot the suffering, and when I got up to go it had entirely left me. For years I had been unable to do anything that called for physical strength, but now I am able to do whatever I want to do and experience no ill effects.

I have relied on Christian Science for six years and have had a number of physical healings, for which I am grateful, but my gratitude is even deeper for the understanding of God as an ever present help in our everyday lives.

MRS. MARIAN CAMPBELL, Tulsa, Okla.

✧

After eleven years of practical proof of the healing power of Truth, I wish to give my testimony of love and gratitude. I was in a miserable physical condition and in an even more helpless state mentally when I turned to Christian Science, being overcome with grief at the passing on of my baby. Turning away from God, or what I had been taught to believe God is, I refused to be comforted. I was on the verge of a nervous breakdown, was unfit for work, and cared little whether I lived or died; I could not think of God as loving, or even as just.

One day a message of Truth and Love came to me; the still, small voice told me to open my Bible. I obeyed, and opened at the New Testament. There I saw what I had never seen before, although I had read the Bible and attended church and Sunday school all my life; I saw where Jesus made it clear that he healed the sick through the power of God. The angel whisper said that what God did then He does now, and that Jesus had shown us the way. I listened and rejoiced, and when my husband came to dinner I told him of this message of Truth. His reply was, "I think the healing will be done that way sometime;" yet even then it was knocking at my door. I lived in this new found truth for days, and then was led to get some Christian Science literature to read, although I knew nothing of this teaching. The literature appealed to me as the most beautiful I had ever read, and my next desire was for the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I felt a great longing for this key to unlock the Bible for me. A copy was loaned to me and I spent hours



Digitized by Google

studying one page, striving to understand its teachings, with the result that my efforts were blessed, for in a short time I found myself mentally and physically well and happy.

I was healed of lung trouble which had produced a racking cough, also of chronic headaches and other ills. Truth has been our only physician in the past eleven years. Through the understanding gained in Christian Science my husband overcame appendicitis in its worst form, and every ailment of the family has yielded to the power of Truth, including acute lung trouble, tonsillitis, fever, and coughs. Demonstrations have been made over the sense of financial limitation, and above all, Christian Science has brought more love, joy, and happiness into our home. We have indeed found that, as our Leader says, "the Bible contains the recipe for all healing" (Science and Health, p. 406). Words cannot express our gratitude, but our prayer is to live this truth so that our light may shine and so help others on the journey from sense to Soul.

MRS. HATTIE PAUL, Princeton, Ind.

✧

I am very grateful for all the benefits we have received from the study of Christian Science. I turned to this religion when in great need, after all else had failed to give me strength and health. Most of that last year I had spent in bed, suffering from a complication of diseases caused by childbirth. During that time I underwent a serious surgical operation, the second I had undergone, but did not get much relief. I had anæmia quite badly, and my eyes had caused lots of suffering. Even with strong glasses I could read only a few lines at a time. Having gained very little during the six months following the operation, I began to study Science and Health very earnestly, thinking it was my only help. As I read, peace came to me, and all the discords vanished within two weeks. Then I took off my glasses, which two specialists had said I could never do without, and I have never had any need of them since. I am stronger and happier than ever before.

The birth of our last child, two years ago, was an occasion of joy and thanksgiving. I was up nearly all the third day and from the fourth day took all the care of him. He is a strong and happy child. When he was just learning to walk he fell, striking his head just above the temple and making a deep gash. I sent word to his father, who is also studying Christian Science, and in five minutes the baby was playing the same as usual. Although the wound bled for quite a while, he never in any way acted as though it pained him, and in a week it was entirely healed.

Burns have also been overcome quickly. The baby once burned the back of his hand, but I declared the truth for him and he stopped crying almost immediately. My five-year-old daughter let some boiling water go all over one hand. I declared that no accident could happen to God's child and also read to her, with the result that in a short time she was playing as usual with no mark on her hand at all. Words cannot express my thankfulness to God for the many demonstrations we have had, and I am very grateful to our Leader, Mrs. Eddy, who so lovingly has shown us the way.

MRS. AGNES L. HERRICK, Gales Creek, Ore.

✧

I am very grateful that I have found Christian Science, as it is the religion for which I have been looking all my life. I had always believed in a God who was good and just and had nothing to do with the wrong and injustice of the world, but I was not able to find out what could be done to lighten the burden. I did not attend any church until I heard of Christian Science. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 390), "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony." It is for this right understanding of God and His laws as revealed in Christian Science that I am most grateful, also for the knowledge that there is no trouble, no sorrow, no difficulty so great that it cannot be overcome.

Before hearing of Christian Science I had suffered for some years from so-called gastric ulcers and dilatation of the stomach. I had tried a great many different treatments, including electric treatment and a stomach pump, and though slight relief was obtained for a time the trouble always came back again. Several doctors were consulted. One advised an operation, and another said I should always have to lead a very quiet life. I never felt really well, and hardly knew what it was to be anything but tired, until after I took up the study of Christian Science. First the tiredness was overcome, so that I could lead an active life and do anything I wanted to do, and later I was completely healed of the other trouble. I am now leading a very active life and am perfectly strong and well in every way. Christian Science brings fresh blessings into my life every day and I can find no words to express my gratitude to Mrs. Eddy.

MISS HELEN BROWN, London, England.

✧

While living in Pomona, California, about nine years ago, I had whooping cough, followed by bronchial asthma in a most distressing form. I took all kinds of medicine, anything that was heard of as I traveled through the Southwest, trying to find some place where I could get relief. Physicians told me there was little use for me to take medicine, and I got only the merest temporary relief. I had become so weak and run down that I was hardly able to travel, or to attend to business when at home, and spent a great deal of the time sick in bed. I was, indeed, sorely in need of help from some source.

Finally, in March, 1912, through the earnest solicitations of a friend, I commenced taking Christian Science treatment. I did not expect any change in my condition and told the practitioner so at the start, but after three treatments, tobacco, which I had used for thirty years, became so repulsive to me that I laid it aside and have not used it since. This I considered nothing less than a miracle. The treatments were continued for a month, when I was so much improved that I came home to Colorado. I am enjoying good health and am able to work every day. The asthmatic condition is greatly improved, and much of the time I am entirely free from it. Other ailments of long standing have entirely disappeared. I am giving this testimony in the hope that some one may be induced thereby to turn to Christian Science.—FRED C. JAQUETTE, Grand Junction, Col.

✧

I feel it both a duty and a privilege to add my testimony to that of the thousands who have received healing and other blessings through Christian Science. My little girl was in bed for six weeks suffering from hemorrhage of the stomach and bowels, so ill that she could not turn on her side. At last I asked a Christian Science practitioner to treat her and she was soon healed. She is well, and able to go anywhere. I hope this testimony will help others to know that there is help for them. I am more than thankful to our Leader, Mrs. Eddy, for discovering and proving for us this beautiful truth that is helping so many.

MRS. CARRIE WATTS, Delray, Fla.



Digitized by Google

# From the Press

[Translated from *L'Écho des Gourbis*, the Newspaper of the Trenches]

The Americans are sending to us soldiers, war material, ammunition, provisions of every kind. It seems that they are also sending us missionaries. For some time now we have been receiving parcels of pamphlets, very well edited, and addressed to the heads of sections, particularly (by what curious choice) to the adjutants. In the last that we received there were ten pamphlets, and here are some of the titles: "Prayer and Healing;" "Christian Science: The Comforter of Promise;" "Christian Science: A Religion of Progress;" "Mary Baker Eddy: Her Purpose and Accomplishment;" "Christian Science: The Gospel of the Kingdom;" "Christian Science: Its Advantage to Mankind." The text is in English on one page and French on the opposite page. The covers bear the word "French."

These pamphlets are sent out, so its followers say, if not to initiate us into a new religion, at any rate to initiate us into a new way of understanding religion.

Our reading of the pamphlets seems to show that the result of the study of Christian Science and of its understanding, which somewhat resembles a revelation, is that one can follow the very example of the Christ and overcome evil, pain, woe, and sickness; for one must not forget that the Christ and even his disciples were healers and therapeutists, and that in healing the soul they also effectually healed the body. We learn that the Christian Scientists have a free reading room at 194 rue de Rivoli, in the heart of Paris, and also have some newspapers and numerous periodicals, nearly all founded by Mary Baker Eddy.

If Christian Science heals woe, sicknesses, and perhaps wounds, it will not fail, alas, in these times and in our country, to find opportunity for exercising its beneficence. It becomes us, however, to welcome with deference, so it seems at the first glance, these manifestations from people who surprise us, but who seem to be sincere and good.

[*The Universalist Leader*]

Your job may be little and mean, and may not seem to you worth while, but it is bound to be worth while, no matter how small it be, if it is so perfectly done that it fits into the wonderful plan of God.

[A. E. Garvie, M.A., D.D., in *The Constructive Quarterly*]

Christianity is no less a morality than a religion; it is as ethical as it is spiritual, for its God is both absolute and perfect.



## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## French Translation of Science and Health with Key to the Scriptures by Mary Baker Eddy

In conformity to the rules established by Mary Baker Eddy for making and publishing translations of the Christian Science textbook, "Science and Health with Key to the Scriptures," has been translated into French, and is now published with the English text opposite the French translation.

This edition is bound in cloth similar to the cover used on the English editions. Price, one to five copies, $3.50 each; six or more copies to one address, $3.25 each. It is also printed on Oxford India Bible paper, and bound in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the French translation, including the two styles of bindings.

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## From The Christian Science Board of Directors

All correspondence intended for The Christian Science Board of Directors should be addressed to the Board at 105 Falmouth Street, Back Bay, Boston, Massachusetts, and not to individuals.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# "Truth in Advertising"

When Mrs. Eddy established THE CHRISTIAN SCIENCE MONITOR "to spread undivided the Science that operates unspent" (The First Church of Christ, Scientist, and Miscellany, page 353), the fact became readily apparent that, to be a complete newspaper, the MONITOR must publish advertisements of legitimate business institutions as well as truthful and comprehensive news of world events.

From the moment this great commercial force called "Advertising" was thus brought to the special attention of Christian Scientists as one of the branches of business activity demanding their thought and consideration, there has been a more marked appreciation among them of the importance of legitimate advertising and of its metaphysical significance. At the same time there has developed a noticeably higher tone not only in advertising methods particularly but in those lines of business generally which employ advertising. The few items below graphically illustrate these points:

**From a Girl's Camp in Maine:**

"I cannot give you any one reason why we use *The Christian Science Monitor,* but rather a combination of reasons. One reason is that while we do not know enough of Christian Science to be able to discuss it intelligently, yet we find ourselves in sympathy with many of its precepts. Another reason is that we have a great admiration for the *Monitor* as a paper.

"I do not know of another paper in the United States whose columns are so clean and wholesome, so free from trash and slush. I would like to help it in any way I can, irrespective of creed. Another reason is that I have been advertising in many papers for several years, and the *Monitor* has invariably placed me in touch with the most intelligent and honorable people.

"Any one of these reasons would be sufficient to justify my patronage."

**From a Reader in Connecticut:**

"During the past month I have been reading with deep interest various articles which have appeared in the Christian Science publications on the subject of 'Advertising.' I refer especially to the *Sentinel* of August 25, 'Truth in Advertising'; and to the cover of the *Sentinel* of September 22. As a result of this careful reading I sent an advertisement to the *Monitor.*"

**A Western Advertiser writes:**

"It is indeed a pleasure to advertise in the *Monitor,* as the many readers who have bought our product through the advertisement have been so loyal to their paper and to us that they have written us many testimonial letters. We have never had any such response from our other advertising mediums."

**President of a Colorado concern:**

"I simply want to address a short letter to you expressing my appreciation of the use of the inside back cover of the *Sentinel* in the short but illuminating articles that have appeared there. One in particular appealed to me, that in the issue of September 22 on 'Advertising,' which gave me such a clear idea of this subject, especially in its metaphysical aspects. It gave me a clearer idea than ever before of what I am trying to accomplish in the comparatively small local campaign that I am carrying on here."

**A *Monitor* Representative says:**

"The running of the feature page in the *Sentinel* of a few weeks ago, 'Counting Blessings,' as stated in the report from our London advertising representative, was the means of interesting the proprietor of the ——— in the possibilities of international advertising for his concern, and we are now running a few good-sized advertisements for them."

**A *Monitor* Solicitor reports:**

"A gentleman said in August that he had an advertisement of some houses for the *Monitor,* but when I called the advertising was not ready, and although I called every week, obtained no advertising. This week when I called he had the advertising ready and paid for it. Before I left he called me aside and said that the reason he was advertising in the *Monitor* was because he had read the article on the back inside cover page of the *Sentinel* about subscribers, and that placing his advertisement was the part he could take as a subscriber."

**A California Reader:**

"The study of advertising is deeply interesting to me; therefore the advertisements in the *Monitor* are read and thought over; also the inside back page of the *Sentinel,* advertising the *Monitor,* appeals to me greatly. To be able to get a higher concept of 'Circulation,' for instance, is very inspiring; and the question 'Can Truth Grow Old?' opens up a new avenue of thought to the writer of advertising who fears that only as he gets up something 'new' can he appeal to the public. I also owe much to the definition of advertising contained in the pamphlet, 'The Full Grain in the Ear,' and am firmly convinced that the careful reading of that pamphlet would be of much help and inspiration to anyone connected with the advertising business."

As truth is discerned and applied through Christian Science, it radiates spiritual healing to the business world, and brings blessings to those Christian Scientists who cooperate with MONITOR advertisers and recognize this activity as an essential part of the healing mission of THE CHRISTIAN SCIENCE MONITOR.

---

Opportunity to send the messengers of Christian Science on their healing mission to the world has been opened through the plan of the Postmaster-General of the United States to send to soldiers and sailors at the front, or at training cantonments, at nominal postage, literature offered by individuals at post offices or to postmen in the United States. A printed notice on the front of *The Christian Science Journal, Christian Science Sentinel,* and *Le Hérant de Christian Science,* signed by the Postmaster-General, explains the simple plan.

Those desiring to send periodicals other than their own copies, or copies previously given for local distribution work, can doubtless make arrangements with any Christian Science reading room to mail them regularly as desired.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¾ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U. S. A.

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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

APR 4 1918

VOLUME XX NUMBER 32

Boston, April 6, 1918

## Contents of This Number

Christian Science Publications . . 622
"The scientific majority"
The Honorable Mrs. Eric Carr 623
True Civil Law . . Percy Phillip Vyle 624
Unfailing Guidance . L. Lillian Ellias, M.A. 625
The Reading Rooms . L. A. Ireland 625
Channels . . . Maud Tillery Trumbo 626
Now . . . . Hugh Stuart Campbell 626
Penitence (Poem) Samuel Johnstone Macdonald 627
Selected Articles . . . . . 627
Editorial
Religion and Politics . . . 630
Practicing Hospitality . . . 630
Cleansing the Temple . . . 631
Times and Seasons . . . . 631
Among the Churches (Current Notes) . . 632
The Lectures . . . . . 633
Testimonies of Healing . . . . 634
From the Press . . . . . 638
Special Announcements . . . . 638
"The Foe In Ambush" . . . . 639
Works on Christian Science by Mary Baker Eddy . . . . 640

7c A COPY, $3.00 A YEAR

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

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

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

### OTHER TRANSLATED PAMPHLETS

**Not printed in English separately.**

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish-English.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

### VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion,** also **What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Aluminum Lesson Markers.** Set of thirty with paper shields, 50 cents. Extra paper shields, one hundred, 15 cents.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

## The Christian Science Publishing Society, Boston, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX APRIL 6, 1918 NUMBER 32

## "The scientific majority"

THE HONORABLE MRS. ERIC CARR

AT a time when, as never before in the history of mankind, all the vexed and venerable problems appertaining to the government of nations may be said to have been thrown into the melting pot, it is interesting to speculate upon the nature of the changes which may be expected to have been wrought by this drastic purging, and to attempt to focus the Phœnix form which may fly upward at last, released from the funeral pyre of much garbage and wreckage. The philosophic onlooker (if indeed such an individual exists in a world struggle where all are drawn to play some part) sees that in the great conflict between the forces of autocracy and democracy only one can survive, and as the true philosopher labors for freedom of thought, the unbiased thinker will decide that some form of democracy will be the future government of the renewed and progressive civilization for which those countries are fighting to whom the democratic ideal is a living inspiration.

This prophecy may appear obvious to-day when the dark forces of autocracy have been unmasked and their true colors revealed, but perhaps the countries that are now staking their all for the ideas of democratic freedom were not so ready for this task in the bygone years when an intrepid New England woman organized "The Church of Christ, Scientist," on lines which she herself has told us are "essentially democratic" (Miscellany, p. 254). As time goes on it becomes increasingly evident that in choosing and utilizing what she considered the best form of human government for her church, Mrs. Eddy was simply applying the healing power of the Christ-idea to the diseased and afflicted counterfeits of government from which the nations had suffered so long; and this she sought to do, as in healing the sick, by presenting the true idea in some form that the world could understand and grasp.

This did not mean in the least that Mrs. Eddy sacrificed the ideal and spiritual standpoint to the necessary human footsteps in the right direction, as anyone can see by studying the Manual of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. "Be it remembered," Mrs. Eddy writes on page 91 of "Miscellaneous Writings," "that all types employed in the service of Christian Science should represent the most spiritual forms of thought and worship that can be made visible," and here we have the reason why the Christian Science organization and the Manual form the most supremely valuable model of a type of government that the world has ever seen; and here also is why the power of the idea they embody can be traced by any student of the world's drama now being enacted, as it makes its way into every country and leaves thereon a purifying mark.

In pursuance of this idea one notices the following little quotation occurring several times in her writings, which would seem to have struck Mrs. Eddy as a happy expression of the truth she was pondering. It runs, "One on God's side is a majority," and it is interesting to remember that two American statesmen, Wendell Phillips and Stephen Douglas, are said to have quoted these words in declaration of a great truth. Mrs. Eddy was probably familiar with the views of both these reformers, whose ideas were in advance of the opinions of their day. Stephen Douglas was the author of the democratic theory of "Popular Sovereignty" under which he declared that "any state or territory should be free to form and regulate their democratic institutions in their own way, subject only to the Constitution of the United States." Wendell Phillips was the abolitionist and a friend of Garrison, and we may well believe that Mrs. Eddy was in sympathy with other social reforms such as prohibition and woman suffrage, both causes with which Phillips identified himself.

"What forests of laurel we bring and the tears of mankind to him who stands firm against the opinion of his contemporaries," exclaims Emerson. But Mrs. Eddy knew what this costs, for the work of a reformer is not often acclaimed in this way at first, and certainly she could speak with an intimate knowledge of the lonely walk in the straight and narrow way of the minority, although that tremendous preponderance of the opinion of her contemporaries ever waned before her advancing understanding of Principle, as she saw more and more clearly the truth that the only real majority was with the truth declared in Christian Science. There were dark times in the earlier days of her ministry when others not so clear of vision cried to her as the servant of old to Elisha, "Alas, . . . how shall we do?" But this quiet woman was always able to reply, as did Elisha, "Fear not: for they that be with us are more than they that be with them," and this perception of where the majority really lay opened the eyes of many others to see "the mountain . . . full of horses and chariots of fire."

As the demands on Christian Science increased, the Leader of the movement saw the necessity for an organization which would provide at once a citadel and a sword to Christian Scientists, whereby an ever widening channel of the Christ-love should flow out to meet the world's need through the demonstrable truth set forth in "Science and Health with Key to the Scriptures;" but this organization was not built in a day, and it was after many years of thought and an almost incredible devotion to her purpose that Mrs. Eddy saw The Mother Church erected, and the Church Manual of rules and by-laws compiled. The next step was the organization of branch churches, which were built up as emphatically democratic and self-governing units while remaining one in loyalty and coordination with The Mother Church and with the whole cause and the spiritual idea it embraces; for indeed the spiritual truth about God, man, and the universe is first, last, and all the time the Rock, the foundation of all Christian Science activities. This being so, those who are taking an active and intelligent part as members of a Christian Science church should understand that they are doing much more than may appear, because the problems which arise in the course of church work are the same old difficulties of government which the world has

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

been trying to solve from a material point of view ever since men first congregated together in an attempt to cooperate.

As has been already said, we are at the present time witnessing a terrific conflict between the two opposite poles of human impulse, called despotism and freedom, and where autocracy falls there may at first appear a state bordering on anarchy, or the negation of government, an excited condition of mortal mind described by Mrs. Eddy as being "wild with freedom" and "self-contradictory" (Science and Health, p. 552). Lawlessness is however by no means confined to any particular country or government. Human governments indeed seem to have been continually seesawing up and down among the many variations existing between the two opposite types of government we have indicated.

The only direction which Mrs. Eddy gave by which the members of a Christian Science church could approach this problem is, of course, that it must be worked out metaphysically, and when all are striving to bring out the spiritual standpoint the result will be unity and progress, and there never will be either without this understanding, as history lamentably records. When the knowledge that "one on God's side is a majority" reigns, there can be no sense of rebellion; in oneness with God there is no conflict of human opinions, no clashing wills, and this precious sense of working with Principle will enable the minority and the majority to work with brotherly love together, well knowing that personal desires can be quite safely confided to God and subordinated to the common weal. Further, when it is seen that it is in accordance with Principle to uphold righteous law and government and that "the government shall be upon his shoulder," an added blessing will flow to all from this Christianly scientific attitude of thought.

Many to-day are trying to see the truth of Paul's exclamation, "If God be for us, who can be against us?" and it is useful to remember that while Mrs. Eddy has laid down a specific form of human government as best suited to the needs of the Christian Science organization, she has shown Christian Scientists how they may consciously and practically demonstrate the truth that "reflecting God's government, man is self-governed" (Science and Health, p. 125), and how cooperation can be perfect when this control is continually brought out in all the different activities of the Christian Science movement.

## True Civil Law

PERCY PHILLIP VYLE

LIKE perplexed and troubled Pilate thousands of legal authorities down through the centuries have meditated upon and asked the vibrant question: "What is truth?" This question is necessitated by the intrusion of a false sense, untruth, into human consciousness. Untruth presents such an array of feasible reasons for being accepted as reality, that the mortal mind, either wearied with the arguments for and against, or afflicted with that mental laziness which welcomes every excuse for passivity, having no fixed principle on which to base a righteous decision, simply reiterates, What is truth?

This momentous question would never have been asked in the Roman judgment hall had mankind been obedient to divine law or true civil law, and not sought other gods or attempted to establish its own opinions as the standard of practice. That the usurpation of mere human opinion for true civil law has been unsuccessful for the regulation of human affairs throughout the history of the world will be readily admitted, and even as the various peoples of Biblical times drifted from the true conception of government to the establishing of something more appeasive of mortal desire, so we of to-day are subjected to the enacting of almost as many laws as there are desires in the human mind. Such laws are the result of the ebb and flow of mortal opinion; they may be said to be the yardstick with which to measure mankind's varying mental states.

From a metaphysical standpoint let us analyze this assertion regarding civil law as of human authorship. In the first place we see that what are called laws are generally not laws at all but attempts to establish human opinion as law. These so-called laws are the general acceptance of theories promulgated by those elected to authority for the regulation of public conduct. These regulations may be said, in general, to be the outcome of human needs, of human wants predicated on the temporary beliefs of mortal mind, or they are of political origination, the more selfish form of the latter being known as the "joker," the selfish implication being concealed among fair-sounding words.

In planning laws from patterns of its own devising, the human mind is like a kaleidoscope in the multiplication of reasons for new laws, so that they are changed day by day. Thus it is seen that human laws are not stable; neither are they universal in their acceptance or in their application. Herein we have the incongruity of acts which are on the statute books of one state and absolutely unregarded in another state. Indeed, an act which is valid in one state may be illegal in another state. This is a condition which has militated against the command of the Christ, "Heal the sick." Christian Science practitioners have found that healing the sick by means of spiritual understanding is welcomed in one state while it is penalized in another.

A business man who changes his place of business from one state to another has to conform to different laws regarding his business. These changes are not brought about by an alteration in the character of the business but simply by the physical transfer of himself across a state border line. True civil law recognizes no geographical boundaries nor nationalities, and it is universal in its acceptance and application. Man-made laws are so intricate that it is necessary to employ experts to interpret them, and they so rapidly multiply that it necessitates other experts to defend the interpretations. Even in courts of final appeal judicial opinion is frequently divided as to the rightness of a decision rendered by the majority of the court.

True civil law is posited on the command: "Thou shalt have no other gods before me;" "Love thy neighbour as thyself." In the last analysis, therefore, the codes and practices which humanity devises for regulating its own acts are nothing more than feeble attempts to attenuate the true law as reiterated throughout the Bible. Mankind was warned early not to fall under the mesmerism of its own lawmaking, for in Deuteronomy in the summing up of the statutes and judgments, we read: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."

Christian Science lays stress on this primal law, for on page 496 of our textbook Mrs. Eddy says, "You will learn that in Christian Science the first duty is to obey God, to have one Mind, and to love another as yourself." Stripped of all verbiage, these easily understood words contain the elements of all true civil law, and practiced to their logical conclusion would rid mankind of its burdens. All true law is the order of divine Principle, and the harmony realized by mankind is in direct proportion to their obedience to law. It is the simplicity in statement of true civil law that makes it



Digitized by Google

tower above the phraseology of law to-day. Had those in authority the world over had a true sense of law it would have mastered and supplanted the belief in military law; for where love is there can be no enmity.

Christian Science effectively demonstrates that right thinking is reflected in right action; that all our action is but the result of our conceptions, and that nothing changes but our conceptions of things. Therefore a realization of true civil law must first come to the individual consciousness before it can be practiced collectively or nationally. It is in this individual reformation of thinking that the Christian Scientist has such potential influence.

To quote our textbook again (p. 458), "The Christianly scientific man reflects the divine law, thus becoming a law unto himself. He does violence to no man. Neither is he a false accuser." Christian Science teaches that our neighbor is not the physicality, or the human concept of man that we see walking down the street, but God's spiritual idea, His image and likeness; that we are members of one family because we are children, ideas, of the one Father-Mother God, and we owe allegiance to none else. As members of one family we should dwell together in harmony. In proportion as this view of our neighbor is held in consciousness and we study constantly to know more of the truth of being, we approach to government by the primal law.

In so far as we individually obey the divine Principle of law we lessen the present day necessity for the enacting of carnal mind opinion as law. From this premise we take another logical step: Were divine law collectively obeyed, human devices for the regulation of human conduct would cease to be written on the statute books, thus giving place to the perfect Principle of all law, of true civil law. While rendering unto Cæsar the things that are Cæsar's, and conducting ourselves in accordance with our country's codes, it is by remembering the simple rudiments of true civil law and practicing them that we effectively prove the human need to be not more legislative enactments, but a more thorough understanding of Principle.

## Unfailing Guidance

L. LILLIAN ELLIAS, M.A.

TO the college student away from home Christian Science brings inestimable aid. When I left home for college, it was with the assurance from a dear Scientist friend that I should find God ever present to help me in meeting the financial demands of this higher education, as well as those academic and social. I had never been strong, and during childhood the difficulties had always been smoothed over for me by watchful parents. So at this time I turned to Christian Science for solace in loneliness, for guidance to remunerative employment, for health and strength in arduous duties, for wisdom to make right decisions, for intelligence to comprehend and in turn express the substance of my studies; and in each case I found it a demonstrable religion, proving God's ever presence and abundance.

The way was not one of ease, strewn with flowers, but at times steep and rugged, or darkened with storms and mists; yet it always led to heights warm and bright with the sunshine of Truth and Love. Through such experiences I learned many helpful things, not the least valuable being that home is really where one dwells in thought,—that is, one's consciousness,—and that one need never be lonely in that home when he keeps it filled with the realization of God's nearness. This had to be proved gradually, as did most of the lessons learned.

I found college a workshop, a laboratory, so to speak, in which to bring to bear upon the problems that presented themselves my gradually increasing knowledge of the operation of God's law. I feared examinations; Christian Science proved to me that the infinite intelligence expresses itself through man as truly and freely at one time and place as at another. I was timid and afraid to meet people; the confidence gained through the understanding of man's true being and dominion brought freedom from this bondage. I was unable to enter the social sphere I longed for; through applying Christian Science to my own problems, I gained the knowledge and ability necessary to help others, and thus so filled my time with loving work and my life with sweetest friendships that I was most happy to find it true, as our Leader assures us, that "God requires our whole heart, and He supplies within the wide channels of The Mother Church dutiful and sufficient occupation for all its members" (Manual, Art. VIII, Sect. 15). In the midst of my college course a Christian Science organization was formed in the university, and at its meetings was found the sweet spirit of friendship I loved, and the testimonies showed how others were applying Christian Science to their studies, to their financial problems, and to difficulties of all kinds.

Many young people at college, just launching out in the craft of individual thinking, are blown far from the true course by the winds of mistaken philosophies and doctrines of evolution, until their compass is broken and they doubt even the existence of God. Immeasurable is the gratitude I feel for the slight understanding I had of God which kept me from doubt and preserved in my consciousness the ability to weigh and measure safely, so that my college experience was in every way constructive, an experience of building even for eternity. I am also deeply grateful to the dear friends, those older Christian Scientists, to whom I appealed whenever I could not solve my problems alone.

On looking back upon college life, the friendships of that period always stand out in high relief. I am truly grateful that through Christian Science I shall hold in memory friendships of the most helpful kind, healed friendships, purified and strengthened through the demonstration of the true relation of God's ideas and of the true attraction. All this, however, but touches lightly upon the blessings which Christian Science brought into my college life. I am indeed grateful to God and thankful to our dear Leader, His messenger to this age, for her provision in the Manual for the establishment of Christian Science organizations in universities.

## The Reading Rooms

L. A. IRELAND

REMEMBERING the purpose of *The Christian Science Journal* we cannot regard too highly the instructions it contains relative to the reading rooms. In these instructions we read: "A reading room notice, giving the address and the hours when the rooms are regularly open to the public, is a necessary part of every church advertisement." Surely in view of the importance of the reading rooms no opportunity to inform the public regarding them should be lost. At every service we find the stranger within our gates, and perhaps some who are specially waiting to be informed as to the location of the reading rooms and the hours during which they are open.

Some years ago a young man, who has since become a student of Christian Science, found himself struggling in the wilderness of mortal mind. He was sick and discouraged, his business was in a precarious condition, and there



Digitized by Google

seemed to be no way out of his unhappy state. One day, when everything appeared unusually gloomy without and within, he was walking along the main street of a large western city when something suddenly awoke in him a desire to visit the Christian Science reading room. That something was an angel, for on page 581 of Science and Health angels are defined as "God's thoughts passing to man; spiritual intuitions, pure and perfect." This spiritual intuition had been entertained unawares during the reading of the notices at a Christian Science Sunday service some days previously. At that service it had been announced that the reading rooms were in a certain building, and were open daily. This was all that the young man recalled, and it was all that was necessary. The rooms were less than a block away, and it did not take him long to find his way there.

Here was indeed a table in the wilderness. The kindly lady in charge of the rooms welcomed the stranger, and her very manner seemed to lift a load from his shoulders. In response to his inquiry as to whom he could go to for help, the young man was given a list of practitioners. There was momentary rebellion at being given a list instead of personal advice as to whom to see, but divine Love was leading a child out of the wilderness, and a few moments later the first healing this young man had experienced in Christian Science was well under way.

Such experiences as this serve to impress upon us the wisdom back of the rules that have been established for the guidance of branch churches, and Christian Scientists can never be too grateful for all that Article XXI of the Manual of The Mother Church means to the cause.

Now and then error tries to say that the announcements from the desk relative to church services and the reading rooms are monotonous repetitions. Such arguments will not be listened to where there is a real desire to cast our bread upon the waters, for we know from experience that, in the words of the wise man, we shall "find it after many days."

## Channels

MAUD TILLERY TRUMBO

DURING a conversation, a man who was then engaged in farming in the great western country, where irrigation is depended upon to furnish the moisture necessary to produce crops, remarked that he did not have a sufficient amount of water that season. When asked if there was a shortage of water he answered that there was an abundance, but that the ditch which carried the water from the main canal to his land was not in good condition. Weeds of the preceding season had blown into it, and it was also clogged with rubbish and sediment of various kinds which had not been cleaned out of it. As a result the ditch would not carry the water, and it was overflowing and much of it lost before it reached the place where it was needed. He further remarked that he was going to have it perfectly clean for the following season, and keep it clean, and he was sure that there would be no danger of the crops suffering because of lack of water.

These remarks brought a much needed lesson to the student of Christian Science who listened to them, and the words of a hymn which is often sung at our services came to mind (Hymnal, p. 89):—

> Make channels for the streams of love,
> Where they may broadly run;
> And love has overflowing streams,
> To fill them ev'ry one.

While this had always been a favorite hymn with the writer, and she had never heard it without many new and beautiful thoughts coming to her, never before had the necessity for making channels been so clearly seen. How could one expect blessings to flow through channels which were clogged with the weeds of doubt and fear, with self-righteousness, self-will, envy, greed, and numberless other erroneous thoughts? Many times in trying to work out problems in Christian Science and wondering why the work seemed to be without results, the writer has been brought face to face with the fact that the channels were clogged with the weeds of human will, and that instead of clearing the channels for the streams of love she was outlining the way in which the problems must be solved,—telling God how it was best for Him to do His work,—and had apparently forgotten that God's work is finished.

Our work is to cleanse the channels of thought, and, like the farmer, keep them clean. Every student knows that divine Love is continually pouring forth more than we are able to receive. When we ask understandingly, and have the channels well prepared, do we not always receive more than we expect? Many times when the writer has been able to let go of every thought of self, and to know the allness of God,—that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468),—her consciousness has been so filled with thoughts of Truth and Love and she has been lifted so far above the material condition which had seemed so real, that the channels have not seemed large enough to receive the blessings which came pouring into them, and the fact that "love has overflowing streams, to fill them every one" has again been proved to be not a myth or a theory, but absolute truth founded on God's unchanging law.

Our work, then, is to dig out the channels, to know the unreality of every thought and condition which is unlike God, good. That this work is individual goes without saying; no one can cleanse our channels for us. In speaking of Jesus' mission Mrs. Eddy says (Science and Health, p. 18): "He did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility." Jesus said to the Pharisee, "Cleanse first that which is within." So it is clearly shown that we must prepare the way. Divine Love cannot fail; the failure is within ourselves. The waters of Life, Truth, and Love will be found ready and waiting always to flow into the channels and fill them to overflowing—when these channels are cleansed and ready to receive.

## Now

HUGH STUART CAMPBELL

CONSIDERED in the spiritual light of Christian Science, what a wealth of meaning is found in that simple word now. Paul observes, "Now is the day of salvation." Reverse the word and "won" is spelled. May not this, by imaginative deduction, signify first the opportunity, then the attainment of salvation? According to material usage, now means the present moment of time. There is no other time, for yesterday is not and to-morrow comes not. Paul's statement wisely includes the word now, for he means there is no other time but to-day in which to seek salvation. However, now as the present tense of mortal education is but a counterfeit of the now of God's creating, which is an idea in Mind.

The now of the calendar may be lost or wasted. It is but a limited concept with both a beginning and an end. It begins with and includes time, and time must eventually cease. The saying "Time is fleeting" illustrates its unreal and per-



Digitized by Google

ishable nature. The now of time is wholly apart from God's idea, which is eternal and indestructible. On the other hand, the forever now of spiritual sense is a metaphysical fact, a limitless, boundless, eternal spiritual idea which includes all there is of God, good. It does not depend upon past, present, or future time; it cannot be wasted or improved, limited or increased, but remains forever an active and ever operative quality of the eternal Mind. The now of salvation is therefore the immortal now of eternity, and what we are told to do by the apostle is to occupy the present time in human experience, the now of physical life, by mental improvement, until we discern the now of life eternal,—to eliminate from thought all error and reflect only right thoughts. To gain this state of consciousness is to secure and partake of the kingdom of heaven or harmony—and is not this salvation attained?

Surely such a goal is worth working for. The admonition of Paul has rung through the centuries; it has been preached in the pulpit, printed by the press,—and yet mankind has allowed the golden hours of opportunity to pass unheeded and salvation to be considered a vague future possibility. Through the teaching and practice of Christian Science, however, the goal of deliverance may be secured to-day, a glorious prize for all who run the race with unfaltering trust; for Christian Science not only proves God to be available, and ever present, but makes it possible to know Him aright, which Jesus said was "life eternal."

In Science and Health Mrs. Eddy has given practical rules, obedience to which will point the way to heaven, harmony, to any sincere seeker. Her simple expressions of truth never swerve from the fact that we can secure all good now through right thinking. Our Leader never admits of delay or procrastination, never concedes the possibility of failure; for her words are founded on the firm conviction expressed in Jeremiah, "They shall all know me, from the least of them unto the greatest of them, saith the Lord;" for to know God is to see God "as he is,"—Life, Truth, Love, all wisdom, immortality, now.

[Written for the *Sentinel*]

## Penitence

SAMUEL JOHNSTONE MACDONALD

A PROPHET'S house, the road anigh,
Yet claimed no glance from passers-by:
Too modest for admiring gaze,
It spake the prophet's selfless ways.
Yet was his house to many known
Who sought surcease from sorrow's moan,
For clearer light upon God's ways,
And guidance 'mid life's murky maze.

One came in modest garb arrayed
And sought the prophet's ready aid,
Not for material gain or might,
Nor for escape from folly's plight;
Nor to o'ercome some piercing pain
And ease of body to attain;
Nor yet to heal lack's bitter stress,
Or limitation's weariness.

His heart with penitence aglow,
This humble seeker sought to know
How best he might past doubt make clear
His penitence to be sincere.
The prophet heard his meek appeal,
And answered, He who sets his seal
To penitence as deep and true,
Must Love reflect and life renew.

# Selected Articles

["Mastering Mortal Beliefs"—*The Christian Science Monitor*, Boston, U.S.A., Jan. 23, 1918]

It is impossible to deny that the consensus of human belief is that man is the victim of that triad of evils—sin, sickness, and death—and that nothing short of a miracle, interpreted as meaning the supernatural interposition of divine, omnipotent power, can save him. The foundation for this universal belief is no doubt the theory that man is a composite being, a spirit or soul in the body.

Now in Christian Science this theory finds no place. Man is clearly shown to be what the Bible says he is, made in God's image and likeness, that is, a spiritual being; and therefore, as a fact that can be logically and practically sustained, he is not the medium of sin and disease or the slave of evil.

It is scarcely possible to imagine the wholesome revolutionary effect this would have if it were accepted and acted upon. The picture of humanity struggling after health and happiness, and mostly failing, is not encouraging. Looked at from the purely human standpoint, it is a justification for the deepest pessimism. But that is the limited view of sense testimony, which sees things at short range, and it is entirely ignorant of the truth. We are entitled to look further to see the truth.

This is just what Christ Jesus did. His mission might have seemed to be a hopeless one. Religion had been materialized; the concept of God, except to a few, was shadowy and perverted; but the Nazarene saw man as he is, God's child, and with his perfect spiritual understanding he revealed in a quite unexpected way man's unlimited capacity for good, and his true place in God's kingdom.

A similar discouraging picture at first presented itself to the Discoverer of Christian Science. "I saw before me," she says, "the sick, wearing out years of servitude to an unreal master in the belief that the body governed them, rather than Mind" (Science and Health with Key to the Scriptures, p. 226). From that time she entered upon her Christian ministry of interpreting the spiritual meaning of the Scriptures and demonstrating to the world that freedom and mastery over evil are man's prerogative, for, as she writes, on page 227 of the same book, "The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being." Therefore it is that divine law, which is God's law, the activity of good, justly claims man's loyalty and obedience.

The chief trouble is that the belief that man is mortal dominates thought and action. While this has the ascendancy, there will be constant trouble. The material senses will reign. Now just in the proportion that a man learns the nature of these senses, he sees them to be the product of the fleshly or carnal mind. Then, when through Christian Science he learns that man is spiritual and not material, he discovers them to be his enemies and not his friends.

It is possible that as soon as he enters upon the study of how to master these senses, he may be assailed by the sophistries of mortal mind, which would keep him in subjection to its own fatal sway. To be thus kept is plainly to continue in sin, which is simply the indulgence of any thought or word or deed which is not born of spiritual understanding. And while a man does not combat sin, the victory or the emancipation which he prays for is impossible. For, as Jesus declared, "Every one that doeth evil hateth the light," but he added for the world's comfort and encouragement, "He that



Digitized by Google

doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Here, therefore, is the way out from the entanglement of the fleshly lusts, which war against God and all that is good. Deeds that are wrought in God are the very antithesis of every effort that is made by delving into matter. From matter you can get nothing but discord and decay; you achieve nothing but that which is in the end worthless. Wealth, fame, and happiness, sought under the impetus of matter's claims, make a man the creature of false concepts, and shackle him with self-imposed bonds.

The apostle Paul warned Timothy that "if a man also strive for masteries, yet is he not crowned, except he strive lawfully." Now in the Science of Christianity, to do a thing lawfully is to recognize that law is spiritual, and that the conflict with error, the warfare with the flesh, is a spiritual warfare. Hence he who would win sees that it is not a question of exercising what is known as will power. You can no more "will" that you be good or conquer evil than you can "will" yourself out of a belief of sickness into a condition of health. But by learning the truth of being, through conscientious study of Christian Science, you may awaken to a spiritual perception of what are the qualities of mind that make for spiritual ascendancy and victory. Thus it is that fear is destroyed, and every carnal propensity is checked and subjugated, while every decision for right becomes a stepping-stone in real advancement, and there is revealed that government of the spiritual idea in consciousness which is the savior of mankind.

To know God is the cardinal lesson that we can draw from the teaching and example of Christ Jesus. For to know God is to learn that His reflection, man, has infinite resources, and that he must be fulfilling the divine purpose. Christian Science is, in this way, helping to set many a man in the right way, showing him that whatever his condition may be, whatever falsities he may be entertaining, all that opposes his deliverance or obstructs his mastery over evil is of mortal origin and therefore is an illegitimate intruder, an alien to all that is beneficent. This is the way in which the Christ, or Truth, conquers sickness as well as sin, for, as Mrs. Eddy has written (Science and Health, p. 569): "He that touches the hem of Christ's robe and masters his mortal beliefs, animality and hate, rejoices in the proof of healing,—in a sweet and certain sense that God is Love."

✧

[Judge Clifford P. Smith in *The Milwaukee* (Wis.) *Leader*]

Christian Scientists hope that *The Milwaukee Leader* will not insist on misrepresenting either them or their religion; but the letter from a representative of the People's Council of America and the editorial adoption thereof, were both mistaken and misleading.

Christian Science does regard war as an evil; but this statement alone does not fully present its teachings on this subject. Christian Science also teaches that the defense and preservation of human rights by force of arms may be relatively right. As Mrs. Eddy, the Discoverer and Founder of Christian Science, has said: "War will end when nations are ripe for progress" (Miscellany, p. 281). Nations, like persons, do not live alone, and one may be more ready than another to listen to other reasons than superior force. Therefore, in March, 1898, just before the United States employed force against Spain for the liberation of Cuba, Mrs. Eddy, in reply to a question from *The Boston Herald,* spoke thus (Miscellany, p. 277): "I will say I can see no other way of settling difficulties between individuals and nations than by means of their wholesome tribunals, equitable laws, and sound, well-kept treaties;" but she also declared (p. 278) the possibility that God's "purpose for peace" might be "subserved by the battle's plan."

In June, 1898, soon after the beginning of the war, Mrs. Eddy sent a Message to her church, in which she asked Christian Scientists to "pray for the prosperity of our country, and for her victory under arms." In the same Message she rejoiced that "our nation will be as formidable in war as she has been compassionate in peace." This Message is now published as a pamphlet entitled, "Christian Science versus Pantheism," and that part of it relating to this subject will be found on page 14 thereof, and is as follows: "Pray for the prosperity of our country, and for her victory under arms; that justice, mercy, and peace continue to characterize her government, and that they shall rule all nations. Pray that the divine presence may still guide and bless our chief magistrate, those associated with his executive trust, and our national judiciary; give to our congress wisdom, and uphold our nation with the right arm of His righteousness. In your peaceful homes remember our brave soldiers, whether in camp or in battle. Oh, may their love of country, and their faithful service thereof, be unto them life-preservers! May the divine Love succor and protect them, as at Manila, where brave men, led by the dauntless Dewey, and shielded by the power that saved them, sailed victoriously through the jaws of death and blotted out the Spanish squadron. Great occasion have we to rejoice that our nation, which fed her starving foe,—already murdering her peaceful seamen and destroying millions of her money,—will be as formidable in war as she has been compassionate in peace."

This concrete expression and application of Christian Science by Mrs. Eddy proves beyond reasonable controversy that Christian Science may consistently support the government of the United States during the present war. The wrongs done and threatened by Spain in 1898, grievous as they were, were slight and inconsequential as compared with wrongs done and threatened by the German government in 1917; and in 1917, as in 1898, the President and Congress of the United States, before deciding to employ the force of arms, first exhausted all other means of redress known to the American people.

In this situation *The Christian Science Monitor* has consistently supported the President and Congress of the United States since as well as before their decision that war had become unavoidable; and the Christian Scientists of this country, with very few exceptions, also regard the decision of the President and of Congress to participate in the present war as necessary and right in the circumstances. The fact that former Senator John D. Works, a Christian Scientist, has withheld his support is offset by the fact that his son, Judge Lewis R. Works, also a Christian Scientist, stands with the President.

✧

[Editorial in *Linn County Budget,* Brookfield, Mo.]

A few days ago we heard a minister of the gospel mention the fact that as he goes about his pastoral duties he finds so many people who are ill and in pain. Indeed we hear much of the suffering of humanity in this sin sick world, and with our own eyes we can see that it is a fact. And when the suffering of first one friend and then another has been relieved by death, most of our clergymen seek to bring consolation to the bereaved by saying that our loss is the doings of the Almighty, the mysterious workings of Providence.

This never appealed to the writer, and in a little volume handed to us by a stranger not long ago we discovered that



Digitized by Google

Christian Scientists differ from orthodox Christians by refusing to blame God for the death of our dear ones. Neither do they look upon sickness and suffering as the discipline of our heavenly Father.

For years the writer has always been ashamed of himself every time he has contracted a cold, and as the years go by he finds himself less troubled with these unnecessary derangements of our physical body. To us it seems like the result of simple ignorance or carelessness.

The writer does not practice Christian Science, for he doesn't know enough about it to do so, but he has observed enough to give him a very wholesome respect for it and for those who have adopted it. There are sincere people in this community, persons who are looked upon as excellent and well-balanced citizens, who declare that they owe their lives to Christian Science. It is possible they are mistaken, but it is an indisputable fact that whereas they were in serious, failing health, now they are robust and vigorous. Certainly they are no more likely to be mistaken than the person who rejoices in restoration to health after the use of the knife or some drug to which he gives the credit.

But to us it is a significant fact that the little company of local believers in Christian Science seem to be surprisingly good samples of normal health. Compared with some of their whiney, pale, and languid neighbors, they are fortunate at least in the possession of glowing countenances and exuberance of physical vim. . . . Christian Science accepts the teachings of the Bible. Why should any religionist, save a hopeless bigot, be afraid to study a system that accepts the Holy Scriptures? We commend it to our clergy who bemoan the fact that the world is full of sickness and suffering.

If there is anything in this system that will bring health and hope and comfort to those who are or think they are the victims of disease, it seems to us that any Christian ought to rejoice in the discovery, and the finding of it need not cause him to lose faith in religion; indeed the very contrary ought to be true.

✧

[Robert G. Steel in *Pontiac* (Mich.) *Press-Gazette*]

The fact that the particular creed to which our critic subscribes may differ from the spiritual interpretation of the Scriptures taught in Christian Science, in no way proves the latter to be opposed to the Bible. The Christian Science churches and societies use the Bible in their regular services to a much greater extent, probably, than does any other religious denomination, and the study of Christian Science has resulted in bringing to the Scriptures more earnest, happy, constant students than has any other single agency. The very first tenet of Christian Science, given on page 497 of its textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, reads as follows: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

The reading from Science and Health of sentences and parts of sentences so detached from their contexts as to distort their meaning in an attempt to show that Christian Science is antagonistic to the Bible, proves nothing; for in the same manner the Bible itself could be made a jumble of absurd statements. Christian Science is Christian because, being based upon the Bible, it follows absolutely the teachings of Christ Jesus, and it is scientific because it is the absolute knowledge of God and His spiritual law so systematized and classified as to be capable of successful demonstration.

Jesus said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free," and his command to preach the gospel was accompanied by the no less imperative one to heal the sick. Christian Science accepts the whole Christ, the undivided garment, and the truth of its teaching is evidenced by the testimony of hundreds of thousands of grateful persons all over the world who have been freed from bondage to sickness, sin, sorrow, and other discordant conditions, and brought to a realization of their God-given privilege of health and happiness through its beneficent ministrations. These are the "signs" which Jesus said would follow "them that believe."

✧

[Peter V. Ross in *Watsonville* (Cal.) *Register*]

Prayer in Christian Science is not so much a pleading with God for favors as it is an understanding that already He has bestowed upon us all things good and needful; it is to realize the all-presence and the all-power of God, which of necessity destroys the human sense of sickness and sorrow as well as of sin, and thereby awakens the individual to the discernment that instead of being a helpless victim of evil and disease he has power and domination over them. Thus prayer is made practically effective in better health and morals.

Christian Science not only accepts the apostle's assurance that "the effectual fervent prayer of a righteous man availeth much," but it also lays hold of his further promise that "the prayer of faith shall save the sick." The clergyman refers only to the first of these Scriptural promises, and proceeds to tell how the captain of a vessel at sea who, when overtaken with ptomaine poisoning, was saved by a prescription sent by a physician in response to an S.O.S. call. How much more instructive, as showing the power of prayer, was Paul's experience when he was shipwrecked and bitten by the venomous viper? He sent out no S.O.S., asked for no medical prescription, and relied on no medicine chest. He simply applied his knowledge of the Science of Christianity to the wound which threatened his life, and no harm came to him, much to the surprise of the barbarians on the island.

Christian Scientists are finding that this same Science which Jesus and his apostles invoked to heal disease is available to every one to-day who chooses to gain an understanding of it through the study of the Bible. As Mrs. Eddy has well said on page 162 of Science and Health: "Christian Science brings to the body the sunlight of Truth, which invigorates and purifies. Christian Science acts as an alterative, neutralizing error with Truth. It changes the secretions, expels humors, dissolves tumors, relaxes rigid muscles, restores carious bones to soundness." Christian Science, its students understand, is nothing more nor less than original Christianity as taught by the Master and put in practice, healing sickness and overcoming other conditions opposed to the happiness and well-being of humanity.

✧

[Albert F. Gilmore in *The Truth Seeker*, New York, N. Y.]

In an item in a recent issue of *The Truth Seeker*, surprise is expressed that Christian Scientists "have changed their foundation from love to hate," and are "actually supporting the war." While it is undoubtedly true that a great majority of Christian Scientists, like all good citizens, are supporting it, it is not because they regard war as an ideal method of settling differences between nations, but rather because they believe that even war is preferable to the loss of that degree of human freedom which has been gained through the ages and handed down to this generation as a precious heritage. Therefore war may be relatively right,—in fact is nearer right than peace without righteousness.



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., April 6, 1918

# Editorial

## Religion and Politics

IN *The Christian Science Monitor* of March 23 there appeared a leading editorial with the above title, which was of much more than passing interest.

Its value is not alone in the incident which called it forth, but also in its declaration of the established rule which governs the editorial and news columns of *The Christian Science Monitor* on the question of "religion and politics"—a question which is daily attracting the attention of increasing numbers of thoughtful men and women.

This editorial, which we commend to the attention of every Christian Scientist, points out clearly that the religious teachings of a church are primarily the concern of that church alone, whereas the political dealings of a church are, in the very nature of things, common property. It also points out that *The Christian Science Monitor* demands for, and extends to, every religion the toleration it claims for itself and has no conflict with any form of religious teaching. It does, however, maintain its right to record and analyze the signs of these times as they appear upon the political horizon, irrespective of whether these signs reveal the attempted manipulation of men and nations in the name of political parties, religious bodies, or individuals. To do less than this would be for the *Monitor* to fail to fulfill its responsibility to its Founder and to the world.

In this period of universal conflict Christian Scientists need to understand clearly the issues upon which the world is being divided. They also need to stand fearlessly and understandingly on that side where only can be demonstrated "Science and peace" (Science and Health, p. 96).

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

## Practicing Hospitality

IN Paul's instruction to Timothy regarding those qualified to be overseers, he indicates that not only was such a one expected to be master of himself and to be skilled as a teacher, but also to be "given to hospitality." Indeed, in his general instructions to the Romans, the apostle offers the same admonition, expecting all Christians to be "distributing to the necessity of saints," and also to be "given to hospitality." The Church of Christ, Scientist, in any community, is an expression of Christian hospitality. The church edifice itself is erected without solicitation of funds from the community. The gratitude of those benefited by Christian Science is expressed through a comely building to which any seeker may come and there freely enjoy the ministry of the pastor of the movement, the Bible and "Science and Health with Key to the Scriptures," whose teachings mean life, healing, and health to those who hear. During the week there is not only the Wednesday evening testimony meeting, but the hospitality of the reading room offered to the public. Much might be said of the comfort afforded by reading rooms to the chance visitor, the stranger, the homeless worker, the new inquirer. But the hospitality offered in the free lecture to the general public is the present topic.

In giving a lecture the church is the host, and those invited by means of advertisements, cards, mailed announcements, telephone calls, or personal letters, are the guests. It is the duty of the member of the board of lectureship who is invited, to include in his lecture "a true and just reply to public topics condemning Christian Science, and to bear testimony to the facts pertaining to the life of the Pastor Emeritus" (Manual, Art. XXXI, Sect. 2). The listener then is helped by relief from the obstruction of untruth, and is drawn heavenward by learning of the life and example of our Leader, because it was given to Mary Baker Eddy to "reinstate primitive Christianity and its lost element of healing" (Manual, p. 17), through the great church which she organized.

The lecture is usually announced as "a free lecture," but how shall the seeker hear the word if he cannot gain admittance to the auditorium? A branch church once provided a lecture for a neighboring district where no Christian Science lecture had ever been given. People of the neighborhood did not begin to arrive until about the advertised hour, and the hall was already full. An announcement of the facts was made to the assembly, and all who had already heard the lecture or lecturer were invited to yield their places to the waiting guests and retire by a rear door, which they did in an orderly way. Later a second request was made that those accustomed to hearing lectures should make way for those waiting at the front doors, and again a large number of seats were vacated. Finally the request was made that Christian Scientists should yield place to the waiting guests, which they did until there was room for all who sought entrance. The purpose of the lecture would not have been accomplished if the invited guests had been turned away. Paul asks, "How shall they hear without a preacher?" But in this case the question was, How could they hear without access to the preacher?

A business man speaks of "having without success attempted to attend several Christian Science lectures, although arriving in reasonable time," and acknowledges disappointment and the hardship of loss of time. He thinks that seats might be reserved for those who wish to pay for them; but again the one most needing the help of the lecture might not be able to buy a seat. Is not the occasion of a banquet really an occasion for self-denial on the part of the host? He would not sit down early to the table with his close friends and inform those coming later that nothing was left for them. His business is to see that every guest is hospitably received and cared for. Hospitality means "kind and generous reception and entertainment of strangers and guests." Christian Scientists need no program laid out for them, because they are fertile in wise expedients and intelligent through love, able to meet any and every emergency with the right demonstration because they have the available guidance of Principle.

Quite frequently the visitor to a Church of Christ, Scientist, finds himself touched, comforted, and even healed by influences of good which reach him there. The explanation of this is found in the Manual (Art. VIII, Sect. 5), where direction is given that "the prayers in Christian Science churches shall be offered for the congregations collectively and exclusively." This rule is effective for congregations assembled to hear a lecture, so that Christian Scientists should always, of course, be present on such occasions. And yet the occasion should also be made available for the inquirer, the visitor, the seeker after the true God.



Digitized by Google

Note what Mrs. Eddy says concerning the members of the board of lectureship (Miscellany, p. 125): "Loyal to the divine Principle they so ably vindicate, they earn their laurels. History will record their words, and their works will follow them. When reading their lectures, I have felt the touch of the spirit of the Mars' Hill orator, which always thrills the soul." The giving of one or more annual lectures is the duty of every church, and the privilege of every society. It is evident that the lectures are not for entertainment. The church members combining their demonstration with that of the lecturer provide the lecture of the church for the welfare of their neighbors in the community or city. Hence the words of Peter are very well in point: "Use hospitality one to another without grudging."

WILLIAM P. MCKENZIE.

## Cleansing the Temple

ALL students of the Bible are familiar with the story of Jesus driving out of the temple at Jerusalem the money changers, but the modern thought is disposed to regard this as applying to an outgrown condition, since material sacrifices are no longer offered to God in the way that they were at one time. The Christian Scientist, however, seeks the deeper meaning of this incident, and its importance is brought out in our Leader's teachings. On page 142 of Science and Health she says, "The strong cords of scientific demonstration, as twisted and wielded by Jesus, are still needed to purge the temples of their vain traffic in worldly worship and to make them meet dwelling-places for the Most High." The Christian Scientist would readily admit the rightness of this statement, would indeed see it as a vital demand resting upon all who are members of Christian Science churches. It cannot be denied that the church itself is a divine idea, and it rests with us to maintain the purity of its human expression, so that nothing can enter into it which defileth or maketh a lie.

The human tendency always has been to assume readily the wrongness of what some other person has done or is doing, while the individual censor shrinks from the probing of his own errors of belief. In the present age a good many talk about worldliness and the worship of mammon, quite forgetful of the fact that if all professed Christians sought after moral and spiritual purity above all else, every other question would take care of itself. There can be no permanent prosperity for churches, individuals, or nations except that which expresses the absolute purity demanded by Christ Jesus in all his teachings, and which is also the demand throughout our Leader's entire writings. Our Master said, "Blessed are the pure in heart: for they shall see God." To the earnest student of Christian Science this means that the pure in heart shall see good and good only, and love good and good only at every advancing step of his experience. He will also find that on the human plane this will call for constant purification of his own consciousness,—the temple in which he must worship God,—and as each one strives after this, our churches will be made pure from selfishness, sensuality, and everything unlike God.

At this period the whole world is passing through a baptism of fire which will without doubt result in such a moral purification as has never before been experienced by humanity. If our hope rested on anything less than this it would seem as if humanity would faint and fall while undergoing the terrible birth throes, but we have a distinct promise of perfect deliverance if only we endure unto the end; and there can be no question that those who hold fast to divine Principle will so endure. In the third chapter of Malachi we read of the divine messenger coming to the temple and of the gladness with which his approach is regarded. This announcement is followed by the searching question: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." Then we have the divine judgment presented,—not that which was supposed to come at the end of the world, but instead the judgment of Truth which is going on continually and which is being felt as never before when people begin to awaken from the long dream of sinful belief. The pronouncement of the Most High reads: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."

In the twenty-first chapter of Acts we read of a severe chemicalization which came when ceremonial religion was called to give place to the purely spiritual teaching of Christ Jesus. It would seem that the decision handed down by the authorities of the church in Jerusalem was this, that above all else moral purity must be insisted upon, with respect to both Jew and Gentile; and no less, surely, can be demanded to-day in all the Churches of Christ, Scientist. There never was a time when clearness of vision was so needed as at the present hour, and nothing is so conducive to this as the spiritual purity based upon the recognition of man's likeness to God—purity in thought, word, and deed.

It is true that Christ Jesus is not with us to-day to enter into our churches and with his strong declarations of truth to drive out the evil beliefs which may be found therein, but the truth he declared is spoken through the Lesson-Sermon and also at the midweek service, supported by the unequivocal demands of the "Spirit of truth." This does not mean that we are to use the scourge of personal condemnation upon anyone who may not be living up to the highest standard of purity, but it does mean that we should apply the truth so vigorously to ourselves that the command, "Let your light so shine before men, that they may . . . glorify your Father which is in heaven," will do its work. Malachi tells us that we should "discern between the righteous and the wicked," between the wrong thought and the right thought, and thus we shall make steady progress. We cannot too often recall these words in Revelation: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

ANNIE M. KNOTT.

## Times and Seasons

THE yearly seasons come and go, but God's "now" never passes. Some individuals advance by leaps and bounds, then stray into byways, while slower pilgrims pass them on the straight and narrow road. The only real advance is spiritual, and is reckoned by milestones which do not appear to physical sight but are known to God. Spiritual progress cannot be measured by calendar reckoning or by the probabilities of life tables, but solely by demonstration. The worldly wise say there is a time for everything, but the world's time is not God's opportunity. The spiritual timetable is governed by Soul not by sense, and does not coincide with the revolutions of the earth nor the appearances of the moon. In the realm of metaphysics one day is as a thousand years. A moment's spiritual intuition may crown the labor of centuries. Revelation sweeps aside as inadequate the



Digitized by Google

hypotheses and doctrines of the ages. Quality not quantity characterizes God's eternity, and in this the real man has all and abides forever. Therefore in speaking of times and seasons the Christian Scientist quickly learns to replace solar years by the achievements of spiritual sense, as we read in the Glossary of "Science and Health with Key to the Scriptures" (p. 584) under the definition of DAY: "The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God's day, and 'there shall be no night there.'"

There has never been a time when God's creation was not perfect, when His glory did not mean joy eternal. His ways are ways of spiritual blessings,—His cup overflows with spiritual rewards. Christian Science teaches humanity that its expectation of ultimate perfection is in reality justified by an ever present perfection. Under the happy impulsion of true Science the blind can use spiritual sight and see now, the deaf can listen to the still, small voice and hear now, the stubborn can unbend to divine Love and become flexible now, thereby becoming willing instruments of God's power.

The beginner learning the multiplication table and his A, B, C seems to make slow progress at first, but later he uses this knowledge with dexterity, hardly realizing that he is using it. So in acquiring foreign languages individuals may seem to require much time, but the language of Spirit is quick and powerful. It matters not whether one's response is slow or fast, as long as the response comes. Different flowers unfold to the sunlight differently, some slowly, some rapidly, but there is no doubt that they will bloom if they are given proper care. In this way proper attention given to the daily study of Christian Science and to its practice brings sure reward.

Healings in Christian Science are absolutely sure if right care is given to keep fear, doubt, disobedience, and the pressure of time out of the way. God heals the sick in His own time and way. Casting about for a convenient time or for a comfortable setting within which to heal the sick operates merely as an excuse for putting off the day of salvation, when the ever present now is the opportunity for God's work. The readiness of children to have a good time carries a valuable lesson to those who are grown up. Their oft repeated "Let's do it now" points to their ever readiness, alertness, and spontaneity.

Daniel declared of God, "And he changeth the times and the seasons." If humanity would not attempt to remove God's landmarks or to set up landmarks of its own according to preconceived notions, human history would run along scientifically to glorious fulfillments. Mortals judge according to human standards and traditions, fleshly beliefs, and physical limitation. They have no realization of the extent to which they deprive themselves of God's bounty by self-imposed boundaries. Even the disciples missed the significance of God's times and seasons when they asked Jesus after the resurrection, "Lord, wilt thou at this time restore again the kingdom to Israel?" and received the answer, "It is not for you to know the times or the seasons, which the Father hath put in his own power."

The real times and seasons are spiritual epochs in human history, regulated by divine measurements, authorized by spiritual illumination. In God's times and seasons there is no premature ripening nor retarding of fruitage; there are no blights nor destructive frosts, no droughts. Under His benign rule nature need make no untimely moves, have no hesitations, nor experience drowsy reluctance. There is no law to produce mental darkness at high noon when all should be awake, clad in the armor of light. God's days are times of refreshing, and they replace the times of need and the times of trouble. In reality the children of light live in God's day, and there is no night there. As we read on page 510 of Science and Health, "Truth and Love enlighten the understanding, in whose 'light shall we see light;' and this illumination is reflected spiritually by all who walk in the light and turn away from a false material sense."

WILLIAM D. MCCRACKAN.

✧ ✧ ✧

# Among the Churches

## Current Notes

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

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

FREMONT, OHIO.—Sunday morning [Feb. 10] First Church of Christ, Scientist, corner of Park Avenue and Ewing Street, was dedicated. Christian Science was first introduced into Fremont about twenty years ago, and on October 4, 1900, nine persons met and organized, services being held at the home of one of the members until March 3, 1901, when a room on Croghan Street was rented. On July 17 of the same year Wednesday evening meetings were started. On March 1, 1904, more commodious and desirable rooms were rented on the first floor of a building on State Street. Another change was made May 1, 1911, when the church began to hold services in Colonial Hall. During these years the building fund had been steadily increasing, and after prayerful consideration the members of the church approved the purchase of a residence property, the present abode of the church. It was opened for the first service on January 2, 1916, and was cleared from all indebtedness on September 22 of the same year. The purchasing and remodeling of the building was an added demonstration of the spiritual understanding of substance and the overcoming of material limitation.—*Fremont News.*

NEW YORK, N. Y.—Christian Science services are being held regularly on Sunday afternoons in the Bronx County Jail at 177th Street and Arthur Avenue under the auspices of Fourth Church of Christ, Scientist. These services were started November 19, 1916, and have continued harmoniously during the past year. Officials, keepers, attendants, and prisoners have expressed their earnest appreciation of this work. The *Monitor* has been a welcome guest here since the beginning of 1914.

YATES CENTER, KAN.—Literature has been distributed as follows: One hundred and fifty *Sentinels*, 25 *Journals*, 300 *Monitors*, and 100 newspapers containing lectures and other Christian Science articles.



Digitized by Google

BREWSTER, WASH.—The very quiet manner in which the Christian Science Society of Brewster started and completed their chapel, situated in the south part of the town, has caused us to overlook mentioning the fact before. We find this a very neat building, 18 by 36 feet, with a seating capacity of about fifty. Being of the bungalow style, it makes a very attractive addition to the residence district in which it is located.—*Brewster Herald.*

## Admission to Membership in The Mother Church

The next admission of candidates will be May 31, 1918. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 8, 1918.

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

Those who have made application for membership prior to November 2, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, *Clerk,*
236 Huntington Avenue, Back Bay, Boston, Mass.

✧ ✧ ✧

# The Lectures

BOURNEMOUTH, ENGLAND (First Church).—John W. Doorly, lecturer; introduced by the Hon. Mrs. Helen Percy, who said in part:—

We are passing through a time of tension and testing for each individual character. To some these may seem dark days, to others they seem like the dawning of new and wonderful things. We seem to hear two great cries going up from humanity. First is the cry of bewilderment, the eternal child cry of "Why?" "What is it all about?" "What is the good of it?" "Why should we suffer?" Alongside that query is the cry of those who have seen a little more of what the great need of mankind really is, and their cry is the echo of the cry of the great poet Goethe: "Light, light, more light."

St. Paul says, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." I am on this platform to-day because after eleven years' study of Christian Science and enjoyment of the benefits received from that study in my own life and home I have no shadow of doubt left that light—the light we all need—has come to the world through the open door of Christian Science.

✧

## Lectures to be Delivered

**By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.**

CALIFORNIA—Alameda: Unitarian Church, Grand Street, near Santa Clara Avenue, 8 p.m., April 11.
Alhambra: Superba Theater, 8 p.m., April 15.
Los Angeles (Third Church): Church Edifice, 734 South Hope Street, 8 p.m., April 15 and 16.
Los Angeles (Ninth Church): Church Edifice, 430 South New Hampshire Avenue, 8 p.m., April 18.
Santa Ana: Grand Opera House, Fourth and Bush, 8 p.m., April 12.
Santa Barbara: Potter Theater, 8 p.m., April 16.
Santa Paula: Women's Club House, 3 p.m., April 14.
South Pasadena: Colonial Theater, 8 p.m., April 14.

ILLINOIS—Batavia: High School Auditorium, 8:10 p.m., April 13.
Clinton: The "K" Theater, Monroe Street, 3:30 p.m., April 14.
Bloomington: Church Edifice, Monroe and Prairie Streets, 8 p.m., April 11.
Moline: Moline Theater, 8:15 p.m., April 11.
Springfield: Church Edifice, Second and Edwards Streets, 8:15 p.m., April 12.
Wheaton: Church Edifice, Main and Center Streets, 8:15 p.m., April 16.

INDIANA—Auburn: Court Theater, 8:15 p.m., April 16.
Evansville: High School Auditorium, 8:15 p.m., April 15.
Gary: Gary Theater, 8 p.m., April 15.
La Fayette: First Christian Church, 8 p.m., April 16.

IOWA—Burlington: Remy Hall, 8 p.m., April 11.

MAINE—Gardiner: Church Edifice, Lincoln Avenue, 8 p.m., April 11.

MICHIGAN—Detroit (joint lectures): Second Church Edifice, East Grand Boulevard, near Jefferson, 4 p.m., April 7; Third Church, Kenilworth Hall, 2120 Woodward Avenue, 8 p.m., April 8; Fourth Church, Oregon Hall, 1867 Grand River Avenue, 8 p.m., April 9; First Church Edifice, Cass and Hancock Avenues, 8 p.m., April 11; noonday talks, Garrick Theater, 12:15 noon, April 8, 9, 10, and 11.
Fremont: Auditorium, 8 p.m., April 18.
Grand Rapids: Majestic Gardens, 12:10 noon, and The Coliseum, 78 Commerce Avenue, S.W., 8 p.m., April 13.
Ionia (auspices Grand Rapids): Michigan Reformatory, evening, April 12.
Kalamazoo: Church Edifice, Park and South Streets, 8 p.m., April 19 and 20.
Petoskey: Alcazar Theater, Lake Street, 8 p.m., April 16.
Plymouth: Church Edifice, Main and Dodge Streets, 8 p.m., April 14.
Ypsilanti: Masonic Temple, 3 p.m., April 14.

MONTANA—Hamilton: Grand Theater, 8:30 p.m., April 16.

NEW JERSEY—Jersey City: Orpheum Theater, 581 Summit Avenue, 3:30 p.m., April 14.
Montclair: Montclair Theater, 8 p.m., April 14.
Summit: All Souls Unitarian Church, 8:15 p.m., April 5.

NEW YORK—Amsterdam: Elks Club, 8:15 p.m., April 15.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., April 18 and 19.
New York (Sixth Church): 1935 Anthony Avenue, 8 p.m., April 15 and 16.
Schenectady: Van Curler Opera House, 3:30 p.m., April 14.

OHIO—Ashland: Ashland Opera House, 8:15 p.m., April 16.
Conneaut: City Hall, Main Street, 8:45 p.m. (eastern standard), April 15.
Lancaster: Church Edifice, North Broad Street, 8 p.m., April 15.

OKLAHOMA—El Reno: High School Auditorium, 8:15 p.m., April 8.

OREGON—Astoria: Astoria Theater, 8 p.m., April 12.
Seaside (auspices Astoria): April 11.

PENNSYLVANIA—Beaver Falls: Alhambra Theater, Seventh Avenue, 3:15 p.m., April 7.
Philadelphia (Second Church): Orpheum Theater, Chelten Avenue, west of Germantown Avenue, 3:30 p.m., April 14.
Pottsville: High School Auditorium, Market and Twelfth Streets, 8 p.m., April 12.
Sewickley: Sewickley Theater, 3 p.m., April 14.
Wilkes-Barre: Church Edifice, 185 South Franklin Street, 8:15 p.m., April 11 and 12.
York: Orpheum Theater, South Beaver Street, 3:30 p.m., April 14.

SOUTH DAKOTA—Pierre: Grand Opera House, 8 p.m., April 16.
Sioux Falls: City Auditorium, 3 p.m., April 14.

WASHINGTON—Tacoma: Tacoma Theater, Ninth and Broadway, 3 p.m., April 14.

WISCONSIN—Green Bay: Church Edifice, Monroe Avenue and Cherry Street, 8:15 p.m., April 19.

## Notice

Lecture notices must reach the Editorial Department not later than twelve days preceding the date of the *Sentinel* in which they are to appear.



Digitized by Google

# Testimonies of Healing

Thirteen years ago I became acquainted with the teachings of Christian Science, when I was, so to speak, at the edge of the grave. From early childhood I suffered from an illness known as "spotted fever," also from a sense of fear, the effects of which I only now understand, having learned that fear is the root of all evil. Oftentimes my condition seemed unbearable, although the doctor did his best to help me. When I had been confined to my bed for several weeks, growing weaker all the time, my daughter heard of Christian Science and spoke to me about it. I was not able to form a judgment on the matter, but nevertheless gladly consented to receive treatment, so a lady came and spoke to my family about this new teaching. At first I was so confused that I could not understand any of the literature I read; however, as this lady had advised me to read as much as possible, I did so just to be obedient. After three weeks' treatment a considerable improvement set in and at the end of four weeks more, treatment was discontinued. I shall never forget the moment when the lady said she was no longer needed, that she could leave the work to me, so that by an ardent study I would grow in the understanding of Truth. There followed many a battle and many a doubt; but now I can testify with gladness that I have become a woman more joyful and more content. In my business, too, I have been able to recognize God's wisdom and love, and for this I am also deeply grateful.

My greatest desire is to assimilate more and more of this Christ-teaching, to know and to feel that neither height nor depth is able to separate me from the love of God, which is in Christ Jesus. I am deeply grateful for the beautiful writings of our dear Leader, Mrs. Eddy, which have taught me to understand the Bible better. I am thankful also to all who have helped me along on my journey from sense to Soul.—Mrs. A. Gauss-Huber, Zürich, Switzerland.

I wish to add my testimony to that of my dear mother and give thanks for the great blessings which I have received through Christian Science. Various illnesses, such as scrofula, influenza, and rheumatism, have yielded to the power of Truth. I am very grateful for the physical healings, but the consciousness of being under the protection of God has made a new person of me. The certainty which Christian Science gives us that Life triumphs over death and that our dear ones who have passed on are progressing to a clearer understanding, has been a bright light to me in many a dark hour, enabling me to do my work more faithfully than if I had not known Mrs. Eddy's beautiful teachings.

There is much that remains to be overcome and to be worked out; confident, however, of the final victory of Truth, I am endeavoring not to look back, but to set my affection on things above. I am deeply indebted to our beloved Leader and thank all those who have helped me to a better understanding of God, the all-good.—Miss Ida Gauss.

✧

It is with a deep sense of gratitude for all the blessings which Christian Science has brought into my life that I write this testimony. For over seven years I have proved that Truth is the actual life of man. When Christian Science was brought to my notice I had been an invalid for more than twelve years, owing to what the doctors diagnosed as valvular heart trouble accompanied by extreme weakness. I was also troubled with severe attacks of inflammatory rheumatism. Although everything was done for me in the way of strengthening foods and medicines, I could not walk without fainting, or exert myself in any way without extreme suffering. Every winter was spent in bed. Then some copies of the *Christian Science Sentinel* were sent to me, and when the friend who had sent them came to see me, I said I should like to read the book that was mentioned so many times—"Science and Health with Key to the Scriptures" by Mrs. Eddy. This was lent me, and when reading it I saw that God is the only Life, and in the words of one of our beautiful hymns, I found "my Life, as God's own child" (Hymnal, p. 192). I put aside all material remedies, asked for treatment, and was healed. A fortnight after getting the textbook I was helping in the house, and from then until now have never spent a whole day in bed. I am in good health and lead a busy life doing God's work.

I have found the power of Truth potent to break all fetters, and only a life of purity and self-immolation can prove my gratitude to our beloved Leader for the revelation of the truth that makes free.

Mrs. Florence Smith, Horsforth, Leeds, England.

✧

I have been a student of Christian Science more than a few years, and so numerous have been the proofs of the healing power of Truth that space and words are inadequate to tell of them, and memory could not recall them all. I know that healing does not always mean the overcoming of physical illness; fortunately I have had few experiences of that kind since taking up the study of this teaching. In the few instances when help has been needed to overcome physical ailments I have found Christian Science effectual. At one time I stepped off the upper step of a long flight of stairs leading into the cellar of my home, but the assurance of the omnipresence of God was with me. I was saved from any serious effects, although my family insisted on having a doctor called to examine me. I had struck on my face and that showed the only mark, being so bruised and my eyes so blackened that the doctor feared my eyesight was injured. He said that by the following day I would probably be in a worse condition, but thanks to the power of God, divine Love, and to my understanding of Christian Science, the next day found me as well as ever. By the end of three days no trace of the injury was left. No material remedy was used.

A few years ago, when visiting in Dallas, Texas, I attended the Sunday morning service at the Christian Science church as usual, but in the act of boarding a street car after the service I stepped directly in front of a passing automobile. The driver sounded the horn and I heard it but did not look toward it, feeling sure there was plenty of room for him to pass behind me if I moved quickly; however, the next thing I realized was that I was being carried along on the ground. Instantly the thought came that this might be the end of my existence here, yet with it came the realization of God's presence with me and that no harm could come to me; consequently there was no sense of fear. The automobile was stopped and I was raised to my feet by the driver, and others who witnessed the fall came to my assistance. The first words I spoke were, "I am not hurt; I am all right." I shall never forget the expression on that man's face when he looked into mine and said, "Can you really say that you are all right?" I replied that I was. The gratitude which I felt was beyond words, and immediately the beautiful promise in the ninety-first psalm came to me: "He shall give his angels charge over thee, to keep thee in all thy ways." Surely I was kept from serious harm by realizing that God is divine Love. A lady said later that it seemed impossible that I would be saved. I gave my testimony at the next Wednesday evening meeting, gladly express-



Digitized by Google

ing my gratitude; yet deep gratitude is continuous and can be proved only by daily living in an earnest endeavor to follow our Wayshower. Our Lesson-Sermon entitled, "God the Preserver of Man," brings to me a fuller sense of what that means, each time I study it.

MRS. MARY IDA PRESTON, Boston, U.S.A.

✧

With an earnest desire that the doubting of many may cease and the hope of the seemingly hopeless be stimulated, let me say that eighteen years ago Christian Science came to my attention, and in grateful acknowledgment of the results obtained from reading Mrs. Eddy's works I sent a testimony bearing witness to the same, which is given on page 617 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, in the chapter on Fruitage. I stand ready at all times to verify it as authentic. The professor of medicine had told my wife that I could live only a few months. Not only have I remained in good health since my healing, but our five children in infancy and upward have had no other help than Christian Science treatment when discordant conditions have arisen. In the *Sentinel* of August 29, 1903, I have a testimony concerning the healing of my eyesight after wearing glasses for nine years. This demonstration was made through realizing that sight is a normal spiritual gift, and through study of Mrs. Eddy's definition of eyes (Science and Health, p. 586) as "spiritual discernment,—not material but mental." The healing was perfect. In the question of supply I have also proved that God is the source of all good.

Mrs. Eddy states truly on page 2 of "Rudimental Divine Science": "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness."

C. E. MEYNELL, Philadelphia, Pa.

✧

Christian Science is the greatest blessing that has come into my life, and words cannot express the deep gratitude I feel toward Mrs. Eddy for bringing to us this wonderful truth. Since 1910, the year that my attention was called to this teaching, we have had many proofs of the healing power of Truth. Through the study of the Bible, together with "Science and Health with Key to the Scriptures," we have gained an understanding of God and our relationship to Him and are able to prove the truth. Even the youngest of our family, who is but three years old and knows no other treatment than Christian Science, can do many things to help himself.

One of our daughters, when two years old, became ill with what we thought was chicken pox. She awakened after a very restless night with a fever, and shortly afterward an eruption appeared all over her body. The fever became alarming and the body was very sore; in fact so sore that we had to lay her on pillows. Then we asked a Christian Science practitioner for treatment, with the result that the fever began to abate almost at once and the soreness to leave. By six o'clock her condition was much improved and she fell asleep, and the next morning she was a well, happy child. The healing was perfect. A short time ago our youngest son had a finger crushed in such a manner that the nail was forced off, and the injury was very painful. A cloth was laid around the finger and a practitioner was asked to treat the child. In a few minutes the pain was gone. The finger did not become sore or inflamed, and very soon a new nail had grown. An attack of quinsy was quickly overcome. The one suffering from this trouble seemed nearly strangled, but help in Christian Science was asked for and the healing was almost instantaneous. Only one treatment was given.

Tonsillitis, measles, whooping cough, sick headaches, biliousness, and many other ailments have yielded very quickly, many instantly, when the all-power of God has been declared.

For these and many other blessings that have come to me through this healing truth I am very grateful. I am also grateful for the Christian Science Sunday school, where the children are taught a religion which they can apply. One day my twelve-year-old son was riding on a wagon and he and the driver became so engaged in conversation that neither one noticed a small child in the street, until the horses, a rather fractious team, were upon her. My son closed his eyes and applied his understanding of the truth, and when he opened them the child was crawling from under the horses and was unhurt. Later I asked him what he thought when he saw the danger the child was in, and he said, "I knew God was her life." I was filled with a deep sense of gratitude when I realized what even a child can do. I am so grateful that I found Christian Science in time to bring up my children under its influence.

MRS. J. W. WENTSEL, Sterling, Ill.

✧

For several years Christian Science has been the only remedy used in our home. At the time our youngest daughter was born my wife had absent treatment and a Christian Science nurse was present. When first learning to walk the child placed her hand on the stove, an air-tight heater made of thin sheet iron, which was very hot. To mortal sense she was badly burned, and I feel satisfied that had it not been for our understanding of Christian Science she would have slept none that night and would have had a bandaged hand for a week or two. As it was, the pain was overcome in a remarkably short time and the child went to bed and slept all night. It was a week or so before the hand looked like the other, but it apparently did not inconvenience her.

Christian Science has brought to me a greater realization of the meaning of the message of Christ Jesus, "I am come that they might have life, and that they might have it more abundantly." Through the study of this teaching an irritating skin affliction of over twelve years' duration disappeared some fourteen months ago. All my life I had been troubled more or less with neuralgia during the changing of the seasons, and about two years ago I had an attack which was so severe it made me twitch. Not being able to overcome it through my own understanding of the truth, I went to a Christian Science practitioner for help. He gave me a treatment and told me to come back in an hour or two. I went into the reading room, and while reading Mrs. Eddy's poem "Christmas Morn" (Poems, p. 29), I was healed. I, however, went to see the practitioner as requested. Except a faint intimation of the ailment when the season changed again I have not been troubled with neuralgia since. These are two of the inharmonies which a knowledge of a more abundant life has cast out through the application of Christian Science.

I have indeed received many blessings through the study of the Bible together with "Science and Health with Key to the Scriptures" by Mrs. Eddy.

JOHN CORMACK DILLON, Seattle, Wash.

✧

When Christian Science was first brought to my notice in 1907, I was visiting my sister in Minneapolis, Minnesota. A Christian Scientist had lent her a copy of "Science and Health with Key to the Scriptures" and also "Miscellaneous



Digitized by Google

Writings." We both glanced through the books and were not at all antagonistic,—in fact my sister's little girl was attending the Christian Science Sunday school,—but we did not then care to read them; yet I was in great need of help, as I had not been well for years. Upon my return home I advised my friends to try Christian Science and often went to the building where the reading room was, but never seemed to have the courage to enter. In 1908 we went to Texas to live in a small town, and I sent our little daughter to the Christian Science Sunday school, although I did not attend the services myself. In the spring of 1909 I again visited my sister. Some six months before this she had turned to Christian Science to get help for her baby, who was suffering from an extreme case of skin disease. Three physicians had been tried, but the child was not healed. The healing took place three weeks after Christian Science treatment was begun. When my sister asked if I cared to accompany her when she called on the practitioner I gladly went. Words cannot express the joy I felt as a result of this visit to the practitioner and a number of others which I made before returning to my home. I forgot all about myself in my eagerness to learn more about God and man's relationship to Him.

I had never been a Bible student, although the Scriptures were constantly being discussed in the home of my parents, but through the study of Science and Health the Bible became a new book to me, and I have grown to love it. From the start I tried to put this teaching into practice, and as a result I found it never failed when rightly applied. Many healings came to me from the beginning. The constant habit of complaining about my ills left me, also chronic backache, from which I had suffered since childhood. Great comfort came when I learned to trust my little daughter to God's protection. The old sense of melancholy and weakness left me and was replaced by a peace that can be realized only by those who have experienced it.

After we had been studying Christian Science about eight months our little daughter, then five years old, was beautifully healed. She fell from a gate on which she was standing, and struck on the cement pavement. A gentleman who saw the accident called to know if she was hurt, and receiving no reply he went over to where she lay, unconscious, and brought her in to me. I was alone at the time, but I at once turned to God for help. Holding her in my arms I declared His allness and felt so confident of His presence that I placed her on the bed. I also turned to the ninety-first psalm, which strengthened me. For three hours and a half the child remained unconscious, tossing to and fro and muttering incoherently. I began to study our Lesson-Sermon for the week, and soon the child turned and smiled at me. She became greatly nauseated, but rising above the sense testimony I told her to know that her strength was in God. In a little while she went to sleep and slept all night. The next morning she was all right. There was not a mark on her body and not a pain manifested itself. This healing brought a wonderful spiritual uplift.

For nearly two years we have been living in the mountains, and until recently there has been no one near us interested in Christian Science. I have met a number of Christian Scientists in a little town seventeen miles away, but these meetings have been far between. In consequence I have found even more comfort in my study of the Bible and Science and Health, and many healings have come. In the fall of 1916 I became very ill with bilious fever. As time went on and I seemed unable to do my own mental work I wrote to a friend for help. The healing was slow, but I searched all the more earnestly for the truth and clung closer to God. I became very weak and suffered greatly at times, yet was able to be up and dressed every day and to do many little things that seemed necessary for me to do. During this time I rode into town to hear a Christian Science lecture, and this and also a letter from my friend helped me to realize what it meant to have a grateful heart. Then I began to search to see if I really was grateful for the blessings received; and by dwelling more on the good I lost sight of the evil and was healed.

While at present away from the church work I loved so much, I feel I now have a clearer realization of true membership and rejoice that no matter where I am I can do my part. I am grateful for all the healings experienced, yet they are nothing compared to the knowledge of God and of man's relationship to Him. I daily desire more to live the life of a true Christian Scientist, that I may show my love to our dear Leader in turn for all the blessings she has given the world through her consecrated life and through her writings. I am grateful for all our periodicals, which mean more than ever to me now; and also to the many who have helped me to gain a clearer understanding of the truth. Above all I am thankful to God for Christian Science.

MRS. RUBY DODGE FEDERLE, Santa Maria, Cal.

✧

The following was the verdict delivered to my wife when seeking information as to the results of my affliction over four years ago, and was given by one of the foremost surgeons in our city: "Within three years all such sufferers become fully paralyzed if they live even that long." About a year and a half before, when in a hospital, I was told that I never again would have the use of my legs or of my hand; that I would remain a helpless cripple. I was, however, persuaded to try Christian Science and am now in perfect health, stronger and more vigorous than for many years; in fact, better than ever before in my life.

When a friend first spoke to me of Christian Science I scoffed and ridiculed much; indeed, not until the time arrived when for twelve nights my suffering was indescribable and I had anywhere from six to twelve spasms each night, leaving me in a very weak condition, and I saw that medicine was not giving me the slightest relief, did I accept his kind invitation to attend the Christian Science services. I went the following Sunday, and to say I was astonished at finding myself able to rise at the close without leaning upon the back of the pew in front of me, is to express my feeling very mildly. During this hour I suffered no pain, but became calm and peaceful and enjoyed the service much, even though it was quite different from that to which I had been accustomed for many years. That evening I received my first treatment, and to my great surprise slept through the entire night without a twitch of any sort although I had been having those spasms regularly every night for many months. I awoke feeling perfectly rested and quite ready to eat, which was also something unusual. That morning I walked two miles to business, where my friend greeted me and rejoiced over my healing, which was now well under way. My feet remained somewhat numb for a short period, but that condition too was entirely overcome, and I became normal in every respect.

I have also been healed of the liquor habit, with which I was bound for many years until I became almost a derelict. This healing was brought about through the reading of "Miscellaneous Writings" by Mrs. Eddy, although I was in a state of tremens at the time. Everything which was considered safe had been tried, including treatment at numerous sana-



Digitized by Google

toriums and many private cures, but not until I came in touch with the healing power of Truth could I see deliverance from this curse. I have had many trials such as led me formerly to forget my troubles, at least temporarily, by taking to the bottle, but God has always helped me when temptation came close. I would just apply the truth as it had been taught me.

If a doubt should arise in the thought of a reader as to my reading of "Miscellaneous Writings," how I could read at all when in such a condition, let me say that I did not sense any of it for nearly three days, but I heard the still, small voice of Truth commanding me to read and kept at it, sometimes through the day and much of the night, until I gently emerged, not needing straps or any other restraining device. I have had other healings of which I would like to speak but have already used considerable space, so will simply say that I am truly thankful that this healing truth was brought to me, thankful for the innumerable blessings which followed each healing and for this privilege of telling others of my redemption. There is yet work to be accomplished in the way of supply, of more peace, and a far better understanding of Principle, God, but I now know that God is my life. Once I was lame, but now I can walk; once I was a drunkard, but now I am a clean, sober Christian man; once I was spiritually blind, but now I can see. It is beyond the power of pen to express my gratitude for Christian Science, and I am hourly striving to prove it in actions and deeds, as words avail nothing.

EDMUND BARTELS, Brooklyn, N. Y.

✧

My heart goes out in deepest gratitude for the many blessings received through the application and study of Christian Science. For many years I was almost constantly under the care of a physician. Material methods of all kinds failed, and many symptoms were aggravated. When Christian Science was presented to me I reached out for it as the last resort, and my efforts to find help through its teachings have brought blessings innumerable.

When I was a small child a firecracker destroyed the sight of my right eye. A few years afterward, when I was fitted with glasses, the oculist said that the accident having occurred when I was a child the development of the nerves had ceased in my right eye and the left one was affected, causing a structural defect and headaches, for which the glasses were worn. He said that nothing could be done for the right eye. The headaches and eye trouble continued and became worse after wearing glasses for several years, but I had read only a few chapters of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, when this condition was instantaneously overcome and the glasses were discarded. The sight of the right eye was gradually restored, and I have had normal sight for over eight years. Besides this, a discordant home has been changed to one of love and harmony through the study of Christian Science. In our family, headaches of several years' standing have been overcome, and so-called chronic stomach disorder, a severe case of erysipelas, colds, and many other ailments have yielded to the power of Truth.

Over five years ago my mother fell fourteen feet into a stone driveway when a porch rail gave way. Both hands were broken, concussion of the brain resulted, and there was a cut on the right leg from a rusty nail. A physician was called to set the bones, and he said it was impossible for her to recover. A Christian Science practitioner was then called, and the intense pain left with the first treatment. In four days my mother was up. The physician did not apply any material remedies, and when he redressed the hands a week later expressed great surprise that there was no inflammation. He later said the use of the right hand would never be regained, but I rejoice to say that my mother can do everything required in a household and is enjoying the best of health. Mrs. Eddy says, "Every trial of our faith in God makes us stronger" (Science and Health, p. 410). The spiritual growth which came with this healing made possible six months later a case of mental surgery, when the left hand was again broken, but was healed through the power of Truth. Several weeks after this while my mother was calling on the physician on business, he asked to examine the hands, and on doing so said that the left hand was perfectly knit together.

The Bible, which had been rarely used, is now greatly valued. The light our textbook throws upon it does indeed make its teachings practical. I am thankful to God, who we know is Love, and grateful to our beloved Leader, who through her loving patience and perseverance has again brought to mankind this glorious truth.

MISS STELLA M. PARKER, Cincinnati, Ohio.

✧

That "man's extremity is God's opportunity" was proved in the event of my taking up the study of Christian Science. The "grim reaper" had taken my dear companion, leaving me heartbroken and alone to provide for two little ones and myself. We had been ardent workers in a so-called orthodox church, but when I was told that God was the author of my bereavement and that I should bow in submission to divine decree, I at once became rebellious. I became a doubter, and all interest in the church vanished; I could not praise God, who, I was told, had brought this suffering into my life.

About two years later my attention was called to Christian Science; and tempest tossed and longing for something besides the human upon which to lean, I began the study of this life-giving truth. Here I learned that God had no part in mortal suffering; that His decree is life and health, peace and prosperity. Disease in many forms has been laid low by the application of this truth which makes men free. A structural defect of the eyes, scarlet fever, measles, colds, tonsillitis, and influenza have been overcome, also lack, unrest, resentfulness, a critical nature, and a fiery temper have been seen to vanish in the sunlight of God's love as taught by Mrs. Eddy in "Science and Health with Key to the Scriptures." Christian Science has been my physician for over eight years, and to-day I know that my life has been richer, more harmonious, less selfish, and more useful than it could have been without some understanding of this teaching. Praise and glory are due to God for giving unto us Mrs. Eddy, whose unswerving, prayerful efforts reinstated the healing religion as taught by Jesus the Christ.

MRS. ROSE M. KOOGLE, Durango, Col.

✧

About two years ago I became interested in Christian Science. For twenty years before that time I was an unbeliever in this teaching, although I knew about it. My disease was a long-standing case of stomach trouble, and for years I tried medicines of all kinds, but found only temporary relief. The trouble would return in a worse form than before. I was advised by my son-in-law to have Christian Science treatment, and am thankful that I did, for I have found it a wonderful remedy and am gaining in health every day. I am indeed grateful to Mrs. Eddy, and even more thankful to God for the spiritual uplift received since coming into Christian Science.—W. M. SEIPEL, Saylorsburg, Pa.



Digitized by Google

# From the Press

[*Northwestern Christian Advocate*]

That the war is modifying our beliefs cannot be disputed. Where we are bound would be hard to determine now. There is no Pisgah's height from which to view the promised land. We must feel our way day by day o'er moor and fen, o'er crag and torrent, till the night is done. But in this we may be confident: out of the fire of war will come a purified nation, and with this process of cleansing will come a purged church.

[*The Methodist Recorder*]

As there can be no great individual life until there is a great and regenerate individual heart, so there can be no truly great state until that state stands possessed of a regenerate heart. You cannot build a great social fabric, in which men shall come to their own and find the great treasures and joys that life has to offer them, upon a foundation of purely material and selfish interest. In other words, there can be no true greatness apart from greatness of soul; no true happiness apart from God; nothing abiding, save what is built upon the Eternal.

[Rev. John Gardner, D.D., in *Record of Christian Work*]

We Christian people fail in our comprehension of the atonement, and we fail in the significance of our Christian life, because we will not believe that Jesus of Nazareth was a real man. The difficulty of the Christian church has not been with the divinity of Christ. The vast majority of Christians in all ages have believed in the divinity of Christ. The great overwhelming majority of believers in this present day do not hesitate to ascribe unto him all the glories that are expressed in the ancient creeds; but as in the beginning, so now, we do not believe as we ought to believe that Jesus of Nazareth was a real man, taking a real risk, facing real temptation, confronting real sin, just as you and I have to do, fighting it with weapons, with the weapons and only with the weapons which are in your hands and mine. That is the big problem. We have to face it. We have to consider his manhood.

[Rev. James F. Halliday in *The Christian Work*]

The statesman of the future will be an interpreter of life. He will take God into his calculations. He will not be satisfied to see everything through the eye of the mind alone. Spiritual vision is a necessity; and the new statesman will be a man of spiritual vision.

✧ ✧ ✧

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## French Translation of Science and Health with Key to the Scriptures by Mary Baker Eddy

In conformity to the rules established by Mary Baker Eddy for making and publishing translations of the Christian Science textbook, "Science and Health with Key to the Scriptures" has been translated into French, and is now published with the English text opposite the French translation.

This edition is bound in cloth similar to the cover used on the English editions. Price, one to five copies, $3.50 each; six or more copies to one address, $3.25 each. It is also printed on Oxford India Bible paper, and bound in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the French translation, including the two styles of bindings.

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## From The Christian Science Board of Directors

All correspondence intended for The Christian Science Board of Directors should be addressed to the Board at 105 Falmouth Street, Back Bay, Boston, Massachusetts, and not to individuals.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# "The Foe In Ambush"

THE CHRISTIAN SCIENCE MONITOR has a double duty to perform for humanity in this age.

First. To record and interpret the human events which are the signs and evidences of the dawn of the Science of Christianity after the long night wherein faith and understanding have been bound in the grasp of matter and physical organization.

Second. To uncover and expose to the light of publicity and honest analysis the operations of evil and reaction in both its grosser and its higher attenuations which seek through individuals, organizations, and nations to perpetuate the misrule of selfishness, autocracy, and occultism.

> "Many are willing to open the eyes of the people to the power of good resident in divine Mind, but they are not so willing to point out the evil in human thought, and expose evil's hidden mental ways of accomplishing iniquity.
>
> "Why this backwardness, since exposure is necessary to ensure the avoidance of the evil? . . . Who is telling mankind of the foe in ambush? Is the informer one who sees the foe? If so, listen and be wise. Escape from evil, and designate those as unfaithful stewards who have seen the danger and yet have given no warning" —Mary Baker Eddy (Science and Health with Key to the Scriptures, pp. 570-571).

The following grateful testimony from a subscriber is an indication that THE CHRISTIAN SCIENCE MONITOR is performing this duty. "The editorial entitled 'The Modern Torquemada' is an admirable and conclusive summing up of the case against compulsory medicine. I am grateful for the light and courage the MONITOR is bringing to this and other menacing tendencies of the human mind. The MONITOR is making the world safe for Christian Science, and shelters me while I work out my problems."

---

Opportunity to send the messengers of Christian Science on their healing mission to the world has been opened through the plan of the Postmaster-General of the United States to send to soldiers and sailors at the front, or at training cantonments, at nominal postage, literature offered by individuals at post offices or to postmen in the United States. A printed notice, signed by the Postmaster-General, on the front of *The Christian Science Journal*, *Christian Science Sentinel*, and *Le Héraut de Christian Science*, explains the simple plan.

Those desiring to send periodicals other than their own copies, or copies previously given for local distribution work, can doubtless make arrangements with any Christian Science reading room to mail them regularly as desired.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75.

LARGE TYPE EDITION. Designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 10¼ inches long by 8 inches wide. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Digitized by Google

APR 12 1918
UNIV. OF ILL. LIBRARY

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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

VOLUME XX NUMBER 33

Boston, April 13, 1918

Contents of This Number

Christian Science Publications . . 642
The Coming of the Son of Man
Ezra W. Palmer 643
The Highest Decision Mary Edvina Walker 644
Forward Footsteps . . Hugh Mewha 644
"It shall not come nigh thee"
Adele Hull Kellogg 645
Our Daily Newspaper Oscar R. Delliehausen 646
Perfection Demanded Mary Pauline Perkins 647
Selected Articles . . . . . 647
Editorial
"Things are not what they seem" . 650
"Be not faithless, but believing" . 650
Scripture Study . . . . . 651
Among the Churches (Current Notes) . . 652
The Lectures . . . . . 652
Testimonies of Healing . . . . . 654
From the Press . . . . . 657
Special Announcements . . . . . 658
Miscellaneous Writings . . . . . 659
Works on Christian Science by
Mary Baker Eddy . . . . . 660

7c A COPY, $3.00 A YEAR

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

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

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital tops of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish-English.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request. Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

**The Christian Science Publishing Society, Boston, U.S.A.**

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX APRIL 13, 1918 NUMBER 33

## The Coming of the Son of Man

EZRA W. PALMER

THE distinction between spirituality and materiality is being clearly discerned by a larger number of people than ever before in the world's history, and this great boon to humanity has become practicable through the discovery of Christian Science. Christian Science makes clear the line of demarcation between the universe of Mind, God, and the world of sense phenomena, and to see this is the great need of humanity to-day, because without knowing the difference between the workings of the divine energies of Spirit and the aggressive forces of evil we can have no intelligent grasp of events and phenomena in individual affairs or of the tremendous struggle of the nations.

Christian Scientists understand more clearly, doubtless, than any other body of Christians the absolute nature of Spirit, its all-inclusiveness, immutability, omniscience, and omnipresence; and they are also cognizant of the evanescent, unsubstantial, and illusive character of the material world and of physical sense testimony. They recognize that God is the all-knowing Mind, that man in reality is wise, intelligent, deathless, perfect, spiritual, because he receives these qualities from his Father, divine Love. They likewise know that human, mortal man is the mere counterfeit of the real man, and that their chief business in life is to "put off the old man with his deeds" and to demonstrate the fact of man's real existence as a spiritual being, the child of God, utterly divorced from materiality.

Christ Jesus came to earth to show men the way of eternal life, and he made this way clear and plain by opening the understanding of men so that they could grasp the nature of the things of Spirit, and thus become aware that matter, mortality, ritualism, lust for power, sin, sickness, and all the manifestations of sense phenomena, are mere dream shadows without law and without Principle. Christ Jesus was the Son of God, but in order to leaven the darkened thoughts of mortals and gently lead them along the straight and narrow path from sense to Soul "he was appointed to speak God's word and to appear to mortals in such a form of humanity as they could understand as well as perceive" (Science and Health, p. 332). Jesus is often referred to in the Bible, and particularly in the gospels, in Romans, Hebrews, the first epistle of John, also in Revelation, as the Son of man and as the Son of God. In his absolute selfhood he was the Christ, the Son of God; as the man Jesus, the anointed of God, he was the Son of man who came to present the spiritual idea in such a form that men could comprehend it. The understanding of this spiritual idea, the Christ, heals them of the ills of mortality and demonstrates life eternal. A most inspiring and valuable study is to compare and ponder the various passages of Scripture where Christ Jesus is spoken of as the Son of man or as the Son of God. By this study and by the study of correlated passages in our Leader's writings we can understand how "the Word was made flesh, and dwelt among us."

Now this advent of the Son of man, this appearing of a more spiritual sense of existence, comes daily and hourly to human consciousness. It is a continuous calling to mortals to rise out of human beliefs. Since Christian Science has been given to the world, the coming of the Son of man has become better understood, and his sign in the heavens—the healing of sin and sickness by spiritual power—has been more and more clearly discerned. Christian Science makes clear the redemptive mission of the Son of man, because it separates truth from error and presents to men the opportunity of proving the great facts of God and His universe.

The effect on mortals of this ever recurring consciousness of the spiritual idea depends on the manner in which mortals receive it. If they "put off the old man with his deeds," joyfully accept the coming of the Son of man, gladly acknowledge their unity with God, they can truly say with the wise men, "We have seen his star in the east, and are come to worship him." Referring to these willing seekers, Jesus said with ineffable tenderness, "The Son of man is come to seek and to save that which was lost;" and, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Mortals are not, however, always willing or ready to accept this coming of the Son of man. They are prone to resist the divine appeal, and this resistance manifests itself in the warfare between the Spirit and the flesh, in which sin, sickness, and death are finally exterminated.

On various occasions Jesus made perfectly clear that his mission was not only to lead men to possess their divine heritage as sons of God, but also to destroy, with spiritual power, the errors that held them in bondage; because, unless the power of Truth frees men from evil, they cannot attain that singleness and purity of thought by which alone they come into the presence of God. Referring to the power of Truth to melt and refine the sinful, stubborn mentality, Jesus said, "I am come to send fire on the earth;" and on another occasion, referring to those who cry, "Peace, peace; when there is no peace," in the warfare between Truth and error, he said: "I came not to send peace, but a sword." He clearly portrayed the opposite effects produced upon the thought purified and prepared, and upon the darkened mentality which resists the truth. When those who are waiting for the appearing of the Son of man see the "distress of nations, . . . the sea and the waves roaring," they have the Master's admonition: "Then look up, and lift up your heads; for your redemption draweth nigh." But of those who refuse his benign call the Master said that when the "sign of the Son of man" shall appear in heaven "then shall all the tribes of the earth mourn." What is the sign of the Son of man but the healing power of Christian Science destroying sin, disease, and death, and proving man's eternal at-one-ment with God? And who are the tribes of the earth that mourn but those mortals who hold to the illusions of corporeality, are "of the earth, earthy," and who mourn when, despite their resistance, their pet sins, their ease in sensual living, and their false pleasures vanish in pain and woe like dry straw in a fiery furnace.

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

The Master spoke of "the Son of man coming in the clouds of heaven with power and great glory." Now, it depends upon each of us individually, as well as upon nations, whether we see the Son of man coming "in the clouds" or with "great glory." Doubtless "the sign of the Son of man," as seen in the manifestation of purified public opinion that will irresistibly destroy the liquor traffic, seems a cloud to its proponents. So likewise to the self-willed, dominating human thought that would refuse woman the right of suffrage, this great reform seems a cloud, a darkness, a turning back from conventional standards. But to advanced thinkers these reforms and upward steps are hailed with joy, because they bring freedom, power, and glory to millions of men and women; and this freedom, power, and glory are not confined to those who joyfully accept spiritual things: the blessings of the spiritual idea, the divine ever presence of Spirit, reach and bless all men. "Your Father," said the compassionate Master, ". . . sendeth rain on the just and on the unjust." So, too, when the law of divine justice destroys for mortals their evil beliefs, whether they first agree or not, and they find that through the pangs they suffer these evils are no longer profitable or pleasurable, they also find, when they turn from them and their understanding is awakened, that divine Love is ever tender, ever healing, and that "behind a frowning providence He hides a smiling face." These mistaken ones, when purified and chastened, find to their joy that they are not lost, that their lot is not worse, but that, on the contrary, their lives are better, freer, happier than ever before.

Christian Scientists rejoice in the coming of the Son of man. By their prayers, their demonstrations of the ever presence of God, they are hastening his appearing. They know that human resistance cannot stop or hinder the victorious advance of the omnipotent, spiritual idea, the Holy Ghost, which will uncover and destroy all evil of whatsoever nature, and that the Christ, the Son of the living God, will be made manifest to all the children of God. The arousing of evil, the raging of the great red dragon, the stirring of latent mortal beliefs manifested in "wars and rumours of wars," and in nation rising against nation, do not overwhelm them. These phenomena show merely that evil is being uncovered and destroyed. They testify that the leaven of truth is at work in human consciousness, purging it of all evil. When this is accomplished then shall all men rejoice in the goodness, wisdom, and power of God, and say with the Revelator: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down."

## The Highest Decision

MARY EDVINA WALKER

IT has been said that we are constantly at some point of decision. That is to say, according to Webster's definition of the word judge (which bears important relation to the word decision), we are constantly called upon "to hear and determine, . . .. to compare facts or ideas, and perceive their relations and attributes, and thus distinguish truth from falsehood; to exercise the judgment." At best, so-called mortal consciousness, a paradoxical term, finds itself unequal to the task of fulfilling the demands of the definition quoted, for the ancient question "What is truth?" remains unanswered as far as this consciousness is concerned.

As spiritual understanding unfolds and man's dominion over all forms of error becomes apparent, it will be found that a Christianly scientific decision must always include three parts, which may be said to correspond, in their consecutive address to thought, to the "first lessons" of the children in the Christian Science Sunday school. In Section 3 of Article XX of the Manual these are given as follows: "The Ten Commandments (Exodus, 20:3-17), the Lord's Prayer (Matt. 6:9-13), and its Spiritual Interpretation by Mary Baker Eddy, Sermon on the Mount (Matt. 5:3-12)."

Whatever the problem before us, to be mentally awake is to hear the summons, the clear, strong warning, "Hear, O Israel: The Lord our God is one Lord." This leads us to consider the commandment, "Thou shalt have no other gods before me," and to perceive which one of the details enumerated throughout the remaining nine of the Ten Commandments, for our safeguarding, is calling upon us to test our loyalty to the First Commandment. Alert to gird itself, spiritual-mindedness turns to the Father, infinite Mind, in prayer, joyously laying hold of the knowledge of God's allness and ever presence, and of man's place and duty in His creation as infinite idea, in very truth beholding the face of the Father which is in heaven.

Then spiritual blessings stand revealed, the problem has been already solved, the highest decision has been given, for human will and mortal density have alike been laid aside, and human opinion and belief given pause. When the effort is made to "distinguish truth from falsehood" (material evidence), and the real power invoked, Life, Truth, and Love appear to the rightful heir. On page 271 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "The Sermon on the Mount is the essence of this Science, and the eternal life, not the death of Jesus, is its outcome."

## Forward Footsteps

HUGH MEWHA

FOR many years prior to coming to Canada I was a local preacher connected with the Methodist church in Ireland, and as such was recommended to the Methodist church in America. I suppose I should still be associated with that body were it not that a friend had a remarkable healing through Christian Science after medical methods had done their best and failed. This lady was as loyal to her church as I was to mine, and before she would accept treatment she and her husband requested me to get some first-hand information regarding this teaching.

I shall not soon forget the first Christian Science meeting I attended. The whole tone of the service was such a contrast to what I had anticipated, and I knew at once that I was hearing the truth. In all my Biblical studies of former years I had one thing in my favor, and this was that I did not study the Scriptures for the purpose of proving denominational theology but to ascertain the truth. After all my weary wanderings through the wilderness of doubt and error I realized at this service that I had found the link so long looked for, the link of truth between God, good, and man. Of course I at once recommended my friend to apply for Christian Science treatment. She did so, and is to-day a healthy and happy woman. That was between two and three years ago; and I have since then had many personal demonstrations of the efficacy of Christian Science.

If it were a mere theory, or were incapable of being applied, Christian Science would be of no more value to the world to-day than are the traditions of the elders; but its beauty and grandeur lie in the fact that there is no conceivable phase of human experience which it cannot touch and transform. It is true that most people are drawn to its acceptance because of physical healing; yet physical healing



Digitized by Google

is not the alpha nor yet the omega of its teaching. Mrs. Eddy states in "Rudimental Divine Science" (p. 2): "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness."

If a Christian Scientist were asked what Christian Science teaches, I do not know that he could give a more concise answer than is found on page 340 of the textbook, "Science and Health with Key to the Scriptures," where Mrs. Eddy declares: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed." This is a message with healing in its wings, soaring the wide world over, and bringing liberty to the captives of sense in every land, even in that dear land once called the "Island of Saints," whence there will once again go forth many to proclaim this new-old gospel of Love to the uttermost parts of the earth. In Isaiah we read, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

## "It shall not come nigh thee"

ADELE HULL KELLOGG

"OH, how I love God!" Such was the involuntary outcry of a woman who had just passed unscathed through one of the greatest calamities of modern times. The rumbling earthquake of Christmas night, 1917, had turned more than a hundred thousand people into the streets homeless, and had left many others among the ruins. Guatemala City had fallen! The warning shock came at eleven o'clock at night and inside half an hour the rich capital of the Republic of Guatemala lay in ruins.

In June we had returned to this beautiful southland. In August, the first Christian Science services were begun in our home with from five to eleven persons in attendance. A wonderful healing that had previously taken place awakened much interest in the truths of Christian Science and brought inquirers. Other healings followed, and soon over a dozen people were earnestly studying the literature so kindly sent by the publication committee, and reading the *Monitor,* besides two copies of "Science and Health with Key to the Scriptures" sent by a student's association. Our second reader provided copies of the *Quarterly,* and daily we were rising through faithful study out of the stupefying beliefs of materiality into the consciousness of spiritual reality that means deliverance from captive sense.

About two months after our services had started there began to sound in my consciousness the words of the seventh verse of the ninety-first psalm: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." At first I believed this reiteration to be merely an echo of thought, but I finally came to accept it as a promise of entire protection,—from what I could not even surmise. Three months passed with these words of promise beating a rhythmic accompaniment to my steps. Thought rose on wings of faith until the entire consciousness was flooded with the understanding that God alone has presence and power. With this all-pervading sense of the ever presence and the allness of God and the consequent nothingness of evil, one who was crippled, suddenly stood free, literally leaping, and praising God. A surgeon of much repute had just pronounced it necessary to cut open the foot and again break and scrape the bone, but Christian Science spoke the "Peace, be still" and ushered into the waiting consciousness the redemptive truth that man is never at the mercy of so-called material laws.

Fortified and uplifted by ever increasing proofs of the truth of Christian Science we came finally to that Christmas night of 1917 in Guatemala. An hour had just been spent with one who seemed to be entering the "valley of the shadow," and the spoken words of Truth as set forth in our beloved textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, had so opened the floodgates of consciousness as to illumine sense with the fact of the indestructibility of being. Three of us were imbued with the peace and calm of him who said: "I am the resurrection, and the life." In less than a half hour eight in the same house stood awaiting whatever might be the material end of one of the most devastating earthquakes in history. I had sprung to my door with the first shock, to find it jammed; but the next tremble released it and I stood free. We fled into the patio, or small inside garden around which all Spanish houses are built, and instantly an inner voice seemed to warn me that I was about to be crushed by a falling timber. Immediately, as a clarion call, there came again that promise which had been as a companion for all those weeks, and as I heard the final words, "It shall not come nigh thee," a peace fell upon me which seemed to render me impervious to all fear. Gathering together the screaming servants, I bade them have no fear, for God would protect us, and the absolute conviction of the truth of the promise contained in the words calmed them.

Then came the final shock, which was like the crash of doom. We were thrown forward on to a barrel of ferns, and at this moment a huge pillar came plunging down within a foot of us; one whole side of our house fell outward. But the eight in our house escaped without injury; the supposedly dying man walked out; his wife, who had always been prostrated by every disturbance, was fearless and active, and all of us began praising God for deliverance, as taught and demonstrated in Christian Science. Some one may say that this might have happened without Christian Science. True; but no human being could have passed through such an experience fearlessly without a knowledge of its demonstrable truths.

The nine nights and days that followed were spent in the street beside our house, where a smaller house had completely fallen. We were five women, one child, and two helpless men, and upon me fell the responsibility of caring for us all. Some told me afterward that they thought me half crazy when they saw me twisting and tearing timbers out of the ruins, and wondered what I was about. My husband was out of the city and there was no one to help me build a shelter. But, mindful of the fact that we have to go forth by faith at all times, not even knowing whither we are going, I collected the timber for a tent, ropes to tie it, and rugs to cover it. Then came need for a saw, hammer, and nails, and I was directed to the very spot where these were buried deep in adobe and plaster, which spot had to be reached by crawling under the fallen stable roof. As the quakes continued at frequent intervals during all of this time, nothing but the peace consequent upon the divine promise could have given me courage and strength to go on.

Just as I had assembled all of the material necessary for building a tent, a stranger who was passing offered assistance, and this was the only aid that we had during those days, as each had enough to do in caring for his own. But this fully demonstrated the fact that if we go forward in full faith



Digitized by Google

God does give the increase. Every need was almost miraculously met, so that those who saw exclaimed; one in bondage for thirty years to belief in a weak back was freed, so that the work of a strong man was done without any ill effects; the nine days and nights that were passed in the street under seemingly impossible conditions resulted in no harm; and, wholly through demonstration as we are taught in Christian Science, one woman was enabled to care for and house the family so suddenly given into her care.

On the night of the first shock, as our house partially fell, we went into the street and awaited the dawn. The shocks were continual until morning, and with each we could hear the crashing inside the walls. It seemed as if everything must be wholly demolished, but there quickly came the realization that as thoughts are things, I could not possibly have the experience of destroyed possessions except as I allowed my thought to dwell in the realm of material illusion. In the morning when we reentered the house we found that ten dollars would cover the entire loss! The walls of three of the rooms had been almost covered by pictures and ornaments which had been mostly swept on to the tile floors by the plaster as it fell, but not a picture was injured or a glass cracked, and only two cheap ornaments were broken! Several saw this and gave Christian Science full credit for "the miracle," for how else, they asked, could glass fall from such high places on to tile floors and be prevented from breaking?

We received great and wonderful lessons from the experience, but none of more value than one that came from two incidents worthy of recital. The lesson taught was that evil has no power of its own, and we can either bestow upon it what power it seems to have or so disarm it that it has neither semblance nor expression. For instance, because I had literally filled my thought with the sense of the allness of God, the earthquake in all its horror did not come nigh me. But I had not yet been able to wipe out a personal sense of injustice,—a sense of aggrievement over a belief of being imposed upon. Then, after my husband returned, we had a shake far more violent than any. It lasted over ten minutes, and the pandemonium caused by the crashing ruins was indescribable. One could neither see nor breathe as mortar and adobe plunged in all directions, even coming to within a few feet of us; but when it had passed my husband exclaimed, "Wasn't that dust terrible!" Of the earthquake he knew no fear, while the dust had brought to him a sense of dread and terror! Right there I saw that we give evil all the power it has.

But the greatest lesson gained was that of the utter futility of giving any value to material possessions. For five years we had been earnestly striving to learn this truth and to know that only in our Father's house of many mansions are we safe. This lesson was, however, hard to learn because the belief of value in matter is universal and tenacious, and only through fasting and prayer can we recover from the false belief that we can ourselves own something. Our sudden plunge from plenty to poverty was hard, but blessed, as we now know, for the bitter experience was but the open door to the imperishable possessions of spirituality. As thought was awakened to the one reality our needs were supplied in a small way, but not until after we had faced the severest want. Firmly we stood by the fact that God is all and meets our every need, although at times fear stood at the door and clamored for admission. Again there seemed no end to the heart-breaking problem, but truth as taught in Christian Science always sped us on our way.

For two years my husband had struggled to get possession of a large, well-known finca or plantation in this country, but just as he had it about financed, the war came and ended it all. Then we turned away from material planning, began the services in Christian Science in our home, gave much time and study to the cause, and left all in the hands of God.

Inside of two months after we had stopped striving the owner gave us complete possession of the whole big property upon satisfactory terms. So when the earthquake came and ruined those of means who had been sorry for us, they exclaimed, "How fortunate you are! For you have a home and we have nothing!" Overnight, positions had changed. Earthly possessions had gone into their native nothingness and the faithful planting of spiritual seed for five years had begun to bring in visible returns. But we knew that it was due to nothing less than the unfailing operation of divine law, and this had given us a home and a refuge from the storm. Outside of the earthquake belt and already self-supporting, the finca will furnish homes and employment for many destitute people. The calamity which befell the capital has already brought some eighty thousand persons to this part of the Republic, so the question of labor and market is solved for us and a more rational life is afforded them. Thus has the wrath of man been made to serve God. We still have a big demonstration ahead of us in the development of this property, but we have fully proved that whenever we work for the glory of God, His grace is sufficient for us.

## Our Daily Newspaper

OSCAR R. DELLIEHAUSEN

UNTIL the outbreak of the world war I had been a reader of *The Christian Science Monitor* for over four years and had derived great pleasure, enlightenment, and other benefits from its pages. With the commencement of hostilities, having been born in one of the belligerent countries, I wanted to read all I could about the war in daily papers and magazines, with the result that I became more and more confused and gave up the reading of the *Monitor*, thinking it was partial and unfair in dealing with this question.

For a few weeks after this I did not read the *Monitor* but gave all my attention to other daily newspapers and periodicals. When I began to fail physically, I came very quickly to the realization that I had strayed from the narrow path, and was not getting the correct viewpoint about this struggle. The only thing I could do was to go humbly back to reading only *The Christian Science Monitor* and our other authorized periodicals. These with the Bible and the works of Mrs. Eddy after that comprised my reading. This change created a great upheaval or chemicalization, but little by little I began to see the truth not alone about the world crisis but also about my own affairs. I found that I was free-born, and with this conviction there came better health, more understanding, peace and harmony and increased activity for good.

After this experience, for which I am very grateful, I saw clearly why our Leader, Mrs. Eddy, gave to the world *The Christian Science Monitor*. On page 353 of Miscellany she states, "The object of the *Monitor* is to injure no man, but to bless all mankind." No one since Christ Jesus saw more clearly than did our Leader what it is that fetters mortal man, makes him a slave to evil desires, passions, sickness, and other discordant conditions, and holds the race in bondage. She saw the hidden forces which try to keep mankind in darkness and ignorance and misery, and found that one of the most forceful weapons of the carnal mind,



Digitized by Google

both voluntary and involuntary, is the daily press, the ideals of which are based on mortal mind concepts and point to financial gain. In Science and Health (p. 196) she says, "The press unwittingly sends forth many sorrows and diseases among the human family." She also knew that as the student of Christian Science progresses in the study of the Bible and of her works, he needs a clear, unprejudiced metaphysical view of the daily happenings and affairs of interest to mankind all over the world. *The Christian Science Monitor* is successfully filling this great need, and has established to-day a world-wide reputation for its artistic execution, for its cleanliness of news and advertising, for the correctness of its information, and for its extraordinary methods of news gathering.

On page 352 of Miscellany Mrs. Eddy says, "My desire is that every Christian Scientist, and as many others as possible, subscribe for and read our daily newspaper." Are we all helping to fulfill this desire of our revered Leader, especially in regard to reading the *Monitor?* Every student knows that by being obedient to her teachings he receives unthought-of blessings, and the same is true concerning this desire.

## Perfection Demanded

MARY PAULINE PERKINS

AT the present time a great deal is heard about knitting, and it seems to engross the feminine portion of each community, from the children whose hands are so tiny they can scarcely manage the needles to the grandmothers and great-grandmothers. In this work a certain number of stitches must be cast, then each stitch must be carefully knitted until a row is completed. Proceeding with the work, stitch by stitch and row after row, and following the directions carefully, the knitter will eventually finish the garment. If through carelessness a single stitch has been dropped or some other mistake made, it will show in the garment, and the work must be taken out to the point where the mistake occurred, and done over again.

In working out our problems in Christian Science it is well to remember that Mrs. Eddy tells us (Science and Health, p. 174): "Truth is revealed. It needs only to be practised." If we put into practice Christly thoughts, true thoughts, as they come to us, we soon have a demonstration or proof of the allness of Truth. Continuing to accept as true or real only good thoughts and rejecting all others, we have more demonstrations and begin to grow in understanding.

There must, however, be no careless work. We read on page 240 of Science and Health, "If mortals are not progressive, past failures will be repeated until all wrong work is effaced or rectified." Should a mistake occur, it must be rectified immediately, or it will mar our work and may cause us much trouble to find where the wrong thought crept in. It can, however, be found and corrected.

As in knitting, the perfection and beauty of the garment depends upon the faultlessness of each stitch, so in working out our salvation, shaping our lives according to the pattern shown "in the mount," perfect work depends upon the purity of each thought and its devotion to Principle. We should work so as to deserve the Master's "Well done, good and faithful servant."

✧ ✧ ✧

The powers of death have done their worst,
But Christ their legions hath dispersed.
Let shout of holy joy outburst. Alleluia!

REV. FRANCIS POTT.

# Selected Articles

["Cause and Effect"—*The Christian Science Monitor*, Boston, U.S.A., Jan. 12, 1918]

Cause and effect are inseparable, but precept is possible without practice, just as is theory without demonstration. All of which conclusively proves that neither theory nor precept is cause. The Bible, which, if it is anything, is a great, scientific textbook, makes this perfectly clear. "He that believeth on me," Jesus said, "the works that I do shall he do also," and so, when he sent out his disciples, it was to preach the gospel and to heal the sick, in other words, to illustrate the coincidence between cause and effect. How futile, indeed, is precept without example, or theory without practice, is made clear by the apostle James. "Faith," said he, "without works is dead;" in other words, a faith which is dead is not causation, because no effects follow. Thus precept without practice is in the same category as faith without works. It is, that is to say, dead, as dead as a theory incapable of demonstration.

The Roman philosophers of the early years of the Christian era called this demonstration a *miraculum*, and out of this has been derived the English word miracle, the true significance of which scholastic theology, having no mind to accept Jesus' command literally, has eluded by the simple method of in turn defining it as supernatural. Such an exhibition of cause and effect as the raising of Lazarus, or the walking on the water, is, of course, to the human mind, entirely metaphysical, or beyond the physical, but this is only because of the human mind's ignorance of Principle. Mrs. Eddy has, indeed, explained this, with her usual marvelous clarity, on page 126 of Science and Health, where she writes: "The point at issue between Christian Science on the one hand and popular theology on the other is this: Shall Science explain cause and effect as being both natural and spiritual? Or shall all that is beyond the cognizance of the material senses be called supernatural, and be left to the mercy of speculative hypotheses?"

Now what a man demonstrates is always his own knowledge of anything. If his knowledge is purely material, he soon discovers that his premises are forever changing, for the very simple reason that there is no Principle in them. The verification of this is written in a million textbooks, from the Ethics of Aristotle to the Summa of Aquinas, and from the theories of Abelard to the speculations of Kelvin, themselves nothing but a mental Sahara of shifting sands. But if a man has caught one glimpse of the spiritual, he has found the rock of Principle, and his knowledge will begin to expand, just as the dawn broadens into day. How scientific this knowledge is, he will discover by the ease with which he will be able to account for every failure equally with every success, and by the certainty with which he will be able to assure himself that the world regards the demonstration of spiritual law as supernatural, not by reason of anything it knows about it, but solely by reason of its ignorance of it. Then, at last, he will begin to understand what Christ Jesus meant when he said, "Ye shall know the truth, and the truth shall make you free."

What frees a man from the belief in sin, disease, and death, then, is the fact of Love, Truth, and Life,—in one word, of Principle. There is no Principle in sin, disease, or death, and therefore they are outside the actual, or, to put it a little differently, they are counterfeits of or lies about something in Principle. Sin can be overcome, disease can be healed, death can be mastered; indeed, it was to prove this that Jesus performed his miracles or demonstrations. But



Digitized by Google

you cannot make an end of Truth, you cannot stop Love, you cannot kill Life, when these are once seen and understood as Principle; and the knowledge of this constitutes the power to demonstrate the eternal fact of Principle.

Here, then, comes in the inseparable action of cause and effect. If a man knows the truth he cannot avoid demonstrating it. That is one of the lessons of the crucifixion and the resurrection. When a person knows that two and two make four, he cannot go about the world insisting that they make five. When a man knows the unreality of sickness he cannot help destroying it. More than this, the knowledge that he can destroy it brings the sick to him for healing; that was what choked the streets of Capernaum with sick people in the time of Jesus. And it supplies also the meaning of Jesus' own words, "And I, if I be lifted up from the earth, will draw all men unto me." Cause and effect, in short, can be traced through every action of Jesus' ministry. Because he had overcome the temptations in the wilderness, the belief in materiality had no power to manacle him when he saw the paralytic by the pool of Siloam, when the demoniac came raging from the tombs, or when he stood by the deathbed of Jairus' daughter; when he was constrained to feed the multitude, when he desired to reach the boat upon the lake, or when he chose to elude the people.

Thus he came down from heaven. He constantly utilized his knowledge of heaven or harmony to overcome the world's belief in the lie of inharmony or hell. Knowing that life was not in matter he was driven by this knowledge to prove it on the cross. And thus it was that he demonstrated the very ultimate of cause and effect, to the human senses, when in the tomb in the garden he proved life to be deathless, and so showed, as Mrs. Eddy writes on page 117 of Science and Health, that "human theories are inadequate to interpret the divine Principle involved in the miracles (marvels) wrought by Jesus and especially in his mighty, crowning, unparalleled, and triumphant exit from the flesh."

Now the meaning of all this is surely absolutely transparent, and it is this: that the follower of Jesus who is not healing the sick in demonstration of his knowledge of Truth does not possess that knowledge. A merely intellectual grasp of Science is, in reality, ignorance of Science. Yet those whose demonstrations are the fewest or are conspicuous by their entire absence, are often the most dogmatic in their assertion of their opinions. This, again, surely, is why Jesus declared that those who believed on him,—that is, who understood his teaching,—would be able to do his works; that is, demonstrate their knowledge. And this, equally surely, is also why Mrs. Eddy wrote, on page 92 of the Church Manual, "Healing the sick and the sinner with Truth demonstrates what we affirm of Christian Science, and nothing can substitute this demonstration."

✧

[Judge Clifford P. Smith in *The Canada Lancet*, Toronto, Ontario]

A writer's comments in your columns on the teachings of Christian Science remind me of the following definition in the Encyclopædia Britannica: "Materialism in its modern sense is the view that all we know is body, of which mind is an attribute or function." Such a view is, of course, at the utmost point of opposition to the purely spiritual view of reality taught by Christian Science. But even the crassest materialist ought to be able to see that Christian Science no more ignores disease than mathematics ignores mistakes in the use of figures. As for the nature and existence of what is called matter, the Rt. Hon. Arthur J. Balfour, an eminent natural scientist, has declared that the evidence of the senses is not a foundation of belief, and Prof. John Fiske, another eminent natural scientist, has declared that matter has no existence apart from mind. The following quotation from Professor Fiske furnishes a sharp contrast to our critic's comments on Christian Science: "All the qualities of matter are what the mind makes them, and have no existence as such apart from the mind."

It is to be observed that some medical doctors are outgrowing the belief that mind is subordinate to matter. For instance, Leonard Keene Hirshberg, M.D., F.R.C.S., the well-known medical writer, has said: "There is no longer any doubt in any experimental psychologist's thoughts that the brain and nerves have no more to do with thinking, with the mind, than have your feet. Physicians will begin to be taught this, and in turn to teach it to the public about thirty or fifty years hence."

✧

[Aaron E. Brandt in *Scranton* (Pa.) *Times*]

Christian Science is referred to in a reprint from a medical journal in a way that shows a woeful lack of intelligence on the subject on the part of the author. He assumes that Christian Science practice consists in applying "the power of a stronger mind over a weaker one" to make the patient believe that he is cured.

Christian Scientists do nothing of the sort. Instead they find it necessary to eliminate will power, self-will, suggestion, etc., as being part of the carnal mind at enmity with God, in order to do true healing. "It is as necessary," says Mrs. Eddy (Science and Health, p. 297), "for a health-illusion, as for an illusion of sickness, to be instructed out of itself into the understanding of what constitutes health . . . Erroneous belief is destroyed by truth."

What this truth is which Christ Jesus said should make free, the medical fraternity does not understand, and so long as it does not comprehend, it would do well for its own good to refrain from exposing its ignorance in the manner stated. Happily the time has come when the teaching and practice of Jesus on the subject of healing can no longer be lightly disregarded.

✧

[Lewis J. Harney in *Akron* (Ohio) *Beacon Journal*]

It is plainly evident from what you have written editorially that you do not believe that mental suggestion will settle the coal question. Just as emphatically is every Christian Scientist convinced that mental suggestion will not solve his problems, either of sickness or of supply. You have admitted—by implication at least—that there is plenty of coal, and we in Ohio would not need to suffer if mistakes and ignorance were eliminated from the management of the business. You agree that there is a right condition which should exist, and which would provide warmth and harmony for every home and business,—that there is no actual shortage of coal.

So, likewise, Christian Science says there is no deficiency of health, of happiness, or of supply. Whatever is necessary for our harmonious existence has been provided by a loving and compassionate Father. Such is the birthright of every one of us. But in our ignorance and false education we have strayed away from this perfect state, and, like the prodigal son, need to return by knowing the truth about God and His creation. Jesus, the Wayshower, said: "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." This knowing is the method of procedure in Christian Science, and necessitates the overcoming of one's false beliefs. Consequently it is not simply the willing a thing to come to pass, or the practice of self-deception, to bring right results. Imagination will not solve



Digitized by Google

a problem in mathematics, nor will a similar mental process produce the right answer when working out our life problems. On page 251 of "Science and Health with Key to the Scriptures," the textbook of Christian Science, Mrs. Eddy has written: "Ignorance, like intentional wrong, is not Science. Ignorance must be seen and corrected before we can attain harmony."

✧

[Rachel A. Banister in *Richford* (Vt.) *Gazette*]

In recent revival meetings held in Richford the subject of Christian Science was discussed by an evangelist, and misstatements were made regarding it. Now the teachings of Christ Jesus do not warrant attacks of this sort on others holding different beliefs. Although the reverend gentleman may not agree with the beliefs of other religious denominations, this is in no wise "proof positive" that he has the whole truth in his religious belief.

Instead of stirring up strife and enmity toward other followers of the Christ in a world already too heavily laden with these elements, an evangelist, or "good messenger," should be preaching and teaching "On earth peace, good will toward men," and so setting forth our Master's methods as to enable his hearers to come up to the standard of true discipleship as recorded in the gospel: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Christian Scientists are, one and all, willing that the test recorded in the book of Acts, as recommended by Gamaliel to opponents of Christianity, be applied to the teachings of Christian Science: "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Christian Science is set forth in "Science and Health with Key to the Scriptures" by its author, Mary Baker Eddy, and in the last one hundred pages of this book are to be found testimonials of healing of "all manner of disease" through the perusal of this textbook. Surely the teachings of a religion which is accomplishing such beneficial results as these are not to be lightly passed over as a subject of no importance.

✧

[Herbert Hopkins in *The Atlanta* (Ga.) *Georgian*]

In two recent sermons by an evangelist reference was made to Christian Science in a manner which showed a misapprehension of its true teachings on the part of the speaker, and a consequent wrong impression was conveyed in what was said. The time has long since passed when Christian Science can be waived lightly aside and classed as a cult, an ism, or a fad. Christian Science is thoroughly established through reason and revelation, through its absolute coincidence with the Bible, and through practical demonstration of its teachings. The hackneyed saying that Christian Scientists worship Mrs. Eddy falls of its own weight. Loving gratitude and profound respect can hardly be confounded by any fair-minded person with worship. The Master said: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." This is the doctrine of Christian Science.

All the quotations of the speaker from the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, being torn from their context, need explication. Also his first statement, "Matter is non-existent, but an illusion," is misquoted. One of the definitions of matter, which Mrs. Eddy gives (Science and Health, p. 591), is: "Another name for mortal mind; illusion." Then on page 513 she speaks of mortal mind as "being non-existent." In Genesis we read, "And God saw every thing that he had made, and, behold, it was very good." If there is nothing in the flesh pleasing to God, it was evidently not among His creations, and must consequently be an illusion of mortal mind, or a product of the "mist" (or mystification) which went up "from the earth, and watered the whole face of the ground." This "mist," or "illusion," or "carnal mind" is all summed up in the term "matter." The unreality of matter is by no means a conclusion that is held by Christian Scientists alone, but by the great majority of natural scientists.

When the Bible is quoted, the hearts of Christian Scientists glow with love and interest, because no other religion is more completely in accord with the Bible. Jesus said he came to fulfill the law. In healing the diseases of those who were brought to him, then, he was fulfilling the law of God. God could hardly have sent His Son to destroy a real condition of the real man of His creation. Jesus said also, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." If it is knowledge of the truth that makes free, it must be ignorance of truth that leads the sick and sinful into bondage, and, as fast as knowledge of truth is brought to bear on any discordant belief, whether of sickness or sin, freedom is obtained from that belief. In Genesis we read: "So God created man in his own image, in the image of God created he him." The Christian Science textbook says (p. 344), "Is it sacrilegious to assume that God's likeness is not found in matter, sin, sickness, and death?" Christian Science explains, however, that from the ordinary mortal point of view, disease and sin seem real.

It would be difficult to imagine a statement expressing a more divergent concept of what Christian Science really teaches about the immaculate conception than do the speaker's words, which we quote as follows: "If you want to produce another Jesus, just imagine it is Jesus, and name it Jesus, and that is all you will have to do to have two Christs on earth, according to the Eddy theory and proposition." Mrs. Eddy, of course, never taught this, and nobody ever believed it. Mrs. Eddy says (Science and Health, p. 29), "The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit." She also says in her Message for 1901 (p. 8), "Jesus, the only immaculate, was born of a virgin mother." These two quotations fully show the Christian Science standpoint on this subject.

✧

[Charles W. J. Tennant in *Greenock Telegraph and Clyde Shipping Gazette*, Scotland]

Your correspondent evidently does not understand the metaphysical meaning of St. Paul's saying, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Had he done so he would have understood how impossible it is to gain an understanding of Christian Science by "a strong effort of intellectual concentration." Spiritual understanding must always come as a revelation, through spiritual discernment. No effort of the human will can ever attain it. "This understanding," Mrs. Eddy writes, on page 505 of "Science and Health with Key to the Scriptures," "is not intellectual, is not the result of scholarly attainments; it is the reality of all things brought to light."



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., April 13, 1918

# Editorial

## "Things are not what they seem"

THE often quoted words from Henry Longfellow's "Psalm of Life" state what is perfectly obvious:—

For the soul is dead that slumbers,
And things are not what they seem.

A stupefied Christian may not indeed be "dead in trespasses and sins," but in so far as his inactivity is concerned he certainly is not "awake to righteousness." Also the things which mislead and hypnotize him are not what they seem. They claim to be good yet have no relationship to God; they claim to give guidance yet have in them no truth; they claim to bless yet in nature they are devoid of love. Sir Edwin Arnold merely puts the matter another way when he asks:—

Shall any gazer see with mortal eyes,
Or any searcher know by mortal mind?

The seeing of the eyes, or the hearing of the ears, or the judgment of the carnal mind, never reaches up to reality, but continually accepts deception as the fact.

Jesus spoke of some of those who in his time used the cloak of religion while their aims were undivine. They "come to you," he said, "in sheep's clothing, but inwardly they are ravening wolves." Some day perhaps a fable will be written concerning the envoy of the wolves to the well tended flock, how they sent the most astute wolf, camouflaged with fleece, and how he induced the sheep to resent the work done for them by the shepherd, and especially to resent the night watching of the shepherd's dog, and finally induced many to scatter into the wilderness, where in lonely darkness and helplessness they became the easy victims of their enemies' designs. If they fell in with the plans of the wolves it was through being unable to see that things are not what they seem.

When mortal mind, cherishing its material views and its purely mundane purposes, puts on the cloak of religion so that it may win trust and become leader and guide, then there may be danger for those who have no strength in themselves nor any vision of Principle. They are like the youth spoken of in Proverbs, the "young man void of understanding," whom the courtesan beguiles to his own destruction. It is said of her that her lips "drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a twoedged sword." Isaiah spoke of that which misleads men under this same figure when he said, "Get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms." And he also depicted the misleading influence as a corrupt city. Speaking of this typical city, Jeremiah says, "The nations have drunken of her wine; therefore the nations are mad." John elaborated the picture of the city as a woman debauching all nations with her sorceries. Mrs. Eddy spoke of this evil influence in the terms of both Isaiah and John, indicating that it would seek to enter even the church, "retaining the heart of the harlot and the purpose of the destroying angel" (Miscellany, p. 126). Then as one giving warning she goes on to say, "A voice was heard, saying, 'Come out of her, my people' (hearken not to her lies), 'that ye receive not of her plagues.'"

There is nothing in all this deception which need cause disquiet, because the remedy is so simple. What hardship is there in the admonition, "Hearken not to her lies"? What disadvantage does one suffer who is guided by nothing but the truth? The power of evil depends upon our belief in it. But every item of healing which has been accomplished through Christian Science discloses divine power and beneficence, and so the demonstration of Christian Science is bringing to naught the kingdom of evil and exposing its pretenses and agents. Mrs. Eddy says (Miscellaneous Writings, p. 210): "Christian Science never healed a patient without proving with mathematical certainty that error, when found out, is two-thirds destroyed, and the remaining third kills itself."

Although persons may be the agents of these principalities and powers which are, by believing in it, upholding the power of evil, nevertheless we war "not against flesh and blood," but we do war against "spiritual wickedness in high places," and in our warfare we help ourselves and others because we are establishing reality. Truth is always our defense from treachery. Life understood is our continual protection against mental poisoning. Love is our high tower, unassailable because unreachable by human hate. It is our business then to show up evil as ineffectual and powerless by realizing and manifesting good, by demonstrating healing, as the certain effect of Principle. All men will come to see that mortal mind has really nothing worth while to give, for its promises of advantage and benefit are lies, only lies, not deceiving those unwilling to be deceived. A simple and easy answer then for the sheep in the fold among whom the wolf comes whispering, is for them to have appreciation of the shepherd's care and watchfulness, and so to continue loyal and obedient and grateful. And for men and women it is enough that they obey Isaiah's admonition and "walk in the light of the Lord." Then those who love darkness and the evil ways that are possible therein, can never reach them with their subtlety or boasting. Mrs. Eddy says (Miscellany, p. 213): "Watch your thoughts, and see whether they lead you to God and into harmony with His true followers. Guard and strengthen your own citadel more strongly. Thus you will grow wiser and better through every attack of your foe, and the Golden Rule will not rust for lack of use or be misinterpreted by the adverse influence of animal magnetism."

WILLIAM P. MCKENZIE.

## "Be not faithless, but believing"

IN the practice of Christian Science, believing in the power of God loosens the soil of conservatism so that the seed of truth may eventually sprout and bring forth the fruit of the Spirit. But when human ills are nurtured and nourished in a soil of unbelief, only rank weeds emerge. Fear adds itself to unbelief and holds material images in thought when they should be replaced by the true images of God's creating, and the individual thus harassed becomes as pitiful an object as was the doubting Thomas. In all human experiences the doubting thought plays a destructive part unless it is promptly corrected by truth. To doubt God's potency and presence hinders spiritual progress. The disbelieving plunge into a darkness in which there seems to be no ray of hope. The doubting Thomases of to-day ask to



Digitized by Google

see the print of the nails and are not convinced until they see material signs with material eyes.

Countless unnecessary tears have been shed over the desire to see the fleshly signs of spiritual healing. Those who have experienced healing by Christian Science know that the signs material do indeed make their appearance, for humanity is uplifted physically as well as morally and mentally, but the signs spiritual must be received through spiritual sight. Then comes the new vision of the universe and man under the laws and government of God; steadfastness replaces the doubting habit; being faithful over a few things brings out the ruling over many things; the abundant blessings of God come as a present reward; sin loses its power, because discarded from thought; and evil of every kind is no longer retained, whether as friend or foe.

Little children believe so readily, so implicitly in good that their example of trustfulness may brighten the pathway of their elders if it is studied receptively. Just believing that all things are possible with God lets in the first ray of hope and prepares the way for the full effulgence of scientific spiritual understanding, which brings fruition. When the inquirer into Christian Science complies with the compassionate request, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side," he opens the way to obey the further injunction, "And be not faithless, but believing." This means more than blind belief.

When the eunuch-treasurer of Queen Candace of Ethiopia asked to be baptized, Philip assured him, "If thou believest with all thine heart, thou mayest." Then the eunuch declared to Philip, "I believe that Jesus Christ is the Son of God." On page 77 of "Miscellaneous Writings" Mrs. Eddy, in reply to the question, "Did the salvation of the eunuch depend merely on his believing that Jesus Christ was the Son of God?" says: "It did; but this believing was more than faith in the fact that Jesus was the Messiah. Here the verb *believe* took its original meaning, namely, to be *firm*,—yea, to *understand* those great truths asserted of the Messiah: it meant to discern and consent to that infinite demand made upon the eunuch in those few words of the apostle."

Animal magnetism, if admitted to power and presence in the place of God, would prevent humanity not only from understanding good, but even from taking the first step in believing. It would, if it could, place clouds before the sun, would crush the sweet flowers of spontaneous hope, destroy useful talents, repress the expression of loving compassion, and stifle the joy of life. But to be firm in believing disperses the clouds and reveals the sun shining as brightly as ever, extracts sweet fragrance from the bruised flowers, brings forth the neglected talents, and bursts the fettering habits of doubt, hesitation, and procrastination. Really believing in the all-power of God will clear the mental atmosphere of the black war clouds and give the spiritual vision of a new world. These clouds will never fade away by our being faithless, by admitting fear, slackness, or doubt.

The endless tide of spiritual power flows through the heart's desire of those who are prepared to obey the commands of divine Love. Mortal mind may find falsifiers who sleep in the idleness of mesmerism and seem to enjoy being the tools of aggressive mental suggestion. Firm believing grows into faith and understanding and is literally faithful. The empty wheat head, having nothing in itself, stands up and is snapped off by the tempest, but the ripening grain which develops a full kernel and momentarily bows before the wind, reaches full fruition.

WILLIAM D. MCCRACKAN.

## Scripture Study

IT was Christ Jesus who said, "Ye do err, not knowing the Scriptures, nor the power of God." A thoughtful study of the gospels shows unmistakably that he himself was a most diligent student of the Old Testament, for we find that he constantly used its statements of truth in his work. It is also well to remember that in so doing he lifted thought above the material sense of the word and presented the spiritual demand which alone can bring out its fulfillment. He insisted that it was not enough to abstain from murder, but that hatred must be overcome, for otherwise the divine law would be broken; and he applied the same rule in the case of moral impurity, holding that nothing less than purity of heart really meant obedience to the law of God. In the twenty-first chapter of Matthew we find him making a strong demand for the spiritual healing which he declared to be the proof of the divine character of his ministry; and when the rulers asked by what authority he healed and taught the people, he answered first by a parable, and then pressed home its demand when he said: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?" There are perhaps very few who read these words in the one hundred and eighteenth psalm who readily relate them to the Christ-healing, but there is no other adequate interpretation for them.

It is becoming more generally known and more readily admitted that students of Christian Science love the Bible and seek in its teachings what the Master said we should find there, namely, eternal life; and students of Mrs. Eddy's writings cannot fail to notice that like him she was a close and careful student of the Bible. She herself tells us on page 109 of "Science and Health with Key to the Scriptures" that for three years after her discovery of the divine Principle of the Christ-healing she "searched the Scriptures and read little else;" and as a result of her study and demonstration of the truth found therein she says (p. 547), "The Scriptures are very sacred." At this point it is also well to remember her requirement concerning the work in the Christian Science Sunday school, as given in Article XX, Section 2, of the Manual of The Mother Church, where we read, "The Sabbath School children shall be taught the Scriptures." It goes without saying that the children should be taught the sacredness of the Scriptures, and they should see how great a value their teachers place upon the Bible because of their close acquaintance with it and because of the spirit which they manifest. We also find in the Manual a strict requirement that in their classes and associations teachers shall urge their students to study the Bible.

This appeal for a more careful study of the Scriptures does not point to so-called helps, although these are often found to be useful, but to the more earnest study of the Bible itself, and especially of the great characters presented therein, whose experiences show what is possible to the divine idea, God's man, in any age. Time was when only the learned could read the Bible, and that in a language unknown to any except scholars. Then came the day when the Scriptures were translated into English, but when there were so few copies to be had that one Bible often served the needs of a whole parish, and so it was chained in the church, where eager Truth seekers might go and read the book without taking it away. Now we have Bibles in almost every tongue, carrying to all people a message of the infinite goodness of God and the unvarying demands of divine law, which when understood and obeyed lead to health, harmony, and life.



Digitized by Google

In this age, when the belief prevails that people have not sufficient time to study in the best way,—that is, diligently and exhaustively,—the sacred writings which are to-day illumined by the glorious revelation of divine Science, we need to know that we cannot be robbed of any good thing provided by our heavenly Father. It is true that nothing less than the unfolding of spiritual sense can really make known to us in their fullness the riches of the Bible, but in our desire to gain this we can search more diligently for the "hid treasures" of which the wise man speaks. It is sometimes surprising to note the mistakes made by those who are supposed to be thoroughly acquainted with the Bible and yet who have read it in a superficial and careless manner that they would not consider adequate in the study of any other work which they deemed important.

If we are ever tempted to read the Scriptures or discuss them in a superficial way, we should do well to ponder deeply the Master's teaching to some of his students on the way to Emmaus. Now, they undoubtedly were acquainted with the Scriptures, and yet their view was narrow because they had been interpreting them in a material way, and so we find that Christ Jesus proceeded to do that which would bless all of us to-day. The passage reads: "Then opened he their understanding, that they might understand the scriptures." In Paul's second epistle to Timothy we find this high commendation of the young disciple: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

ANNIE M. KNOTT.

✧ ✧ ✧

# Among the Churches

## Current Notes

WASHINGTON, D. C.—A third Christian Science church, located in the down town part of the city, was the subject of discussion at a meeting of the members of First Church of Christ, Scientist, held last evening [March 5]. It was pointed out that for the past few months First Church has been filled to capacity at both the Sunday morning and the Wednesday evening meetings, all seats being occupied, and people, at times to the number of one hundred and fifty, being forced to stand. Almost four years ago conditions similar to those now existing led to the formation of Second Church of Christ, Scientist, which has since that time been steadily growing in size. It is expected that the new church, when formed, will be located nearer the center of the city than either of the other two churches.—*Washington Times.*

GREELEY, COL.—The framework of the building of First Church of Christ, Scientist, at Eighth Avenue and Fourteenth Street, was started to-day [Feb. 22], the foundation having been completed the first of the week. The building, which will be a frame structure, will cost when finished about seven thousand dollars. This is to be but a temporary structure to meet the needs of the Christian Scientists at the present time, as they expect in the near future to build a permanent home which will be of brick or stone. The lot which they own is 100 by 100 feet and was purchased a year and a half ago.—*Greeley Tribune-Republican.*

SAN FRANCISCO, CAL.—Third Church of Christ, Scientist, at 1250 Haight Street, opposite Buena Vista Park, was dedicated yesterday [Jan. 20]. The property cost $125,000, and all bills and outstanding debts have been paid, $11,790 having been received from the Trustees under the Will of Mary Baker Eddy. The church was organized December 27, 1908. The corner stone of the new building was laid March 8, 1915, and the church was completed in February, 1917. The auditorium seats one thousand.

*San Francisco Chronicle.*

EAST ORANGE, N. J.—First Church of Christ, Scientist, will break ground in Parkway North, for an edifice next month [March]. The structure will cost approximately eight thousand dollars; the site cost seven thousand dollars.

*New York Herald.*

## Admission to Membership in The Mother Church

The next admission of candidates will be May 31, 1918. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 8, 1918.

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

Those who have made application for membership prior to November 2, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, *Clerk,*
236 Huntington Avenue, Back Bay, Boston, Mass.

✧ ✧ ✧

# The Lectures

FORT WORTH, TEXAS (First Church).—John Randall Dunn, lecturer; introduced by Attorney L. C. Penry, who said in part:—

In these times of world strife, while men, impelled by holy motives of love for fellow men, are battling with carnal weapons for universal democracy, the still, small voice of Christian Science comes to every listening ear and whispers, not a mocking call of "Peace, peace; when there is no peace," but the inspiring, man-heartening message, inscribed on page 17 of Science and Health, *"God is omnipotent, supreme."*

TWIN FALLS, IDAHO (First Church).—Paul Stark Seeley, lecturer; introduced by Mrs. Ella E. Day, who said in part:—

Jesus had the true concept of God, and revealed to humanity his loving thoughts and ways of righteousness. The light of spiritual understanding thrown upon the Scriptures by the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, makes the Christ-teaching plain, and we find that in the measure we grow in understanding of Christian Science, we are enabled to gain the Mind which was in Christ Jesus.

OTTAWA, ONTARIO (First Church).—Clarence W. Chadwick, lecturer; introduced by Douglas Roberts, who said in part:—

What primitive Christianity was, the Bible tells us very plainly. It says, "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." It also tells us that Jesus again and again commanded his followers to preach the gospel and to heal the sick, and the gospel of Matthew closed with this command of Jesus to his disciples: "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." We may well ask the



Digitized by Google

questions, Why has an important part of Christianity been dormant for so many centuries? Why has Christendom failed to produce the signs which Jesus said would follow them that believe, the hall-marks of genuine Christianity?

SAN JOSE, CAL. (First Church).—Ezra W. Palmer, lecturer; introduced by E. A. Totten, who said in part:—

Christian Science is not a new thought or religion. It is as ancient as the "Ancient of days"—as old as the Bible and based entirely on the Bible, thereby having Scriptural authority. It recognizes the Christ as the corner stone of the Christian religion. It is applicable to every human need. It seeks to bless all mankind, reaching from the least individual inharmony to the great social, political, or world-wide problems; to overthrow oppression, to establish the rights of man, to give freedom of thought and action on the basis of one God, one Mind, and man in God's image and likeness.

*San Jose Mercury-Herald.*

SEATTLE, WASH. (Fourth Church).—Charles I. Ohrenstein, lecturer; introduced by Louis E. Scholl, who said in part:—

There is no dearth of religions. A United States religious census mentions one hundred and eighty-six religious denominations in the United States. There are plenty of sects. The question is: Is there a religion that is satisfying and demonstrable; that will enable us to put into practice the teachings of the Sermon on the Mount; that will meet the need of the present hour? We make bold to claim that Christian Science is that religion, and we base our claim upon demonstration. The Master said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

JEFFERSON CITY, MO. (First Church).—George Shaw Cook, lecturer; introduced by Uel W. Lamkin, state superintendent of schools, who said in part:—

In times of stress, man, whatever his attitude in tranquil periods, turns to God. A nation is but as an individual in a larger measure. It seems now, when not only a nation but a world is in turmoil, that all peoples of the earth may be drawn toward Him. We come to-night to hear a man who represents an organization which stands for clear thinking and better living, which can come only from a fuller appreciation of the God who is as powerful to-day as He was when Christ Jesus ministered in His name.



## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Burlingame: Church Edifice, Oak Grove Avenue, 8 p.m., April 20.
Glendale: Church Edifice, Second Street and Maryland Avenue, 8 p.m., April 23.
Los Angeles (Third Church): Church Edifice, 734 South Hope Street, 8 p.m., April 18 and 19.
Los Angeles (Fourth Church): Sunbeam Theater, 5722 Pasadena Avenue, 8 p.m., April 19.
Los Angeles (Fifth Church): Church Edifice, 7107 Hollywood Boulevard, 8 p.m., April 26.
Palo Alto: Church Edifice, Bryant Street and Forest Avenue, 3 p.m., April 21.
Pasadena: Church Edifice, Oakland Avenue, near Colorado Street, 8 p.m., April 22.
CONNECTICUT—Bridgeport: Church Edifice, 871 Lafayette Street, 3 p.m., April 21.
Hartford (Second Church): Parsons Theater, 3 p.m., April 21.
Stamford: Church Edifice, Prospect Street, 8 p.m., April 21.
COLORADO—Denver (Second Church): Church Edifice, South Grant Street and Bayaud Avenue, 8 p.m., April 22 and 23.
DISTRICT OF COLUMBIA—Washington (First Church): Poli's Theater, 3 p.m., April 21.
ILLINOIS—Champaign (Second Church): Orpheum Theater, 3 p.m., April 21.
Decatur: Bijou Theater, 8:15 p.m., April 23.
Downers Grove: The Curtiss Theater, 8 p.m., April 22.
Morrison: Church Edifice, 201 South Genesee Street, 8 p.m., April 22.
Oak Park: Church Edifice, Oak Park Avenue and Ontario Street, 8 p.m., April 23.
Ottawa: Chapel, 8 p.m., April 23.
INDIANA—Crown Point: Crown Theater, 8 p.m., April 22.
Hagerstown: I. O. O. F. Hall, 8:15 p.m., April 19.
Indianapolis (Second Church): Church Edifice, Twelfth and Delaware Streets, 8 p.m., April 25 and 26.
Richmond: Church Edifice, 1417 North A Street, 8 p.m., April 23.
Winchester: County Court Room, 3 p.m., April 21.
IOWA—Cedar Rapids: Church Edifice, 1242 Second Avenue, 8 p.m., April 22.
Estherville: King Theater, 3 p.m., April 14.
Muscatine: Armory Hall, 8 p.m., April 23.
Oskaloosa: Church Edifice, 406 High Avenue East, 8 p.m., April 23.
Perry: Grand Opera House, 3 p.m., April 21.
Waterloo: Waterloo Theater, 8 p.m., April 25.
KANSAS—Leavenworth: Church Edifice, Spruce and Sixth Streets, 8 p.m., April 18.
KENTUCKY—Newport: Hippodrome Theater, 8:15 p.m., April 18.
Paducah: Masonic Building, Fifth Street and Kentucky Avenue, 8 p.m., April 23.
MASSACHUSETTS—Boston (Second Church): Whiton Hall, Centre Street, Dorchester, 8 p.m., April 22; Church Edifice, Elm Hill Avenue and Howland Street, Grove Hall, 8 p.m., April 23.
MICHIGAN—Birmingham: Baldwin High School Auditorium, 8 p.m., April 20.
Owosso: 8 p.m., April 19.
MINNESOTA—Austin: Church Edifice, 129 West Maple Street, 8:15 p.m., April 18.
MONTANA—Billings: Church Edifice, Burlington Avenue and Division Street, 8 p.m., April 18.
Great Falls: Palace Theater, 8 p.m., April 23.
Helena: Unitarian Church, 8 p.m., April 22.
Livingston: Strand Theater, 3 p.m., April 21.
NEBRASKA—Nebraska City: Church Edifice, Twelfth Street and First Avenue, 8 p.m., April 22.
NEW JERSEY—Princeton: Church Building, Olden Street, 8:15 p.m., April 20.
NEW YORK—Cortland: Temple Theater, 3:30 p.m., April 21.
Ithaca (Society, Cornell University): Barnes Hall, Campus, 8 p.m., April 18.
OHIO—Columbus (First Church): Church Edifice, East Broad Street, near Ninth Street, 8:15 p.m., April 18 and 19.
Lima: Lyric Theater, 8 p.m., April 25.
Mansfield: Opera House, 2:30 p.m., April 21.
OREGON—Medford: Page Theater, 8 p.m., April 23.
Portland (Second Church): Church Edifice, East Sixth Street and Holladay Avenue, 8 p.m., April 25 and 26.
PENNSYLVANIA—Chester: I. O. O. F. Hall, 8 p.m., April 14.
Wilkinsburg: Rowland Theater, 3 p.m., April 21.
TENNESSEE—Nashville (Society): Princess Theater, Church Street, 3 p.m., April 21.
VERMONT—Barre: Howland Hall, 8 p.m., April 19.
WASHINGTON—Tacoma: 3 p.m., April 14. (For place see local announcement.)
WISCONSIN—Janesville: Church Edifice, 323 Pleasant Street, 3:15 p.m., April 21.
Madison: Woman's Building, 8:15 p.m., April 25.
Oshkosh: Grand Opera House, 8:15 p.m., April 18.
Racine: Orpheum Theater, 8 p.m., April 22.
West Bend: Commercial Club Hall, 8 p.m., April 23.
WYOMING—Basin: Church Edifice, 8 p.m., April 19.
Sheridan: Orpheum Theater, 8 p.m., April 25.

## Notice

Lecture notices must reach the Editorial Department not later than twelve days preceding the date of the *Sentinel* in which they are to appear.



Digitized by Google

# Testimonies of Healing

In the fall of 1905, during the illness of a dear sister who was reaching out for healing in Christian Science for a chronic trouble which material remedies had failed to relieve, the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was given me to read. After a few weeks spent in the perusal of this book I decided that I would like a copy of my own, and straightway purchased one. During the weeks that followed I did little else than study this book, as I wished to help the sister who needed the healing so much. I, however, approached the subject with an open mind, knowing that if it held anything of truth it would be revealed to me, and through this study I was healed of a bowel difficulty dating from childhood, also of another trouble which had caused much suffering. To me this was ample proof that the healing taught by Jesus was still available to mankind, and I at once decided that my future must be guided by its teaching.

With three young children in my care it required considerable courage to give up all material remedies, and many times comfort and assurance have come to me through these words from Science and Health (p. 494): "Divine Love always has met and always will meet every human need." Inflammatory and sciatic rheumatism and the ailments common to children have been promptly overcome, either through my own efforts or the help of a practitioner. For all these proofs of God's protecting care I am indeed grateful, as well as for another healing, which occurred about three years ago. For five years before that I had suffered from hemorrhoids which at times became aggravated and painful. While I never had a doubt of the power of Truth to heal me, my own efforts to demonstrate over this condition brought only temporary relief, so finally, when the suffering became so severe that it seemed unwise to struggle longer, I asked a practitioner for treatment and was healed instantaneously. The healing has been permanent.

Financial and home problems have been wonderfully solved, and through the leading of Truth I have had the benefit of class instruction. I am grateful for the privilege of seeing our dear Leader, Mrs. Eddy; the memory of her sweet face is ever with me as proof that the truth she gave to the world had enriched and strengthened her own life beyond measure. I am grateful also to our Publishing Society, which through the foresight of our Leader is sending out the daily, weekly, and monthly messengers of Truth. The *Monitor* is a missionary to the whole world, and when it is universally read must heal the thought of the people and establish right thinking with all.

Even greater than for all these is my gratitude for the true understanding of a perfect heavenly Father who has only good things for His children. Before I knew of Christian Science, when sorrow and suffering and bereavement came into my life the argument that it was God's will seemed so inconsistent and unjust that I could not reconcile myself to a God who was less kind and just than my human parent, who would have spared me such suffering had it been in his power to do so. Then followed years of work and diversion, and a feeling that somehow God must be right even if the whole world did seem to be wrong. Again I took up my work in the church to gain comfort from its teaching, but I could not understand the Bible and only read it from a sense of duty. Many times I wondered if God really did answer prayer; if so, why were not my own prayers and those of others answered?

All this time God was leading me and the soil was being prepared for the seed of Truth, so when Christian Science came to me with its teaching of a God who is the divine Principle of all that really is, who is Life, Truth, and Love, omnipotent, omniscient, omnipresent good, I was ready to receive it and to strive daily to prove for myself and others that the Christ is ever present and will bring all good to pass here and now in proportion as we "make channels for the streams of love," as a loved hymn expresses it.

MRS. GRACE L. YENTZER, Roulette, Pa.

✧

That anyone could be healed of stomach trouble of twenty years' standing simply through reading or studying a book, must seem strange to those who have never investigated Christian Science,—yet this has been my experience. I had tried material means in accordance with the advice of scores of physicians, compelling myself to accept a most rigid diet, and was a slave to the laws of hygiene; yet my condition constantly grew worse, until two meals a day seemed to be my limit. I was starving, according to sense testimony, for want of food, but stood in mortal fear of eating it. Then a copy of "Science and Health with Key to the Scriptures" was placed in my hands by my daughter. I shall never forget the first reading of this glorious book. Perhaps a year passed before my healing was complete, but during this time the tobacco habit gradually left me. The truth finally dawned upon me quite suddenly, that divine metaphysics had performed its work, and I began to eat all things set before me. Colds, catarrh, eyestrain, bowel trouble, and many other ills have been overcome by the correct understanding of man's true relationship to God, as taught in Christian Science.

The physical healing has been marvelous and grand, but compared to the spiritual regeneration and the peace that Christian Science has brought into my life, it is of secondary consideration. I am deeply grateful to Mrs. Eddy for her discovery, and for the many blessings coming to me through the daily application of this new-old truth.

LEONARD ELSTON, Shelby, Ohio.

✧

For ten years I suffered from neuralgia in the head, and from other ailments so serious that I was obliged to submit to two operations, and in October, 1911, my doctor said he thought another operation was necessary. I feared the result, but could see no way out of it, so wrote to a friend who had been a trained nurse for a number of years, saying I was again obliged to submit to an operation and would like to go to the hospital where she had been employed. She answered my letter at once, saying that she had been away from the hospital for some time and had been healed of a very serious kidney trouble through Christian Science, and that if I would like to try Christian Science and would come to her, she would take me to a practitioner. I asked my husband, a minister of the gospel for twenty years, what I had better do, and he said to do just as I thought best.

My sister had been a Christian Scientist for years, and had tried to interest me in this teaching when our son was suffering from tubercular disease; but we were not yet ready for it, and he passed on. But at this time, two years later, I seemed ready, so I had two weeks' treatment and bought a copy of "Science and Health with Key to the Scriptures." When about half through the book I experienced a most wonderful spiritual awakening and was healed. I read scarcely anything but the Bible and the Christian Science textbook, together with our literature, for three years, during



Digitized by Google

which time I read Science and Health through consecutively eleven times. From the first reading I knew this teaching was the truth, for the new awakening gave me a more spiritual understanding of the Bible and of man's relationship to God than I had ever known. I have had many proofs of the allness of God and of His healing power, and was wonderfully upheld when my husband passed on very suddenly.

I have been able to do my own mental work almost wholly, and in a small way have helped others during the past four years. When a serious attack of acute lung trouble presented itself, however, I was obliged to ask for the help of a practitioner, through whose clear understanding of Truth I was healed. For this wonderful healing I am exceedingly grateful. For our helpful literature which comes to us daily, weekly, and monthly, rich with spiritual food, and for our dear Leader's clear teaching of Truth, I am more than grateful.—Mrs. Lillian Marsh, Chicago, Ill.

✧

In the autumn of 1902 the light of Christian Science first dawned upon my darkened mind and taught me, when near the confines of death, that God is good and good alone, and that there is no evil in His infinite plan. I was attacked with severe pains in the head, stomach, and bowels, and in twenty-four hours was to sense in a critical condition. My husband called in the family physician, who at once sent for the best doctor in the city to consult him about the case. They both agreed I had typhoid fever and congestion of the stomach and bowels. Five days after I was taken ill I was given up by the physicians, and the family was told the end was at hand. I had been clinging to the twenty-third psalm, when conscious, and realized that God did not want any of His children to die. My mother is a Christian Scientist, and when she came in I asked for help in Science; so she immediately called a practitioner, through whose clear understanding of the truth that makes free, relief was soon experienced. In less than two hours I was resting quietly. I arose the following day, dressed myself, and went into the dining room, where I ate a hearty dinner, thanking God with all my heart for His wonderful truth as revealed to our dear Leader.

Since then I have passed through what seemed many deep waters, but Christian Science has always sustained me and carried me through victorious and safe. I thank God for the many wonderful demonstrations I have had through the understanding of Truth. I am filled with gratitude and love for our many blessings in the way of church work and for the privilege of being a member of The Mother Church; also for class instruction. Our literature always points the way to those who come for help in this blessed truth.

Mrs. Ella R. Luckie, Atlanta, Ga.

✧

About two years ago our son, eleven years of age, was taken with what the doctors said was uræmic poisoning, or a form of acute Bright's disease. For thirty hours he had violent spasms, although our family physician, together with the consulting physician, did all that was possible for conscientious human endeavor to do with material remedies. At the end of that time we were informed, in answer to our anxious questions as to the probable outcome, that while there is life there is hope. Several times near the last we thought him dying. The doctor was informed that if he could offer no hope we would try Christian Science, and a practitioner was called. The packs were removed and all material remedies were laid aside.

After the first treatment in Christian Science a change was immediately noticeable, and the spasms gradually gave way to peaceful rest. The next day our family doctor, who was also a personal friend, called. He seemed surprised to see our boy conscious, and volunteered the advice that if we would be very careful with his diet he probably would be out in a few weeks. While we were grateful for the friendly spirit in which the advice was given, it was disregarded, as the practitioner informed us that nothing the boy could eat would harm him. In a few hours he was eating anything his fancy dictated. The congested organs became normal, he was up and around, and on the third day mowed the lawn. In less than a week he went on a three-hundred-mile camping trip. For two years he has been active and strong, notwithstanding the prediction that diseases of this nature recur. He is indeed a splendid specimen of rugged youth.

Since this healing, all material remedies have been discarded in our home. The study of the Bible with Science and Health has changed our views. It teaches us the difference between that which seems to be and that which really is. This knowledge is the remedy that has overcome and is overcoming all our difficulties, and is an ever present help in trouble. We are grateful for this healing truth which has come into our lives.

B. F. Bond and Mrs. Laura May Bond, Long Beach, Cal.

✧

A few years ago I heard of Christian Science for the first time. I did not then understand anything about its healing power, but the chapter on Prayer in the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was such a revelation to me and seemed to answer many of my questions about God so clearly, that I commenced an earnest study of the book. I had been considered very delicate from childhood and had always been under the doctor's care. Owing to the fact that I never had any sight in one eye, I had been obliged to wear glasses from a very early age to relieve the strain on the other. An eminent oculist on one occasion, after an examination by X-rays, pronounced the eye blind at the base. I had been studying Science and Health for only a short time when with my new understanding of God I was able to discard my glasses, and some time afterward discovered that I was beginning to see a little with the eye that had always been blind. The improvement continued, and to-day the eye is normal. I never suffer any discomfort whatever from my sight, and though my clerical duties necessitate long hours and entail work of an exacting nature, I have not had the slightest need for glasses. Severe headaches due to eye-strain, from which I used to suffer frequently, have also disappeared.

Since the healing of my sight, many other beautiful demonstrations of the healing power of Truth have been brought about through the faithful work of a practitioner. I would like to mention two which have proved to me beyond all question that Christian Science is able to overcome pain under all conditions. The first was the healing of what is called a polypus, supposed to be hereditary in my case. Two of these growths had been removed previous to my hearing about Christian Science and I was then waiting for a third operation, but having suffered severely on the last occasion I was hesitating about undergoing the ordeal again. Owing to the interest aroused by the study of Christian Science I thought only occasionally about the trouble, until one day it occurred to me that all the painful symptoms had disappeared and there was no need for another operation. I had no return of this distressing complaint until four or five years later. At that time I accidentally received a severe blow on



Digitized by Google

the nose and soon afterward some of the symptoms were again manifested. Through the loving work of the practitioner, however, these were overcome in a day or so, and no return whatsoever has taken place since.

When I went to have some teeth extracted, the Christian Science practitioner who had rendered such effective help on other occasions accompanied me to the dentist's office, and treatment was given me, with the result that I had ten teeth extracted with no pain or discomfort of any kind. The whole experience was such a revelation to me that some time afterward, when I had to return to the dentist to have two more extractions, I went alone with such entire confidence that the occasion was a complete demonstration.

It would be impossible for me to express in words my thankfulness to God for Christian Science and for the help it is in my home and business life, or my deep sense of gratitude to our beloved Leader, Mrs. Eddy, who has given to the world this truth that "meets the heart's great needs." We can best show our gratitude by living in obedience to God, and by emulating the example of her who sat, a willing disciple, at the feet of the Master.

Miss Elizabeth Hesketh, Walton, Liverpool, England.

✧

As it may help another who is in the same hopeless condition in which Christian Science found me, I would like to tell of my healing. From early childhood I was afflicted with stomach and bowel trouble, for which I took medicine continually. About three years ago I had a serious illness, which lasted many months and from which my friends never expected me to recover. The physicians were most kind but could not give me much relief. I was advised by a friend to try Christian Science and was quite ready to do so. I was relieved at once of the stomach trouble, and began to eat after one treatment. When the practitioner first visited me, I was afraid to eat any solid food. Now I eat everything without a thought of fear. The bowel difficulty was relieved with the first treatment, but afterward troubled me at times, until one day I read this statement in Science and Health (p. 180): "When man is governed by God, the ever-present Mind who understands all things, man knows that with God all things are possible." I said to myself, "If that is true, I can rely wholly upon God," and from that time I have been free. Through the study of Science and Health I have gained an understanding of God which I never had before, and I can never be too grateful for all that Christian Science has done for me.

Mrs. Desire B. Gould, Orleans, Mass.

✧

I wish to express my deep feeling of gratitude for all that Christian Science has done and is constantly doing for me. In March, 1908, I became completely incapacitated. My health was gone, and added to this I experienced business reverses and financial losses. I was treated by noted specialists in Chicago, where I was then living, and in various other cities, but with no good results, and for five years I continued to lose ground. Rarely, and for short periods only, was I able to attend to business. Finally I was prevailed upon to enter the clinic of a well-known institution, where I was under the observation and treatment of four specialists. After four weeks my case was pronounced absolutely incurable, as I had locomotor ataxia, pernicious anæmia, and chronic bowel disorder. I was also addicted to the tobacco and liquor habits. On Thanksgiving day, 1913, I was discharged from the hospital, and for sixty days following I worried and wondered when the end of my suffering would come. Then my wife received a letter from a friend who recommended Christian Science, and within another week two other people advised me to try it.

In talking the matter over, I told my wife I would take a chance so as to satisfy my friends. I knew nothing about Christian Science at the time, but was told it could do me no harm even if it did me no good; that I had everything to gain and nothing to lose. A practitioner was sent for and after a long talk I felt assured, and treatments were begun at once. Material remedies were given up, my diet list was abandoned, and from that day I have not taken a drop of medicine, but I have been able to eat anything I want and have gained in weight. The improvement in my condition became perceptible very soon and in a few months I was back at business. With my recovery there came an intense desire to know more of this wonderful truth, and that for which I am most grateful is the spiritual enlightenment that has been gained through the study of the Bible and of "Science and Health with Key to the Scriptures."

I am grateful to our Leader, Mrs. Eddy, for the divinely inspired words of our textbook, and for all the other authorized literature. My wife has become interested in this teaching, and our daughter, eleven years old, who has had no Sunday school training other than that of Christian Science, is a devoted student. I am very grateful, too, for the loving-kindness shown to us by the many friends we have made among Christian Scientists from time to time.

I have enumerated but a few of my many blessings. My desire is that in some way, sooner or later, I may be able to express my gratitude by doing unto others as others have done unto me.

Barrett Aldrich Robison, Kalamazoo, Mich.

✧

If we have accepted Christian Science as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy, we have in a measure attained to that peace "which passeth all understanding" and are desirous of doing all we can to give this truth to the world. While I never lose an opportunity to tell my friends what this healing truth has done for me, I shall not be satisfied until I have given my experience in the *Sentinel* or *Journal*. The testimonies have been of such help to me that I have long wished to speak a word which would help lift a suffering one from darkness into health and happiness, but the suggestion would come that there is no lack of testimonies and that many others are more capable of giving them than I am. Since learning that "Love is impartial and universal in its adaptation and bestowals," as our Leader tells us on page 13 of our textbook, I am reassured and know that no one can do my work for me.

About ten years ago a friend who was a student of Christian Science, knowing the blessing it gives to all mankind, told me of this great truth and I became sufficiently interested to buy a copy of Science and Health and read it through; but feeling a sense of disappointment I laid it aside and did not look into it again for five years. After losing a baby and feeling as if I could not bear this great trial, I was led by divine Love to read this wonderful book again, and found comfort. The heartache was gradually overcome, and after faithful study I was healed of severe headaches, stomach disorder, indescribable suffering with my back, extreme nervousness, and other discordant conditions, for which I had tried various remedies in the search for help, but was continually getting worse. Step by step I have been able to demonstrate over many limitations and fears, and feel sure I am a happier, better wife, mother, and friend than I could have been without this teaching.



Digitized by Google

I love our Leader for the many sacrifices she made to give us this blessed truth through her writings. I am grateful to our editors and all the contributors to our splendid publications, also to the friends who have given me hope when I was discouraged. I am truly thankful to be free from physical suffering, but find no words to express my gratitude for the understanding of God which Christian Science has given me.

MRS. ROSALIE FLOURNOY BENNETT, St. Cloud, Minn.

✧

This testimony is written to express my deep gratitude for what Christian Science has done for me. My first healing took place eight years ago, when I was healed of serious internal trouble after physicians had said an operation was the only thing which would cure me; but what seemed most wonderful to me was an almost instantaneous healing of severe burns on my face and neck caused by the explosion of the gas oven. The moment the accident occurred I declared the truth, and the practitioner was called up immediately, with the result that in less than an hour all pain had left. By evening all traces of the burns had gone. For the great help received through the study of Christian Science I am deeply thankful to God, and my gratitude to Mrs. Eddy is sincere.—MRS. T. J. WATERS, Los Angeles, Cal.

I wish to verify the statements made in the above testimony by my daughter, and also to express my gratitude for all the good which Christian Science has done and is still doing for me. Eleven years ago I was healed of asthma and of bronchial trouble. I am indeed thankful to God and grateful to Mrs. Eddy for this beautiful truth.

MRS. M. WEILER.

✧

Gratefully I acknowledge the untold blessings that have come to me since I first began to grasp the truth as unfolded to us in "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had always been a well, happy person, when to the surprise of my friends and family I became depressed and sad. Everything was done to alleviate my sufferings, but all to no avail until I was led to accept the teachings of Christian Science. When I began to understand that God is All-in-all and that His love is all-sufficient, I began to see the light of a new day.

I had been in this state of bondage for fourteen years, and was sent to a private sanatorium for treatment, but did not stop sorrowing until the goodness of God was revealed to me through Christian Science. I was brought to Newburgh to learn of this truth. The practitioner was always ready to give me a word of encouragement in my hours of sadness, also many were the friends who were ready to cheer me, and I felt that I must now be with God's children. Thanks be to God for this great revelation of the truth and for the unspeakable joy that has come to me, for I have been delivered from this bondage. My desire is to be a consecrated worker, faithful to the cause in which I have enlisted, and that each day may bring me into a better understanding of God, divine Mind.

MISS ELIZABETH STEWART, Newburgh, N. Y.

✧

I have so often received help and encouragement from the testimonies in our periodicals that I am sending my own to tell just a little of the blessing that the true understanding of God, as learned in Christian Science, has brought into my life. Up to the age of twenty I believed implicitly in the teaching of the church in which I was brought up and in its interpretation of the Bible; but in later years when I looked for the proof of the teaching, it was lacking, and knowing no better I resolved to have nothing further to do with either God or church, until I could find that which would prove the Bible promises true.

I remained in this mental attitude for a few years, and then met with a bad accident. My case was diagnosed as injury to the spine and the worst form of shock to the nervous system. The greatest kindness, care, and attention was received from doctors and surgeons for nearly two years, but at the end of that time I was no better and had become so despondent that I had lost the wish to live. At this point I heard two people discussing some one who, they said, believed in Christian Science. I had never heard of this religion before and did not know that the study of it would bring healing; but I went with a friend to a testimony meeting in Dublin, and borrowed from the reading rooms a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Through the reading of this book and the loving help of a practitioner, I was healed of the effects of the accident in a few weeks, and at once left off the steel jacket I was wearing. This healing took place nearly nine years ago and there has been no return of the discordant condition since that time.

Although the healing of our ills seems like the greatest blessing that could come to us when we are suffering, it is nothing compared to the never ending interest and joy which the study of Christian Science brings. Science and Health not only proved irrefutably to me that the promises in the Bible are true, but it is making true to me the words in I Corinthians, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

MISS IDA I. HULBERT, Belfast, Ireland.

✧ ✧ ✧

# From the Press

[From an editorial in *New York* (N. Y.) *Times*]

That this war will be crowned with victory no one can doubt; but it will test our spiritual strength to the limit. Conventional religion cannot stand the strain. But the man who has made his religion real has built upon the rock. No storm can shake it.

[From *The Sunday Herald*, Boston, Mass.]

A total of 29,444 articles were prepared and sent to enlisted men and war refugees by the Comforts Forwarding Committee, conducted by the Christian Scientists of the Boston district and located at 328 Boylston Street, during the first three months of the committee's work. Among the goods forwarded were 15,825 knitted articles and comfort kits, 5312 articles of new clothing for French, Italian, Belgian, and Serbian refugee children, and 8307 selected secondhand or remade articles of clothing.

One American ship has been supplied with enough knitted goods, totaling 3500 pieces, to equip all the sailors on board. A large number of the knitted garments and other comforts have been turned over to the different war relief associations in Boston, which are in direct communication with the people of their respective countries, notably the British, French, Italian, and Belgian associations. Some of the recruits from Boston for the British and Canadian forces were supplied with knitted articles before they left home.

A feature of the Comforts Forwarding Committee's work



Digitized by Google

which has brought splendid results is the "unit system" of preparing new garments for refugee children. Ten of the committee were first instructed in the making of a model garment, each of the ten instructed ten others, and the latter became captains of teams of ten others whom they in turn instructed. Two groups of team captains meet at the committee's rooms every day to receive instruction and material for use by themselves and the members of their respective teams, who work at leisure moments at home. Thus 1110 sewers are banded together for this particular part of the committee's program and they are turning out an average of over 1000 garments a week. In this work they have been greatly assisted by one of the patriotic manufacturing companies of Boston, which offered and has undertaken to do all the cutting required for these garments.

Before beginning to sew for the refugees of any country, the committee ascertained not only what articles were needed, but also the form and material desired, so far as was possible. It was learned, for instance, that so common an article of general use as a pillow case was, in one country for which the teams were sewing, very unlike the pillow case of the American home. For knitters, wool is sold over the counter, instructions are given, and the finished garment is returned to the committee's headquarters when ready. In addition, there are four knitting machines in operation, on each of which it is possible to knit a pair of socks in twenty minutes.

Much praise has been given to the Comforts Forwarding Committee of the Christian Scientists by persons associated with other war relief organizations, for the high quality of the articles produced and the systematic manner of their productions. Nearly 500 such committees are conducted by Christian Scientists throughout the United States.

[A. J. G. Seaton in *The Methodist Recorder*]

The solution of our problems can only be found in an attempt to produce a common desire among all men to do the will of the Father. In nothing less than this can there be any real brotherhood or any real democracy. The love and the worship of God alone can be the transforming motive of international and social relationships. We are left to think out the laws and treaties in which that spirit of brotherhood must be expressed, but in the dissemination of the spirit of Christ is our only hope of the establishment of that reign of peace and blessing to which we look forward.

✧ ✧ ✧

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## From The Christian Science Board of Directors

All correspondence intended for The Christian Science Board of Directors should be addressed to the Board at 105 Falmouth Street, Back Bay, Boston, Massachusetts, and not to individuals.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

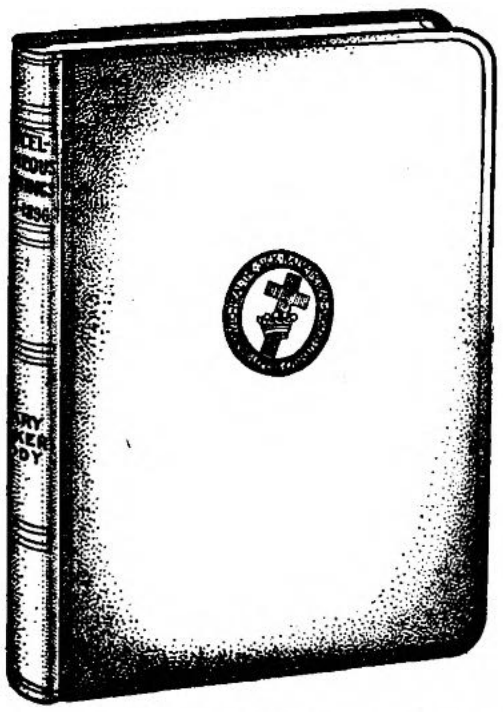
Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google



Various sizes and styles of binding are listed on the back cover of this issue.

# Miscellaneous Writings

In the announcement entitled "Works on Christian Science" on the reverse side of this page, "Miscellaneous Writings" by Mary Baker Eddy is described as "a book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions."

Christian Science was discovered in 1866. The textbook was first published in 1875. *The Christian Science Journal* was founded in 1883. The Mother Church edifice was dedicated in 1895.

Hence the period from 1883 to 1896 saw the first contests and triumphs of the Christian Science idea over the "inhabitants of the land," over the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites (Joshua 3:10) of mortal mind.

It is of this period Mrs. Eddy wrote in 1897: "With armor on, I continue the march, command and countermand; meantime interluding with loving thought this afterpiece of battle" (Preface to Miscellaneous Writings, p. xii).

"Miscellaneous Writings" gathers into a volume the most important of Mrs. Eddy's sermons, letters, and comments as published in the *Journal* during that time.

Contemplation of the manner in which she was led by divine inspiration to meet and win the inevitable contests precipitated by the discovery of Christian Science and to present this discovery to the world, is of invaluable aid to Christian Scientists who in their own individual experience are advancing from the "discovery" of Christian Science to its "proof, by present demonstration" (Science and Health with Key to the Scriptures, p. 123).

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¼ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

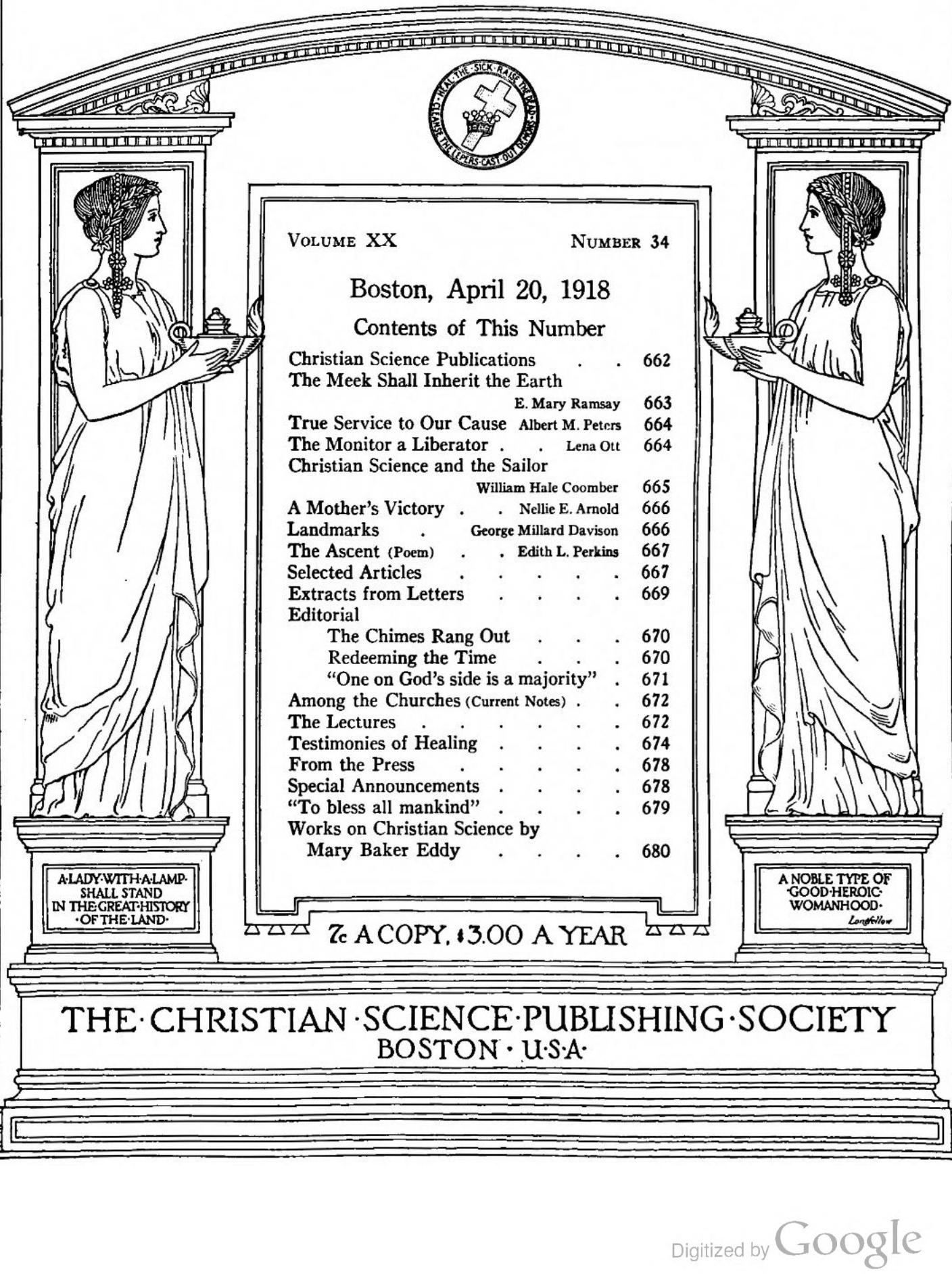
Digitized by Google

APR 19 1918
UNIV. OF MICH. LIBRARY

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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




VOLUME XX NUMBER 34

Boston, April 20, 1918

## Contents of This Number

Christian Science Publications . . 662
The Meek Shall Inherit the Earth — E. Mary Ramsay 663
True Service to Our Cause — Albert M. Peters 664
The Monitor a Liberator . . — Lena Ott 664
Christian Science and the Sailor — William Hale Coomber 665
A Mother's Victory . . — Nellie E. Arnold 666
Landmarks . — George Millard Davison 666
The Ascent (Poem) . . — Edith L. Perkins 667
Selected Articles . . . . . 667
Extracts from Letters . . . . 669
Editorial
The Chimes Rang Out . . . 670
Redeeming the Time . . . 670
"One on God's side is a majority" . 671
Among the Churches (Current Notes) . . 672
The Lectures . . . . . 672
Testimonies of Healing . . . . 674
From the Press . . . . . 678
Special Announcements . . . . 678
"To bless all mankind" . . . . 679
Works on Christian Science by Mary Baker Eddy . . . . 680

7c A COPY, $3.00 A YEAR

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
BOSTON, U.S.A.

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital tops of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

### OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish-English.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

### VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $1.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health. $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, **$1.40; with** purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

**The Christian Science Publishing Society, Boston, U. S. A.**

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX APRIL 20, 1918 NUMBER 34

## The Meek Shall Inherit the Earth

E. MARY RAMSAY

ON first becoming acquainted with Christian Science, most people who have been brought up in religious surroundings find that without intentional hypocrisy they have yet been accustomed to accept as true some statements to which they have given very little serious thought. Christian Science forces these people to examine their position, since it brings home to them the fact that nothing but a lack of faith or spiritual understanding prevents the Christian of to-day from performing acts of the same kind as those commonly called miracles, of which the Bible bears record. Having reached this point, we begin to examine the words of the Master with new-found carefulness.

Turning to the Beatitudes we read: "Blessed are the meek: for they shall inherit the earth." Examined in this closer way, we are bound to admit that this statement runs counter to all our experience. Push, initiative, resourcefulness, perseverance, and possibly honesty may enable a man to gain a high position in this world; but when was meekness found essential to success? Yet the words of him who is our great Wayshower are not to be regarded merely as religious aphorisms; they are positive statements of scientific truth, as absolute as the statement that three times three equal nine. It is plain, therefore, that the average man has not grasped what our Lord meant by the word translated "meekness." Nay, more, we find that most people are positively repelled by the word meekness. Every one admires courage, most all people respect truth, but meekness has few to worship at its shrine. For the majority of mankind, indeed, it hardly exists.

We read in the twelfth chapter of Numbers the following words: "Now the man Moses was very meek, above all the men which were upon the face of the earth." In what did this meekness consist? Moses is undoubtedly one of the greatest figures of the Old Testament, and with the main outlines of his history we are all familiar. As the adopted son of Pharaoh's daughter, he received the highest education which the most learned court of the ancient world had to offer, and he undoubtedly made the most of his advantages; but when he was forty years of age, he had to flee the country for having killed an Egyptian who was illtreating an Israelite. It thus seemed as if his career was ended, and his chance of helping his oppressed fellow countrymen gone forever. Then followed the forty years during which he lived with Jethro and tended his flocks on the desert pastures. The Bible tells us nothing of the mental struggles through which Moses must have passed during those long and outwardly uneventful years, but we can imagine something of the warfare between the patriot's anguish and his faith in the future of his race, till in the fullness of time came the wonderful incident of the burning bush.

Then comes this call of Truth: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." To this Moses replied: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Forty years before, his attempt to help his fellow countrymen had utterly failed, and could he now at eighty accomplish this stupendous task? He makes one excuse after another till at last we are told that the anger of the Lord was kindled against Moses, and that afterward Moses' opposition gave way, and he went to do God's bidding. What was meant by this anger of the Lord, and how did it work?

As the student of Christian Science walks along the pathway from sense to Soul by which the saints and sages of the Bible went before him, he meets with experiences similar to those which the wayfarers of old encountered. Thus the anger of the Lord has been seen, in these latter days too, to flash once more through the gloom, destroying in its beneficence not man but sin, just as it destroyed, in the case of Moses, the cowardice which called itself humility, and lifted the scholar-shepherd into that atmosphere of meekness in which the false sense of self fell away and he knew himself only as the messenger of omnipotence. In "Miscellaneous Writings" (p. 183) Mrs. Eddy says: "Man is God's image and likeness; whatever is possible to God, is possible to man *as God's reflection.*"

Most people are aware that the same chemicals which were formerly employed as dyes are now being turned into high explosives. This curious belief may be used to illustrate the difference between the true humility and that spurious quality which often passes as the true. Humility is not a cosmetic, a dye to embellish or mask personality; it is a high explosive. When rightly applied it bursts up the false sense of self, and lo! the one thus aroused begins to recognize man's true individuality, and to perceive something of what is really going on in the realm of Mind. Now it is plain that so long as a man is clinging to a false sense of a personal self, he will no more pray whole-heartedly for humility than will a forester intentionally saw off the branch on which he is sitting. We must have enough faith to trust ourselves utterly to God before we can bring ourselves to launch forth into unexplored waters. Like the crews who sailed under Columbus on his first great voyage of discovery, we dread the unknown, and find it easier to believe in difficulties and dangers than in undiscovered good. Yet why should we fear? We fear because we do not understand enough of our own immortal nature and of the nature of Infinity. God is Love, God is All, and around us lies illimitable good. There is nothing else to know. As the psalmist sang of old: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? . . . if I make my bed in hell, behold, thou art there." Love is ever present, and the only hell there is or ever will be results from ignorance of this fundamental fact.

All the troubles which oppress a man attach themselves to him either through the belief that he is a physical or animal organism, or through the belief that he is a creature of desires, beliefs, emotions. By praying constantly for hu-

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

mility, and endeavoring to think only from the standpoint of God, man begins to disconnect or remove his individuality from the sphere in which evil seems to operate, and thus he cannot be found by evil. It is his belief in himself as mortal on which error depends. If Moses had thought of himself as material, he would have died of starvation during the forty days which he spent without food or drink on the mount; if he had thought of himself as a person, he would not have been found at the end of one hundred and twenty years with eye undimmed and natural force unabated.

In four passages Mrs. Eddy links together the words "meekness and might." Let us then strive to rise on the mighty pinions of meekness, till we reach that altitude of safety which, as Job declares, "no fowl knoweth, and which the vulture's eye hath not seen."

## True Service to Our Cause

ALBERT M. PETERS

TO those who are taking their first steps in the study of Christian Science there no doubt often comes the thought: "Where can I best serve this cause, where and how may I do more for the Christian Science movement and church?" To this questioner, the one who has merely glimpsed real consciousness, there perhaps seems little for him to do, and he scarcely knows how to do that which may be assigned to him. Inasmuch, however, as the cause still needs propagating, and new churches are constantly being organized, is not this a natural inquiry? As all of our material activities must be preceded by right thinking in order to have results in right effects, it would perhaps not be amiss to point out one or two ways of serving our cause and church. First we must bring the right and scientific thought to bear upon the problem on hand, and as right thought must necessarily result in scientific and orderly activity on our present plane of existence, we will surely be guided to the place in the organization of which we may be members where we may truly serve to the best of our ability.

Mrs. Eddy has said, as part of the definition of church, on page 583 of "Science and Health with Key to the Scriptures," that church is "the structure of Truth and Love." Then to build this structure in thought, let us look into our consciousness and try to discover what we can do for the upbuilding of this true edifice. We need not wait until a Wednesday meeting or Sunday service or a business meeting, but we can truly serve in the upbuilding of this structure each moment. In fact, the genuine Christian Scientist must constantly be at his mental post.

To the writer there comes the thought of two very important channels for this duty, one of which is healing. Now the layman may readily say, "Yes, but I am only a beginner; I do not yet know enough of Principle, or God, to meet all of my own problems, and surely it is not my part to take patients. This is the practitioner's work." Let us, however, look deeper into the meaning of healing. Is there a time during the day when mankind is not called upon to practice some form of healing? Is it not true that every time an evil suggestion is corrected by the truth a healing takes place? Is not every correction of a thought of impatience, censure, or criticism by a thought from Love, an experience of healing? When we put all of our waking thoughts into the crucible of Truth, is it not plain to us that we should be engaged constantly in the work of healing? Do we not all know that true healing is mental, and is it not true that the correction of all erroneous thought by thoughts of God, good, constitutes healing? How true it is that we may be always at work building and molding our thought in Truth and Love, constantly utilizing the resources of infinite Mind to make this structure safe and sound.

Then comes the other very important channel, which is the expression of gratitude. All, undoubtedly, who have touched the hem of Christ's garment do express a measure of gratitude in the many opportunities offered them. But are we expressing real gratitude? Mrs. Eddy, on page 4 of "Science and Health with Key to the Scriptures," says, "Outward worship is not of itself sufficient to express loyal and heartfelt gratitude, since he has said: 'If ye love me, keep my commandments.'" So it must needs be that the first requirement made of us is to keep our Father's commandments, and this we can strive to do every day, every hour, yes, every moment. We who are called must keep our lives a constant outpouring of gratitude, not only in word and deed, but in our every thought. Can we really express gratitude if we turn away from the needy? Have we a true sense of gratitude if thoughts of malice, bitterness, or hate lurk about in our consciousness? We most certainly are not realizing this gratitude while we harbor one least bit of wrong thinking; and it is not at all difficult, if one is honest, to separate wrong thinking from right thinking.

So to those who truly desire to serve this glorious cause of Christian Science, comes a decided call now to test and examine every thought and determine whether or not it is a fit tribute to our cause. There can be no doubt but that, to those who keep their mental realm free from all evil and filled with good, many opportunities will present themselves whereby they can serve the outward organization, which is the shadow of the true church.

## The Monitor a Liberator

LENA OTT

THIS experience, which has been of great help to the writer, is given herewith to the field in the hope of helping some one else. Coming over here from Germany a good many years ago, I had from the beginning of the war to guard my thought carefully, the more so as I was then living with a German family. At the beginning this seemed no difficult task; sentences from Mrs. Eddy's writings came constantly to clear conflicting thoughts. I had been a subscriber for *The Christian Science Monitor* for some time and enjoyed reading it, but soon I began to see that the *Monitor* did not take the attitude which I would call neutral. Experience had, however, taught me not to be hasty in forming an opinion, and my loyalty toward the faithful workers at headquarters kept me from criticizing, though I must confess I did not read certain articles carefully, thinking I would thereby save myself confusion.

This state of affairs went on for months,—in fact until war in this country was declared,—when one evening I picked up the *Monitor*, and opening to the editorial page I saw Mrs. Eddy's words before me (Poems, p. 11):—

Brave Britain, blest America!
Unite your battle-plan.

I seemed stunned for a few seconds. The first thought that came to me was, Must I give up my *Monitor* in order to retain peace of mind? But as our Leader tells us (Miscellany, p. 353), "The object of the *Monitor* is to injure no man, but to bless all mankind." I saw that something was completely wrong in my thought, and standing there,—I do not know how long,—I fought my battle for freedom. A regular cross fire had been started, and gradually the following statements came clear to me: I asked myself what had brought me to



Digitized by Google

this country? Evidently a longing for something that the old country did not have, as since has been shown to me. I came of my own free will; I found what I had been longing for,—home, friends; I enjoyed the protection of this government. I loved this country and at no time on my several trips back to the old did the wish come to stay there; and then, last but not least, I here found my God, my real home! Having thus through reasoning gained a firm foundation, I met the oncoming thoughts or suggestions claiming to have control over me as a German. Then the section on "Alertness to Duty" in the Church Manual (Art. VIII, Sect. 6) came to help; it reminded me that my first duty is to God. With this thought the mesmerism of a false Germany fell from me, and thought yielded to the divine influence.

In a moment light appeared to all the troubled senses. I saw the guidance of divine Love in bringing me to this country where I was free to follow the leadings of Principle and even to be of more and greater help to the mother I left behind. Next I saw my duty toward our Leader and to all mankind. The *Monitor* had been faithful to our beloved Leader's thought, and through its writings had led the willing ones to see, pointing out to them what was right and what was wrong, leading the way. The battle was won. The true spiritual ideal—standing for right at all costs—had been revealed to me. I saw myself as God's child, the object of His tender care.

The following week the Lesson-Sermon opened with the Bible citation in Numbers, where Moses asked the children of Israel, "Shall your brethren go to war, and shall ye sit here?" The answer satisfied me as to the right of the United States to enter the war. Having thus far reached my own peace of mind, I thought of how to convey some of it to others, a disturbed feeling having been aroused in our town through some unwise talkers; then the thought came to me to give my experience at the Wednesday meeting, and I did so, with a rich reward. In Mark's gospel we read that Jesus' disciples came to him saying, "Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother." Looking around me in our little meeting place, seeing those with whom divine Love had united me with stronger cords than family ties could ever form, I felt that peace coming over me which is past understanding. Since then *The Christian Science Monitor* has become my *Monitor,* though not only for myself, and it is more welcome and appreciated than before. It is proving to me that we can demonstrate only what we know.

## Christian Science and the Sailor

WILLIAM HALE COOMBER

THE problems which present themselves to the sailor who is a student of Christian Science are different in some ways from those of the individual whose life is mainly spent on shore, but in one respect at any rate they are the same, inasmuch as the overcoming of evil by good is just as possible to the man who sails the seas as in any other experience of human life. Perhaps there is as varied a life afloat as there is on shore, owing to the fact that in these days there is such a variety of ships which ply the ocean—from the huge dreadnought to the little torpedo boat, and from the gigantic ocean liner to the tiny tug. In whatever ship one may be, whether as officer or man, in a big ship or a little ship, in a warship or a merchant vessel, a man who is learning to know something of God and man as Christian Science teaches will find that, if he applies what he knows, a knowledge of Christian Science can improve any situation in which he may happen to be.

Paramount in these times is the question of traversing the seas in safety, owing to the fact that hostile submarines may be in a vessel's path and mines may be encountered; and, while there are other considerations consequent upon the majority of the nations of the earth being in a state of war, this would appear to be uppermost in most people's minds. All kinds of devices in the shape of patrolling vessels, ships of war for escorting transports and all kinds of merchant craft, have been tried to meet the menace to the safe transit of the seas, but still ships are sunk; and yet the man or woman who has the right idea of God and man as Christian Science teaches, and who uses that understanding, possesses the means of passing safely through such experiences in spite of all evidence to the contrary. The Bible promises this safety, "Science and Health with Key to the Scriptures" by Mary Baker Eddy teaches it, and the practical truth in this direction as in others is being proved by those who are grasping something of the allness of good and the unreality of evil. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty," said the psalmist, or in other words, the truly "right thinker" is under God's care wherever he may be.

If he may be permitted to refer to his own experience, the writer has served some eighteen years at sea, and during the present war for a period of eighteen months on a ship of war, and has been constantly at sea. While on one ship, he subsequently learned that a certain hostile submarine commander, who was taken prisoner, had stated that he was constantly coming across the small squadron in which this ship was, but that he never could get within really sitting shot with a torpedo. On another occasion while the writer's ship was escorting a transport, the latter was torpedoed and sunk, but no attempt was made to fire at the escorting ship, although she had to remain in the neighborhood of the sinking vessel for some two hours to pick up the survivors. During all this time he endeavored to keep his thought clear, remembering the omnipotence and omnipresence of divine Love, and eventually all the survivors were brought safely into port.

On yet one other occasion while at anchor in a certain harbor, during an air raid a bomb from a hostile aeroplane was dropped ten yards from his ship, and others farther away; five men were slightly hurt by splinters; holes were made in awnings and side screens; two boats' falls were severed; a boat hook in the hands of a man in a boat at the ship's gangway was completely snapped in two, but the man was unhurt—otherwise no damage was done. The whole incident happened with amazing suddenness.

Thus Christian Science is a help in these times, as may be seen by the above incidents. A student of Christian Science, if he applies and lives what he knows of Truth, is a help to all those around him. Surely a knowledge of the spiritual and scientific fact that the law of Truth and Love is all around one is the safest armor one can have,—no torpedo, no shell, no bomb can penetrate that.

The student of Christian Science who is a sailor, learns to feel at home wherever he is, whether in his own country or abroad, ashore or afloat, because he is coming to realize more and more that one's real home is in divine Mind, in which one really lives and moves and has one's being; and this knowledge will destroy for him all sense of separation from relatives, as nothing else will, even if not all in a day.



Digitized by Google

Then again he will find that, as a result of his better thinking, he dreads bad weather less and less, but finds that gradually the weather conditions of his experience grow more peaceful and harmonious, because he knows that in real existence there is peace and harmony always. "The Lord on high is mightier than the noise of many waters," said the psalmist, and God's man has dominion.

Improved thought will, as time goes on, bring mankind into better conditions and surroundings. A student of Christian Science in a ship, like one in a house, can, through the leavening influence of Truth, be the means of transforming and healing the whole character of a ship; better work will be done, more good will be displayed,—and for these proofs of Truth's activity, he will perhaps be more grateful than for anything else.

Finally the sailor student of Christian Science can leave the whole plan of his life to the governing divine Principle, and know that under this government he will always be where he ought to be; also the Christian Scientist at sea, as the Christian Scientist on shore, from his changed aspect learns that "happiness is spiritual, born of Truth and Love," as Mrs. Eddy says on page 57 of Science and Health, and he is glad indeed that he has found a God who is ever available to help him in the midst of the ocean, as on shore, and in whom he can place the most absolute reliance, no matter how dire to human sense circumstances may seem to be.

## A Mother's Victory

NELLIE E. ARNOLD

IN the past few months the writer has learned a deep lesson in Christian Science. When the declaration came that we were in a state of war, I began to awake to the fact that it might touch our home. For months my thought had been gradually changing through the reading of our periodicals, especially the *Monitor*, from a desire for peace at any price, to the understanding that peace established on any other foundation than Principle is not peace.

As time went on and the draft measure went through, the alarm felt was very great, and it became quite clear that faithful work on our problem must be done. Of course there was the possibility that our son would not be chosen, but this did not give any lasting sense of comfort. The thought that he might be called kept coming into my consciousness, and this thought was always met with the declaration that God places man and keep him in his right place. While making this declaration, however, there was the hope that it would keep our son at home with us; but it was not long before I saw that this way of working was not honest, so I gave up outlining and turned forever away from contemplating any human help, to God, the only real helper. I realized that if God places man, and our son were called to serve, there was no question as to the issue, even if that issue were contrary to our expectations. The temptation to claim exemption also had to be worked over and conquered. There had been some feeling of satisfaction in that thought of exemption, but this proved to be a broken reed when I tried to lean upon it, and gave no support. By turning absolutely to God as the only support and strength, a measure of that peace which passeth understanding came to me, and I was enabled to say that if our son were called I was willing he should go. When the numbers were called and his among them, there was no sense of disappointment or surprise. I was ready by this time to take the next step, namely, to "loose him, and let him go." Realizing that God was his Father-Mother, and giving up my human sense of parenthood I began to see that God could care for him much better than I could, for, humanly speaking, was I not helpless?

It is needless to say that the boy responded to this freedom, not even trying to claim exemption, and before we knew it he had enlisted in the navy. When the time came for him to depart, the presence of divine Love was again proved in the freedom, happiness, and joy which was manifested, and there was not one indication of sorrow or thought of separation. He has already proved for himself the power of Truth over discord by reading our textbook. After submitting to certain serum treatments, which all the men were given, he manifested symptoms of being quite ill. He then took Science and Health and retired to his hammock, and after reading about an hour, fell asleep. Upon awaking the next morning he was perfectly free, while all the rest of the company were still having difficulty. This was to him a convincing proof of the efficacy of Christian Science. When he related his experience to me, I thanked God for the circumstances which had made it possible for him to make his own demonstration, for heretofore it had seemed the easiest way to ask mother to do the work for him.

We mothers are learning more clearly what our Leader means when we read the following on page 277 of "The First Church of Christ, Scientist, and Miscellany": "But if our nation's rights or honor were seized, every citizen would be a soldier and woman would be armed with power girt for the hour." We are armed with power, the power from on high, and we can hardly find words to express our gratitude for it in times like these. Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

We are experiencing some measure of that peace which Jesus left with us, and are being enabled to take our stand courageously on the side of God, our hearts filled with gratitude for the brave, noble woman who made it possible for us to gain this understanding of Truth which makes free. The opening lines of the Preface to Science and Health are coming to mean more to us than ever before,—"To those leaning on the sustaining infinite, to-day is big with blessings." Those blessings are received by us to-day just in proportion as we learn to lean on God and let His will, not ours, be done.

## Landmarks

GEORGE MILLARD DAVISON

A PARTY of men accompanying the writer followed a seven-mile trail on foot to a cabin at the base of a steep hillside. On this slope lay one hundred and sixty acres of Government timberland which they must examine in order to qualify as witnesses for one of their number who desired to buy it. After stowing their packs in the cabin, they followed the guide nearly two miles through the virgin forest, until they reached the farthest corner of the quarter section. This had been carefully marked out by Government surveyors a few years before. The party had gone but a short distance up the trail when they crossed the snow line, and the rest of the way was over deep drifts which obscured the course. On their return, they set their direction so as to intersect the trail which they would follow to the camp. Unfortunately the heavy snow so concealed the path that the guide failed to recognize it, and not until the party was nearly exhausted by climbing for miles over fallen trees and heaped up rocks, did they stop for a council.

The guide stoutly maintained that a continuation of their course would bring them out near the starting point. One of their number, however, had lived in the timber country



Digitized by Google

for many years, and as a college president he had learned how to convince men, so he presented his thoughts clearly and ably. He described so well the relation of the slopes over which they were climbing to the topography of the country at large as his auditors knew it, that they chose him for their leader. He took them in a different direction and presently brought them to a surveyor's monument. Then after an hour's hard climbing they reached a brook which flowed by their cabin. Soon they were seated around a cheerful fire eating a well earned meal.

Their new leader had spent considerable time in the woods, and he explained how surveyors begin their work. With all their care, the first line which they lay out over a new country wavers enough so that they sometimes call it "the meander line" after the famous winding Phrygian river. This line is then made perfectly straight by a series of most careful observations. When this work is completed, monuments are planted along the line in prominent places so that in future it can be easily and surely located.

Even more carefully than any surveyors, Christian Scientists are laying out for themselves straight lines. Each demonstration may be said to represent a monument. At times when the way seems hard and steep or obscured by doubt and fear, we go to our monuments, the healings which we have experienced through the understanding of Truth at critical times in the past. Standing there, we gratefully praise the Giver of all good for the ever operative law of Truth and Love, for the bounty of infinite Mind and the continual deliverances manifested to us so strikingly in other days. Then we take heart again and with a firmer grasp on Principle we press forward to the solution of our problem through an increased spiritual understanding.

On page 296 of "Science and Health with Key to the Scriptures," Mrs. Eddy says: "Progress is born of experience. It is the ripening of mortal man, through which the mortal is dropped for the immortal." The victories which we win are steps in progress, and each one, rightly taken, will help us to win other victories. Jesus did not, so far as we can judge from the record, raise the dead in the first months of his ministry. He grew in the understanding of God and man till all things were possible to him. So we must "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," to quote Peter's words. This growth does not come from sitting calmly down to vegetate, or to advance without effort, but it comes as unfoldment resulting from diligent application and the earnest study of the message of Truth. Mrs. Eddy tells us the whole story on page 147 of Science and Health, where she says: "Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple *perusal* of this book. The book needs to be *studied*, and the demonstration of the rules of scientific healing will plant you firmly on the spiritual groundwork of Christian Science."

[Written for the *Sentinel*]

## The Ascent

EDITH L. PERKINS

UNCEASING prayer perfection to attain,
The patient overcoming of all sin,
Perpetual watching till the Christ shall reign,
A constant listening for the still, small voice within,—

This is the path we hour by hour ascend,
The straight and narrow way the Master trod,
Unto the goal where earthly conflicts end—
The mountain top—e'en face to face with God.

# Selected Articles

["The Cross of Christ"—*The Christian Science Monitor*, Boston, U.S.A., Jan. 7, 1918]

Christendom has commonly made the mistake of regarding the cross of Christ as relating exclusively to the experience of Christ Jesus, just as it has erred in worshiping his personality rather than the divine Principle which he represented. It is easier for the human mind to reverence the sacrificial act of a benefactor than it is for it to emulate that act. Worship of a person requires a negligible sacrifice of self; but to worship divine Principle, as Jesus did, demands the same victory over the senses which he achieved. Death of the material self on the cross as the only means of winning the "crown of life," in Christian figurative language, has for centuries been preached, though it has not been practiced. Misinterpretation of the meaning of the cross has therefore frequently resulted in perpetuating the materiality which Jesus' life and teaching, if understood, would destroy.

The crime of Jesus which, in the eyes of a material priesthood, merited the ignominious death of a malefactor, was that he called himself the Son of God. Material sense, hating the spirituality which rebuked it, attempted to slay the spiritual idea which it could not perceive. It was for the purpose of proving material sense powerless, mortal life unreal, and the spiritual sense of life the only real sense, that Jesus the Christ submitted to the worst that hate could do.

Jesus said of his purpose in making this demonstration, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." His work was to prove Life to be divine Principle, not matter. The cross was, to him, not a punishment descending from the Father because of the sins of the world. Nothing of the kind. It showed forth the carnal mind's resistance to the divine Principle which he revealed. The cross was the necessity that was laid upon him to prove the nothingness of the carnal mind, to prove the omnipotence of God and of man's imperishability. Commenting upon the holy motive which inspired him to reveal the truth to mortals, even though it necessitated his facing and conquering the concentrated malice of the world, Mrs. Eddy writes on page 63 of "Miscellaneous Writings": "Jesus as the son of man was human: Christ as the Son of God was divine. This divinity was reaching humanity through the crucifixion of the human,—that momentous demonstration of God, in which Spirit proved its supremacy over matter. Jesus assumed for mortals the weakness of flesh, that Spirit might be found 'All-in-all.' Hence, the human cry which voiced that struggle; thence, the way he made for mortals' escape."

Now it is because Jesus did this work for the sake of all mortals, as well as for his own need of proving God, that no man can grasp salvation by resting upon the belief that Jesus bore his cross merely vicariously for mankind. He made this exceedingly clear when he said, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." The opposition and hatred of the carnal mind for the spiritual idea of to-day, is the same hatred and the same opposition which Jesus encountered, and it must be overcome through the same power of unselfed love, reflecting divine Principle.

The cross upon which material sense would impale you, is your belief that there is life and mind in matter and that man is both spiritual and material. It was this belief that Jesus the Christ took up for the sake of humanity and proved its powerlessness to intervene between God and His idea. His work has shown you how to do your work, how to



Digitized by Google

resist this common belief and to destroy your share in it, through your individual understanding of the Christ and of the divine Principle which he illustrated. You can take up your cross, you must take it up, exactly where you are; and it will seem to assume the form of the specific error which stands between you and harmony. In whatever way evil claims to make you believe that discord is present and has power, that matter is substance, that life is separated from God, there is the cross you must bear, and that cross will become glorified to you only when you have made your own individual proof that evil is powerless and that God is All. "We must resolve to take up the cross," Mrs. Eddy says on page 15 of Science and Health, "and go forth with honest hearts to work and watch for wisdom, Truth, and Love. We must 'pray without ceasing.' Such prayer is answered, in so far as we put our desires into practice. The Master's injunction is, that we pray in secret and let our lives attest our sincerity."

Now the glory of this cross bearing, this scientific dealing with evil beliefs for the purpose of destroying them, is that by this you are laying down your own belief of life in matter, laying down all that stands between you and your realization that man is the Son of God. This is to be newborn. This was what Paul had discerned when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Christian Science does not promise that cross bearing shall be made easy to the material senses through the scientific understanding of the Christ, nor does it promise that the cross-bearer shall be crowned with Olympic laurels of mortal honors. It declares that the perception of Truth, the love of the ever present Christ, enables a man to take up his cross cheerfully, and bear what to the material sense means a pang to that sense every step of the way until material sense is vanquished. Scientific cross bearing means that you are willing, yea eager, to resist all that opposes the spiritual idea in your consciousness, willing to crucify "the flesh with the affections and lusts," until you shall at length know that you have overcome the belief of material self, know that you are newborn in the understanding and demonstration of your deathless identity as the child of God. Speaking of the necessity laid upon the followers of the Christ, Mrs. Eddy says (Science and Health, p. 29), "They must grapple with sin in themselves and in others, and continue this warfare until they have finished their course. If they keep the faith, they will have the crown of rejoicing."

✧

[Albert F. Gilmore in *Greenpoint* (N.Y.) *Home News*]

It appears that the pastor's chief difficulty lies in his utter failure to grasp the difference between the true man and the false man as set forth in the first and second chapters of Genesis. Christian Science teaches that the man of God's creating, of whom we read in the first chapter of Genesis, made "in the image of God," is spiritual and perfect, incapable of sickness, sin, or death; that the account of the Adam-man, made from the dust of the ground, as found in the second chapter of Genesis, is the material concept of man which embodies all the evil, discordant, sinning, and dying beliefs of mortal man. The former is the Elohistic account of God's creation; the latter is known as the Jehovistic, the distinction between which must be clearly kept in mind if one is to understand this religion. Christian Science accepts the former as the account of the true creation, the latter as the account of a false or seeming creation.

The statement that "matter is merely a spiritual idea" is exactly contrary to the teaching of Christian Science, and no such quotation has ever appeared in the Christian Science textbook. In relation to the statement that "man is never sick, he imagines his condition," let us refer to Mrs. Eddy's exact words on page 460 of Science and Health: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being." Christian Science teaches that sickness is a false or wrong belief held in human consciousness, which is destroyed, healed, by knowing the truth of God and man; that is, by replacing the false concept with the true idea.

[Robert G. Steel in *Muskegon* (Mich.) *Chronicle*]

There is not a line in any of Mrs. Eddy's writings which in any manner denies God's word, a fact apparent to anyone who, with an open mind, reads any of her works, even though they might not be ready to agree with all of her conclusions. Christian Science honors God and God's word to a greater extent probably than does any other religion.

Christian Science teaches that the man formed of the dust of the ground by the Lord God Jehovah, as recorded in the second chapter of Genesis, is not the child of God, and for this teaching it has the absolute statement to that effect in the Bible itself. In Romans 9:8 we read, "They which are the children of the flesh, these are not the children of God." Texts of like tenor occur all through the Scriptures and are undeniable proof of the truth of the Christian Science teaching. Neither does the Bible say that this dust man, mortal man, or flesh man, is the image and likeness of God. God is Spirit, and the image and likeness of Him must be spiritual and not material. The spiritual creation in the first chapter of Genesis, where man is made in the image and likeness of God, is finished, and the Bible declares that nothing shall be added to it nor anything taken from it.

Christian Scientists do not deny that disease has been healed and evil habits overcome in those who had little understanding of God and no knowledge of Christian Science. Such cases prove the claims of Christian Science that disease is mental, and the result in such cases is evidence that, whether the patient knew it or not, God, good, is supreme and the master of evil in all its forms. In the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy (p. 270), we read: "Mortals think wickedly; consequently they are wicked. They think sickly thoughts, and so become sick. . . . If a sense of disease produces suffering and a sense of ease antidotes suffering, disease is mental, not material. Hence the fact that the human mind alone suffers, is sick, and that the divine Mind alone heals." The Bible is authority for the statement that as a man "thinketh in his heart, so is he."

It is recorded that on one occasion the disciples came to Jesus with the complaint that they saw one casting out devils in his name and they forbade him, because he followed not after them. Jesus rebuked them with the words: "Forbid him not: for he that is not against us is for us."

Apples had been falling to the ground for centuries, and were no doubt seen of men, but it required a Newton to discover the law of gravitation. In the same way Mrs. Eddy, after she had been healed, through reading portions of the Scriptures, of a condition the physicians at the time pronounced incurable, realized there must be some spiritual law capable of being scientifically and successfully applied to all discordant conditions, even as Jesus had taught, and she dis-



Digitized by Google

covered this law and named her discovery Christian Science. Thus was brought again to the world the lost element of healing which made Christianity such a vital force in the first century.

Christian Science teaches, as did Christ Jesus, that the "labourer is worthy of his hire," but this in no wise implies a money-making spirit, as charged by our critic. Jesus realized, as do Christian Scientists to-day, that until mortals reach that stage of spiritual understanding which will enable them to overcome all limitation, they require food, raiment, and shelter, and must provide these in terms of the world's custom. Jesus sent out his disciples to teach and to heal without money, extra clothing, or foot covering. Yet he knew that money was necessary with which to supply their needs, and that they must secure it through their ministrations. The Master also appointed one of the twelve to be treasurer, at once indicating a common fund and implying that it must be renewable.

The crime of Simon referred to by our critic, noted in the eighth chapter of Acts, was not so much in offering the money, as it was in the thought back of it; for Peter said to him, "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God." This understanding is also made clear in verse twenty-two.

✧

[George R. Lowe in *Ottawa* (Ontario, Canada) *Journal-Press*]

Whatever the significance of the obscure remarks on Christian Science by a preacher, as reported, it is but fair to reply that Christian Science is symbolized by light and not by darkness. Shakespeare wrote, "There is no darkness but ignorance." St. John wrote, "God is light, and in him is no darkness at all." Therefore, what sense is there in saying, "God's midnight hour," and "doctrine of night"? St. John also said that "the light shineth in darkness; and the darkness comprehended it not." Christian Science affirms that divine intelligence is reflected everywhere, available forever to dispel ignorance, despair, sin.

Looked at through the dark glasses of pessimism, the world may seem dark, but right thinking gives a vision of "new heavens and a new earth, wherein dwelleth righteousness." Christian Science teaches that as we pray, "Thy kingdom come," we should confidently behold the brightness of its coming, the signs of the reign of divine Love, comforting, healing, uplifting.

✧

[Willis D. McKinstry in *Fort Scott* (Kan.) *Tribune*]

Our clerical critic takes exception to what Christian Science teaches about the personality of God. The Scriptures declare that God is Spirit and that he is everywhere and is all-powerful. Surely this teaching cannot be understood as meaning a limited, finite, circumscribed, bodily personal God. Such a teaching or belief about God Christian Science disavows by setting forth a demonstrable understanding of infinite Being. Christian Science teaches the infinite personality of God, expanding into immensity without boundary or delineation. This infinite, omnipresent God is unlimited in wisdom and power; it was He who created all things, and pronounced them to be very good. It was this infinite, divine Principle, or God, that created man in His own image, and gave him dominion.

The apostle James declared, "The effectual, fervent prayer of a righteous man availeth much." Such a prayer is one of spiritual understanding; it is that earnest, sincere desire that admits no element of blind faith or belief. This is the prayer of Christian Science, which is daily bringing unnumbered blessings to mankind by the way of better health, more comfort and joy, purer-mindedness, and love for one's neighbor as for oneself.

✧ ✧ ✧

## Extracts from Letters

[Received from Switzerland]

"Permit us to express our deepest gratitude for the proofs of divine Love which have been given us in the way of financial support. In these hard times one feels such assistance doubly, and even more when one has such difficult financial problems to meet. While we do not wish to underrate the material worth of the gift, we appreciate mostly the fact that our faith has been strengthened thereby, in that it has proven to us anew divine Love and has brought us the fulfillment of the promise that God cares for His children."

"I desire to express herewith my heartfelt gratitude for the amount of three hundred francs which I received through my son on the twenty-fourth of this month from the War Relief fund of the dear Christian Scientists in Boston. I thank God for the help which He has given me, through your kind means, from these noble fellow men in America. It is a blessed thing to know that in all need and in these doubly hard times, our heavenly Father always will be the same good provider and helper."

"We send you herewith our thanks for your loving gift which we have received for the second time from the Christian Science committee. We give sincere thanks to God for this loving gift, as well as for all the blessings received through Christian Science. Our only desire is to learn more of this Love."

"I wish to express herewith my sincere gratitude for the effective help received through Christian Science by my children and myself at the beginning of the war. Later I learned that there is no lack, and that God does not forsake widows and orphans, so that I do not need to depend upon the support of the War Relief committee any more."

"In a time of great doubt and economic distress I prayed for help to God who hears all, and what happened? One day, being confined to my bed through physical suffering, and entertaining discouraging thoughts about my condition, I again prayed very earnestly. Shortly afterwards some one knocked at the door, and a kind lady came in, who was unknown to me at that time. Showing great interest in me, she asked about my suffering and about my financial condition, and although I was somewhat reserved on the latter subject, the lady saw clearly what the trouble was. She told me that she had a sum of money to cover my need. My gratitude cannot be expressed. My first thought was to thank God for the assistance. It was God who directed this Christian Scientist to me."

"We express hereby our deeply felt thanks to our dear brothers in Boston for the kind gift which you have sent to us through the War Relief committee in Winterthur. The generous gift came to us at a time when our means of support failed, and we did not have enough for necessities. This was another proof of God's infinite love, so that we do not need to worry for the coming day. He who clothes the lilies of the field and feeds the birds of the sky, will not forsake His children. To Him be honor and thanks!"

"Herewith I desire to express my sincere thanks for the contribution which it has been possible for us to receive from Christian Scientists in Boston through the distribution committee at Winterthur, thereby helping us in hard times."



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., April 20, 1918

# Editorial

## The Chimes Rang Out

BOSTON is beloved by the world encircling membership of The Mother Church, because there may be found the edifice representing locally Mary Baker Eddy's church. The influence of this church through its many agencies and human representatives is world-wide. In 1866, before this church was dreamed of, Mrs. Eddy wrote a poem, in which she said (Poems, p. 39):—

Sons of the old Bay State,
Work for our glorious cause!
And be your waiting hearts elate,
Since temperance makes your laws.

This poem expressed prophecy which is on the way to fulfillment. When the Senate of The Commonwealth of Massachusetts, meeting in the statehouse on Beacon Hill, adopted the national prohibition amendment, the church at the foot of the hill first received the news, and its waiting bell ringers began the peal of rejoicing. This record appeared in the morning papers the next day: "The chimes of the Christian Science church were next to ring out the news. Their notes conveyed to the people of the Back Bay the first tidings of the temperance victory." Then the news was relayed from church to church to the boundaries of the state. Amid rejoicing let us recall what Mrs. Eddy herself has said (*Miscellaneous Writings*, p. 288): "The cause of temperance receives a strong impulse from the cause of Christian Science: temperance and truth are allies, and their cause prospers in proportion to the spirit of Love that nerves the struggle."

Why should joy pervade the minds of men at the thought of coming freedom from what is called the liquor traffic? Because of the enlightenment which has come to mankind, enabling them to recognize intoxication for what it actually is. Too long have men apologized for the drunkard, praised his hilarity, and made excuses for his depravity. True thinkers have now come to understand how the enemy of mankind works through this avenue of sense intoxication to defer the coming of the kingdom of heaven. One cannot by arguing or bribery induce a father to maim his little child, but let him be made drunken—the records of societies for the protection of children tell what he will do. Through this malign influence the weak and the innocent have cruel war made upon them by imbruted strength.

Now that which underlies this whole device of evil is no secret. We all know that every man has a struggle within against fleshly tendencies and animal desires. The good man takes the side of good, endeavors to overcome evil and succeeds because he learns how to "overcome evil with good." The drunkard stupefies his better self so that he can revel in animality, and be free, for the time during which the poison works, from the inner call to faith, meekness, self-control, honor, and kindness. Prof. William James describes the effect of alcohol as "narrowing the field of consciousness." Kraepelin and Asshaffenburg have shown that impairment of memory, and both inhibition of ability and liability to error are consequent upon the consumption of beer. It is true that the drinker often shows an expansive vanity, but he thinks himself to be something great only by deceiving himself. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?" Who but he?

It is sophistically said that a man shows freedom when through drunkenness he stultifies his manhood and expands his animality. This claim is made by those who can herd men in obedient groups only so long as they express animal qualities and are slaves to sin, lust, and fear. To become man is to rise into freedom, to think clearly, to love truth, to be enlightened by Principle. That grouping known as the saloon vote, whereby the representatives of the people are often threatened or seduced, cannot continue as an evil influence working the designs of those who seek power and kingdom on earth, if evil appetite be once destroyed. Here exactly and logically is where Christian Science lays the ax at the very root of an evil tree. Mrs. Eddy made this clear long ago when she wrote (*Miscellaneous Writings*, p. 297): "Taking into account the short time that has elapsed since the discovery of Christian Science, one readily sees that this Science has distanced all other religious and pathological systems for physical and moral reformation. In the direction of temperance it has achieved far more than has been accomplished by legally coercive measures,—and because this Science bases its work on ethical conditions and mentally destroys the appetite for alcoholic drinks." Is it any wonder then that we should all rejoice in the state-wide and world-wide progress of this "work" which our Leader inaugurated, and as the chimes rang out signaling one item more of human deliverance from the mesmerism of evil, that there was an answering music of joy in our hearts?

WILLIAM P. MCKENZIE.

## Redeeming the Time

No one would deny that well-directed effort is of vital importance to thinkers as well as to workers, and this recalls a statement in the epistle to the Ephesians, which reads, "Redeeming the time, because the days are evil." It is quite true that Christian Scientists no longer think of the concentration of energy in the way they once did, because this referred mainly to human effort at large, without much thought of its motive or quality. At the same time they have learned that they can never accomplish anything of value without directing thought constantly to the divine Principle of man's being. On page 457 of "Science and Health with Key to the Scriptures" our revered Leader says, "Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line."

A good deal is being said at present respecting waste on the material plane, and the importance of conserving time is also receiving consideration; but the student of Christian Science, whose aim is to work in accordance with spiritual law, knows that not a moment should be wasted in idle thinking. Christ Jesus said most unequivocally, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." We are well aware that the idle or the wicked thought must always precede the wrong word, and none knew better than the great Teacher that evil deeds were only the outcome of wrong thoughts. When Paul was writing his epistle to the Ephesians the time was indeed evil; sensualism, tyranny, and mad ambition were doing their worst to obstruct the mighty influence of Truth, which was



Digitized by Google

reaching humanity through those who had accepted and were striving to demonstrate the teachings of Christ Jesus. There seemed to be plenty of energy on the side of wrong, and this may be said to characterize the present day as well; but we should never forget that the operation of Truth is unceasing, and the only question is how much of this we are realizing in the depths of consciousness, and how much of it we are expressing in word and deed.

It is an easy matter, perhaps, to think over the money spent in a given time, and to see where self-denial could have been practiced because of the world's great need; but a far more serious consideration is to see how often thought is allowed to drift into the byways of vanity,—of material nothingness,—when every thought might be and should be related to the demands of Principle, and thus made an important factor in the working out of the benign purpose of infinite Truth and Love. On page 504 of our textbook we read: "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence." This passage is of tremendous importance to us at the present hour, because after all is said the one important consideration for Christian Scientists is to know how they can best aid in the establishment of God's kingdom on earth.

All professed Christians pray daily, "Thy kingdom come," but the student of Christian Science knows he must see to it that the light of Truth is shining unremittingly into his consciousness and revealing the divine purpose in such a way that no mere human theories, hypotheses, or "vague conjectures" concerning the outcome of events shall obscure his vision or interfere in any wise with the work he is called upon to do. At this hour as never before we should ask ourselves, not merely at the close of each day, but during every hour, how much we are accomplishing in the right direction; for if every thought were to turn instinctively to divine Principle with a deep desire to be obedient to the divine will, it would scarcely be possible to estimate the good which would be accomplished.

When facing the world's greatest tragedy, with a little band of disciples whose loyalty to Truth, if judged from the personal standpoint, seemed to be an uncertain quantity, the Master said this by way of assurance: "Let not your heart be troubled: ye believe in God, believe also in me." It is well for us to think upon this very often when we are tempted to be troubled; and because we have learned to understand God and His Christ better, we know why we should not be troubled, but should see even now the certain triumph of truth over all error. On page 93 of "Retrospection and Introspection" Mrs. Eddy says: "The best spiritual type of Christly method for uplifting human thought and imparting divine Truth, is stationary power, stillness, and strength; and when this spiritual ideal is made our own, it becomes the model for human action." Let us begin each day with an unwavering purpose to prove that one day with the Lord will accomplish more than a thousand years of mere belief.

ANNIE M. KNOTT.

## "One on God's side is a majority"

WENDELL PHILLIPS' stirring statement deserves to be reiterated and metaphysically interpreted to-day. The righteous learn to put their trust in God only, and so to be in the majority with Him. They approach this final understanding through human footsteps which in the aggregate constitute their human history. In proportion as obedience to God opens up the understanding, spiritual intuition uncovers to humanity the traps laid by the carnal mind. Mrs. Eddy states on page 83 of "Science and Health with Key to the Scriptures": "There is mortal mind-reading and immortal Mind-reading;" and on page 84: "When sufficiently advanced in Science to be in harmony with the truth of being, men become seers and prophets involuntarily, controlled not by demons, spirits, or demigods, but by the one Spirit. It is the prerogative of the ever-present, divine Mind, and of thought which is in rapport with this Mind, to know the past, the present, and the future."

Light dispels darkness, so truth wipes out error and exposes its hidden methods and intent. If truth were more generally understood and practiced, error would find fewer loopholes for escape and would be constantly detected and destroyed. The reason why "immortal Mind-reading" is not better known is due solely to the prevalent ignorance of God as Mind. If it were universally understood that Mind is invariably good, that it operates through good laws of its own creating and thus produces good only, the pretenses of evil would uncover themselves and appear ridiculous. In its ignorance the world has misnamed the faculty of "immortal Mind-reading," confusing it with various phases of the practice of human will power, clairvoyance, transference of mortal thought, etc., but the Bible is full of the experiences of those who through obedience to God have uncovered the machinations of the disobedient.

When the king of Syria planned a war against Israel, there were revealed to the prophet Elisha through "immortal Mind-reading" the places chosen for the attack, and he forewarned the king of Israel. Searching for a physical explanation of this, the king of Syria suspected some spy among his servants, but he was told by one of them that Elisha "telleth the king of Israel the words that thou speakest in thy bedchamber." Then followed the spying out of Elisha's abiding place in Dothan, the siege of that place, the revelation to Elisha's servant of the mountain full of horses and chariots of fire round about Elisha, the smiting of the enemy with blindness, Elisha's leading them aside to Samaria, their recovery of sight, and their return to their master after having eaten and drunk. The final statement in this illuminating story reads: "So the bands of Syria came no more into the land of Israel." Elisha felt himself to be in the majority with God.

Christian Science lifts the veil of mortal mind, revealing the truth of being and its immutable facts. Though appearances may indicate the temporary triumphs of physical force, of trickery and treason, yet the horses and chariots of spiritual might are there ready to protect him who trusts implicitly in God. It is not numbers which count in the warfare of Spirit against the flesh; quality, not quantity, is the decisive factor. The multiplication of material objects does not bring victory, since mere matter is delusive and spells weakness instead of strength. In mathematics the addition of zeros *ad infinitum* can never give anything more than zero. Again and again in human history ambitious individuals have swept together by force of arms, by superstition, or by betrayal, vast multitudes of their fellow men, and kept them for a while under an iron heel, only to find that they were heaping up weakness unto themselves. Power based upon the supposititious reality of mortality is doomed, for the only reality is immortal; and Spirit sets free, but does not enslave. Mrs. Eddy writes on page 210 of Science and Health: "The Principle and proof of Christianity are discerned by spiritual sense. They are set forth in Jesus' demonstrations, which show—by his healing the sick, casting out evils, and destroy-



Digitized by Google

ing death, 'the last enemy that shall be destroyed,'—his disregard of matter and its so-called laws."

Every one who is obedient to spiritual intuition rejoices in the shelter of the divine arms, reflects the light which heals, sends forth the Word which never returns void. In the hour of world distress such a one knows himself to be in the majority with God.

WILLIAM D. MCCRACKAN.

❖ ❖ ❖

# Among the Churches

## Current Notes

REPRESA, CAL.—Sunday, February 17, Virgil O. Strickler delivered a lecture at the Folsom State Prison at Represa, Sacramento County. Mr. Strickler was met at Tracy at six o'clock in the morning by a member of the prison committee that has charge of this work, which is under the auspices of First Church of Christ, Scientist, in Sacramento, and was driven from there by auto to Represa, a distance of nearly ninety miles, arriving at the prison at 10:10 A.M. By previous agreement, the regular baseball game and band concert were postponed on account of the lecture. On the previous Sunday morning, during the showing of moving pictures, the announcement of the lecture in due form was thrown upon the screen; and most, if not all, of the men knew the lecture was to be given.

Promptly on arriving at the prison, the lecturer, accompanied by sixteen students of Christian Science from Sacramento, and conducted by the captain of the guards, proceeded to the chapel, which was at once filled to the doors. It is needless to say that the men forgot their environment, forgot their seeming cares and troubles, as they eagerly listened to the lecturer's message of Truth and Love, and at the conclusion the applause was instantaneous, unanimous, and spontaneous. The lecturer afterward personally met and talked with the men, including, at his request, one man who less than a year ago was the most desperate and the most feared man in the prison, but who through Christian Science has become one of the most trusted. Not the least among the many incidents that encourage and inspire the committee, is the splendid manner in which the men who are out on parole or permanently have made good.

BOSTON, U.S.A.—The Christian Science Society of Simmons College reports much progress during this college year. Both the membership and the attendance have doubled that of last year, and because of this growth it was necessary to revise the by-laws. Most of the authorized literature has been placed in the library, and some of the periodicals have been placed in the Students' Room. In compliance with the editorial in the *Sentinel* of October 20, 1917, the society drew up resolutions and sent them to Mr. Hoover. It also held an open meeting for the faculty and the students, at which Dean Arnold spoke. The literature distribution committee helped in placing the *Monitor* in the various dormitories and affiliated houses. This committee also distributes literature at the college and sends it to men in service. The society has made arrangements to hold its first lecture in May.

SEATTLE, WASH.—A site for the edifice of Third Church of Christ, Scientist, was purchased yesterday [March 13] for the consideration of forty-eight hundred dollars in cash. The property is located at the corner of University Boulevard and East Fiftieth Street.—*The Post-Intelligencer.*

SALT LAKE CITY, UTAH.—Second Church of Christ, Scientist, South Temple Street, erected at a cost of seventy-four thousand dollars was dedicated Sunday, March 17. This church was founded in 1910. The building was begun in January, 1915, and the corner stone was laid February 15, 1916. The auditorium proper will seat nine hundred and fifty persons.—*Salt Lake Tribune.*

BLAINE, WASH.—There have been donated to the Christian Science Society of Blaine the two corner lots on Washington Avenue across the street south of the Odd Fellows Building as a future site for a church building.

*Blaine Journal.*

## Admission to Membership in The Mother Church

The next admission of candidates will be May 31, 1918. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 8, 1918.

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

Those who have made application for membership prior to November 2, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, *Clerk,*
236 Huntington Avenue, Back Bay, Boston, Mass.

❖ ❖ ❖

# The Lectures

NOTTINGHAM, ENGLAND (First Church).—John W. Doorly, lecturer; introduced by Lady Maud Rolleston, who said in part:—

In the Bible we are told that at the beginning of creation "the Spirit of God moved upon the face of the waters," and that afterward God sent His first message and command-ment to the world in the words: "Let there be light"—and we know there was light. That light was independent of the sun, or the moon, or the stars; for their creation had not as yet been revealed. Surely it was the light that shines through all eternity and is coexistent with God. Throughout the ages there have been wise men and women who have perceived this light and have brought through its presence beauty and joy into the dark places of the earth. Once, above all, the light was manifested in perfect purity, in undimmed brilliancy, in Christ Jesus. Now, in these latter days once more has the light been shown to us by one of the most faithful followers of the Christ—this time by a woman, Mary Baker Eddy, who, in the face of almost insuperable trials and difficulties, gave to the world that wonderful book, "Science and Health with Key to the Scriptures," the study of which has brought health and peace and happiness to thousands of her fellow creatures.

MARSHALLTOWN, IOWA (First Church).—Charles I. Ohrenstein, lecturer; introduced by Leonard T. Carney, who said in part:—

Men have sought for peace from the beginning of human history. They have searched for it in the school and in the church; yet to-day the business, the home, and the church are moved in the convulsions of a conflict unparalleled in the annals of mankind. Jesus of Nazareth met and mastered this problem many years ago. He found peace and joy without measure. He prayed for it in Gethsemane; it sus-



Digitized by Google

tained him on the cross. His message to the world was, "Peace I leave with you, my peace I give unto you." This peace healed the sick; it cleansed the lepers; it raised the dead; it cast out demons; it healed men of sin. The truth underlying Jesus' healings was practiced by his followers for many years following the crucifixion, and then it was lost sight of until about fifty years ago, when its Science was accurately stated by Mrs. Eddy. To-day thousands of persons all over the world are rejoicing in their enlarging understanding of this Science, and it is healing them of sickness and of sin. It is known as Christian Science, so named by its Discoverer and Founder, Mary Baker Eddy.

JOHANNESBURG, TRANSVAAL, SOUTH AFRICA (First Church).—William R. Rathvon, lecturer; introduced by James G. Petrie, who said in part:—

During the years since its inception, Christian Science has traversed the globe. Its practical utility has been recognized by men and women everywhere in every walk of life, and to-day it stands on its merits,—"the fruits of the Spirit" (Science and Health, p. 451). In these abnormal times of warfare and stress, when evil seems more aggressive than ever before in the history of the human race, thousands of individuals are daily rejoicing in the proof that the teachings of Christian Science when understood are equal to every emergency, and offer a full and complete salvation from sorrow, suffering, sin, and fear.

LOS ANGELES, CAL. (joint lecture).—Prof. Hermann S. Hering, lecturer; introduced by William E. Brown, who said in part:—

In the last analysis the chief desire of mortals is to live sane, happy, and useful lives. The world at large has missed the recipe for such living because it has not correctly interpreted the mission of Jesus the Christ, who, in the language of John, came "that they might have life, and that they might have it more abundantly." Christian Science has made this teaching of the abundant life so simple and so practicable that all sincere seekers may utilize it in everyday experience and become convinced that life is indeed sweet and well worth the living.

ST. CLOUD, MINN. (Society).—John Randall Dunn, lecturer; introduced by Charles W. Selden, who said in part:—

The great Teacher of men once said, "Ye shall know the truth, and the truth shall make you free." There are countless numbers who are longing for truth that they may be free from bondage,—bondage to sin and disease of both mind and body. Thousands of these seekers have found in Christian Science that for which they have so long sought, and have received "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

HAMMONTON, N. J. (Society).—Virgil O. Strickler, lecturer; introduced by James A. Wilson, who said in part:—

Students of Christian Science, by an earnest heeding of the commands of the prophets as enumerated in the Old Testament, and by following explicitly and understandingly the teachings of our great Master, Jesus the Christ, as recorded in the New Testament, find that "whatever blesses one blesses all" (Science and Health, p. 206), and in a measure realize the "peace of God, which passeth all understanding."

ST. JOHN, N. B., CANADA (First Church).—William W. Porter, lecturer; introduced by Ralph H. Watts, who said in part:—

Christian Science is just what its name implies, the Science of Christianity; and while it is decidedly efficacious in the treatment of sickness, it is equally so in the treatment of sin, as should be the case with any institution which is designed to follow the works of the Master. The physical healing is merely a means to an end and not the end itself.



## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ARKANSAS—Little Rock: Kempner Theater, 3 p.m., April 28.

CALIFORNIA—Long Beach: Municipal Auditorium, 8 p.m., April 29.
San Diego (First Church): Church Edifice, Second and Laurel Streets, 8 p.m., April 25.

CANADA—Victoria, British Columbia: Royal Victoria Theater, 2:45 p.m., April 28.

ILLINOIS—Alton: Temple Theater, 3 p.m., April 28.
Chicago (Seventh Church): Church Edifice, 5318 Kenmore Avenue, 8 p.m., May 2 and 3.
Chicago (Twelfth Church): Le Moyne School Auditorium, Waveland Avenue and Rokeby Street, 8 p.m., April 29 and 30.
Elgin: Universalist Church, 8:15 p.m., April 29.
Monmouth: New City Hall, 8 p.m., April 30.
Quincy: Church Edifice, Eighteenth and Broadway Streets, 8 p.m., April 29 and 30.

INDIANA—Vincennes: Court House, 8 p.m., April 25.

IOWA—Osage: Seminary Gymnasium, 3 p.m., April 28.

KANSAS—Independence: Church Edifice, Eleventh and West Main Streets, 8 p.m., April 26.
Topeka: Grand Opera House, 3 p.m., April 28.

MASSACHUSETTS—Newton: Players Hall, Washington Street, West Newton, 8 p.m., April 25.

MINNESOTA—Albert Lea: Church Edifice, Adams Avenue and Clark Street, 8 p.m., April 30.
Minneapolis (Third Church): Minneapolis Auditorium, 8 p.m., April 19.
Red Wing: Hall, 323½ Bush Street, 8:15 p.m., April 27.

MISSOURI—St. Joseph (First Church): Church Edifice, Twelfth and Felix Streets, 8 p.m., April 25.

NEW JERSEY—Englewood: Church Edifice, Engle Street and Spring Lane, 8:30 p.m., April 27.
Newark: Broad Street Theater, 3:30 p.m., April 28.
Paterson: Church Edifice, Fair and Auburn Streets, 8 p.m., April 26.

OHIO—Alliance: Columbia Theater, 3:15 p.m., April 28.
Geneva: High School Auditorium, 8:15 p.m., April 26.
Newark: Taylor Hall, Y. M. C. A., 8:15 p.m., April 30.
New Philadelphia: Union Opera House, 8:15 p.m., April 29.

OKLAHOMA—Ardmore: Convention Hall, 8 p.m., April 26.
Okmulgee: Church Edifice, Seminole Avenue and Eighth Street, 3 p.m., April 28.
Stroud: Stroud Opera House, 8 p.m., April 30.
Tulsa: Convention Hall, 8:15 p.m., April 29.

OREGON—Salem (auspices Portland, First Church): State Penitentiary, 7:30 p.m., April 29.

PENNSYLVANIA—Warren: Library Theater, 8 p.m., April 30.

WASHINGTON—Pasco: Liberty Theater, 8 p.m., April 30.

WISCONSIN—Appleton: Congregational Church, 8:15 p.m., April 26.
Beloit: Church Edifice, Bluff Street and Garden Lane, 8:15 p.m., April 26.
Delavan: Opera House, 8:15 p.m., April 30.
Rice Lake: Lyric Theater, 8 p.m., April 26.
Ripon: The Auditorium, 8 p.m., April 25.
Tomah: Church Edifice, Oak and Milwaukee Streets, 8 p.m., April 29.

## Notice

Lecture notices must reach the Editorial Department not later than twelve days preceding the date of the *Sentinel* in which they are to appear.



Digitized by Google

# Testimonies of Healing

I have long wished to avail myself of the privilege of expressing heartfelt gratitude for what Christian Science has done for me. Eleven years ago I was entirely healed of asthma through reading Mrs. Eddy's book "Science and Health with Key to the Scriptures." A dear sister and niece sent me the book for a Christmas present, and I shall never forget the peace that came to me when I read the opening lines in the Preface: "To those leaning on the sustaining infinite, to-day is big with blessings." The first reading of Science and Health convinced me that it contained the truth about God, man, and the universe. I had read the Bible from my earliest days, though not with much understanding. The healing came through studying, and trying to practice Christian Science in daily living; my whole hope was in God. I did not seek physical healing, although greatly in need of it, but as soon as the study of the textbook was begun I felt as though I could not read fast enough. I knew it was just what I needed, and loved Mrs. Eddy for being pure enough to give it to the world. Since my healing I have never had a return of the ailment.

Before coming into Christian Science I was very unhappy and irritable, but my disposition has improved and many discordant conditions have yielded to the truth. Ten years ago a sister living in Los Angeles, California, came to visit me, and when she returned to her home I went with her. I was also enabled to take class instruction from one of Mrs. Eddy's students, for which privilege I am grateful. The *Sentinel,* the *Journal,* and the *Monitor* are welcome in our home and are read daily. My heart is full of love for all mankind and I pray every day for all.

MRS. MAY HANKE, Camp Point, Ill.

I am writing this to bear witness to the truth of the testimony given by my sister, who was completely and permanently healed of asthma by the reading of our textbook. I too am very grateful for the truth taught in this book, thankful to God, and grateful to our dear Leader, who was found pure enough to be the chosen one through whom this light could be given to the world.—MRS. MARY E. BASS.

✧

Words are inadequate to express my gratitude to God for what Christian Science has done for me. Shortly after returning to my office on Tuesday afternoon, January 11, 1916, I had a very severe bilious attack; later on I had another, and diarrhœa also set in. After the second attack I felt an internal pain, and came to the conclusion that I had strained myself. I went home thinking that if I had a rest I would soon be all right; but my condition became worse, and the pain was so severe on the Tuesday night following that I decided to have a medical examination. At two o'clock on Wednesday afternoon, January 19, I waited upon the doctor, who, after examining me, said that I had appendicitis. He advised me to have an operation without delay, in fact he wanted me to go into the infirmary straight away, but I told him I would rather go home first to see my wife. I told her what the doctor had said; and after talking the matter over we decided to try Christian Science, so applied to a practitioner for help. I had treatment in the afternoon and again in the evening and felt a little easier. I slept soundly all night, and when I awoke felt much better and very hungry, and the bowel disturbance had been overcome. On Sunday I was able to attend both the morning and the evening services at church.

When I left the doctor he asked me to let him know that evening what I had decided to do, so in accordance with his request my wife told him I had decided not to have the operation. He was very much surprised, and said that if I did not have an operation I could not live through the night. Just a fortnight after my interview with him, however, I returned to work, and for this manifestation of the power of divine Truth I am indeed very thankful. My healing has been permanent.—J. PARKIN, Oldham, England.

✧

I have received so much good from the testimonies in the *Sentinel* that I feel it a duty to send an account of my healing, hoping that others may be encouraged thereby. It is about ten years since I first heard of Christian Science through a friend who asked me to try it. I gladly did so, and with the help of a faithful practitioner was healed of ulcerated stomach, extreme nervousness, biliousness, and chronic bowel trouble. I could eat only light food, was sleepless, and in fact was a nervous wreck. I had been in poor health for a number of years. Many doctors did all they could for me, but I received only temporary relief. My healing in Christian Science was not complete for a few months, but after the second treatment the bowel disorder and the fear of eating vanished and never returned. From then on I ate what was set before me. When progress seemed slow, I never had any desire to go back to medicine, for I knew that I had found the truth which Jesus taught and demonstrated for us all. I feel very grateful that I have had to prove every step of the way, for otherwise I might have dropped the study. I have had many beautiful demonstrations.

One evening, shortly after I became interested in this teaching, our little girl, then about three years of age, fell on her hand, turning it under. It soon became very painful and swollen. I could not get her quiet for any length of time, and about midnight my husband thought we had better send for a doctor, which we did. He called it a very bad sprain and bandaged her wrist, then told us to bring her to see him the next evening. During this time I was declaring the truth for her as best I knew how, and about ten o'clock the next morning she came to me saying her arm was well. She was perfectly healed. We did not need to take her to the doctor, but he stopped in the next day, and was very much surprised to find her all right. My husband was healed of a sprained ankle through help from a practitioner, the pain leaving very quickly.

I am truly grateful for all these blessings that have come to us, but the greatest of all blessings is the broader, happier outlook on life. I hope to live each day in accordance with this truth, letting it purify my consciousness, and thereby gaining a clearer understanding of God as unchanging Love, omnipresent and omnipotent. I also wish to express my gratitude to our dear Leader, Mrs. Eddy, for bringing this demonstrable truth within reach of all.

MRS. ELLA CHRISTEN, Salem, Ohio.

✧

I wish to express my gratitude for the sustaining messages which come to us through our periodicals, and especially for those which have been given to us since our country was drawn into this world conflict. A few days after war was declared, our only son went to the nearest Officers' Training Camp and enlisted. After a few weeks he was admitted and went into training. At the time it seemed like a great sacrifice, for we were not awake to the seriousness of the situation, but day after day, week after week, and



Digitized by Google

month after month, these wonderful messages kept coming to us through our periodicals—messages that seemed sent directly to us—until, as a fog melts before the bright rays of the sun, so the fog of self-pity was gradually swept from my vision and I saw how impossible it is to be a Christian Scientist and not be willing gladly to do our duty to our country. I was shown that "perfect love casteth out fear." As our son has been transferred from one state to another, each move taking him nearer the Atlantic Coast, I have been able to realize that peace "which passeth all understanding," and now upon the eve of his departure for France, I am able to rest in the blessed assurance given us by our Leader (Science and Health, p. 303), "Spiritual man is the image or idea of God, an idea which cannot be lost nor separated from its divine Principle."

I have been healed of many discordant conditions. For ten years after the birth of our son, hardly a day passed that I was free from headache and backache, but through the effort to live the truth of Christian Science, as taught in Science and Health, these have been entirely overcome. I have been healed of what is known as quinsy, of colds and severe coughs, and for many years Christian Science has been our only physician. Words are indeed inadequate to express my gratitude to Mrs. Eddy for pointing so plainly the way that Jesus trod.

MRS. MARY JOHNSTON EDINGER, Sacramento, Cal.

✧

That "man's extremity is God's opportunity" has been proved to me. I had opposed religion, Christian Science included, as I did not understand the statements made to me about its teaching; but I reached out for it in my darkest hour, and after a very short while, through the sincere study of the Bible together with the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of a malignant growth, liver complaint, neuralgia, and several minor ailments of many years' duration. The drinking and smoking habit also left me. Christian Science has helped me in my home, making me a better husband and father, and it has entirely changed my attitude toward my fellow man. It has given me a demonstrable Principle, whereby I can put off the old man and put on the new. I am indeed thankful to our Father-Mother God, and grateful to our dear Leader, Mrs. Eddy, who through her unselfish life was able to impart this true understanding of God.

ALBERT J. EUGSTER, West New York, N. J.

✧

The number of benefits my family and I have received from the study and practice of Christian Science are countless, but there is one experience I would like especially to relate, as it may help others. For some time there had been a problem before me which had to be worked out, and I knew that Christian Science, rightly understood, could do it; but from whatever point I looked at it, there appeared a reason why no step could be taken—either fear of harming others or myself, or fear of what would be thought or said, invariably kept me from taking the only step which came to me repeatedly as the right one.

One morning, on getting up, I experienced a great sense of pain and weakness in the knees, and finding that I was likely to be late, being unable to move quickly, I did not stop to treat myself as we are taught to do in Christian Science, but passing over a suggestion of age or infirmity creeping on, with a casual thought that it could not affect me and I would soon be all right, I dressed and went to breakfast. Various things occupied my time and attention, till in the latter part of the day the trouble became much worse, with an extraordinary feeling that the knee joints were out of their sockets and the legs useless. Then I awoke to the fact that I had to do some earnest Christian Science work, and I remembered that there were several texts in the Bible which referred to "feeble knees;" but not one of them could I recall.

With the desire to find these texts I got to another room with much difficulty by holding on to the furniture, and taking up the Bible concordance found the word knee with a view to getting the references. Before the references, however, there is a note giving the different significations and uses of the word, and I read, "to worship, to pray, to be in subjection." The last word arrested my attention. That was my need—subjection; and that again means to be humble—not to any person, but before God. Then came the thought that my earnest desire was to do the right thing, but I feared the consequences of the only step I saw to take. Then gently came Mrs. Eddy's words (Science and Health, p. 89), "We are all capable of more than we do." What more could I do? Just let my own will go and know that it is what is right in God's sight that has to be done. I still held the concordance; I had not found the texts about the "feeble knees," but gladly resolved to leave the whole problem that had troubled me, till I knew God's will. There came a call which I had to answer, and I at once put down the book and went without hesitation. The knees were absolutely well. Next morning I saw the right step to take in connection with the above mentioned problem. It was the same that had come to me for months past, the difference being that I had let my will go and was ready to do God's will without fear of consequences.

I am indeed most grateful to Mrs. Eddy for giving us Christian Science, and thus making it possible for all to know and understand God and to bring good into their lives.

MRS. LOUISA E. BELL, London, England.

✧

The joy, comfort, peace, and increasing understanding that is coming to each student of Christian Science who is absolutely sincere in his search for Truth, is a memorial to Mrs. Eddy which nothing can touch or destroy. When I first asked for treatment, I was in a deplorable state mentally and physically. I had never been well, having from the time I was a small girl been troubled by constant colds, headaches, bronchitis, tonsillitis, and chronic bowel disorder. For three years before turning to Christian Science I was an invalid, spending the greater part of the time in bed. At times I was away from my family, accompanied by a trained nurse and under the care of the most able specialists in Chicago and New York. I had a very severe case of nervous prostration with about every sort of physical difficulty added thereto. Besides this I was in constant fear of insanity, although assured by my family and the doctors that this would not come to pass. A great prejudice against Christian Science and a rather superior attitude toward its followers kept me for a long time from applying for help, but at last I wanted the truth and turned to it "as the hart panteth after the water brooks," and I found healing. My first visit to the practitioner lifted the fear of insanity completely, hope was awakened, and there followed bit by bit the healing of the other troubles. Two weeks after my first treatment I left off glasses which had been worn many years for reading, and I have never used them since.

In the years that have passed since then, many difficulties, sorrows, and sicknesses have been overcome by the



Digitized by Google

application of the truth. It is only in the last few years, however, that I have begun to understand what it is to be a metaphysician. Although I have gone only a little way, although there is much to undo, much to outgrow, and there are spiritual heights to be gained, I can see a growth in poise, confidence, sincerity, fearlessness, loving-kindness, and peace, which were only sporadically present before. The transformation of unlovely character is the greatest joy of all to the Christian Scientist, for the destruction of disease follows this overcoming.

To tell all that this practical religion is doing for me would be impossible. My little boys are greatly helped by it and they are already beginning to understand that God is Love. Lately there has been the chance for me to "come out strong," as Mark Tapley says, when my husband left to serve his country. The feeling of peace, confidence, and even joy in what he was to uphold, entirely eliminated a selfish sense of separation.

I am deeply grateful for the faithful work of the Board of Directors and the other officials of The Mother Church, for the periodicals and Lesson-Sermons, and above all to Mrs. Eddy, who has valiantly and unselfishly given the truth to mankind. I hope that I may more and more realize the greatness of the following statement by our Leader (Miscellany, p. 160): "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science."—Mrs. Alice R. James, Cambridge, Mass.

✧

About six years ago, while in Honolulu, territory of Hawaii, I took up the study of Christian Science, not with the expectation of receiving any benefit from it, but to learn what was interesting others. After reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, about half through, many aches and pains of years' standing had disappeared, how or where I hardly understood at that time. I needed no further proof of the healing power of Truth, so took up the study more earnestly and later was freed from severe attacks of quinsy, inflammatory rheumatism, and a chronic bowel trouble which had affected me since childhood. Aside from the physical healing, the spiritual uplift was a renewal of life to me. My likes and dislikes through life had always been pronounced, but now I am learning through the guidance of divine Love to see man as created in God's image and likeness.

Recently I have been beautifully healed of what is called erysipelas. My sister, with whom I live and who is not interested in Christian Science, was much frightened at my condition and wanted to call a physician, but I said the practitioner was capable of handling the case. I was in bed only four days, but did not suffer at all, and those who were admitted to see me looked at me with surprise. I am certainly very grateful for my rapid healing. I cannot express in words my thankfulness to God, whom I am learning to know and serve aright, and I feel deeply grateful to Mrs. Eddy, who was given such spiritual perception as to be able to make this truth plain to suffering humanity.

Mrs. Fannie K. Painter, Fallon, Nev.

✧

It is now six years since my study of Christian Science was begun, and during that period I have received innumerable benefits and blessings from its teachings. For twenty years or more I believed myself to be an atheist, and the Bible and religion were considered superstitious relics of the dark ages. It is true that when a child, with other members of my family, I was compelled to attend church, but this weekly performance was a constant dread to me, and before I was fifteen years old the ceremony was discontinued. The years that followed led me to the very dregs of materialism. I became a confirmed pessimist and cynic; I hated myself, and was suspicious of every one else. Gradually I was becoming aware of my shortcomings, and the thought of the future filled me with alarm. At this juncture Christian Science was presented to me. The first reading of Science and Health answered all my questions, and as I gradually began to comprehend the Truth or divine Principle taught therein, the effects of my changing thought were manifested morally and physically.

About three years ago while at the beach, my feet and legs became infected and were badly puffed up and swollen. After several days the pain was so intense that I could no longer bear my own weight upon them. I had no thought of using any material remedy, but doubted my understanding of the truth, so I turned to Mind and asked to be shown. At the same time I opened the Bible and found myself reading from the book of Joshua. Instantly I understood that there was no error that God could not destroy, and in less than forty minutes I was absolutely free. Some years before this a similar condition appeared in the left foot. I sought relief from two doctors, who warned me of blood poisoning, and it was six weeks before I could walk without the aid of a cane.

One Sunday night I was seized with severe internal pains of such an alarming nature that a practitioner was asked to help me. For three days and nights I neither ate nor slept. The fourth night, being Wednesday, I was due to usher at church, but this seemed an impossibility; nevertheless I was there, and that night my peace was restored to me.

Like thousands of others I find myself unable to express in words my deep sense of gratitude for the understanding that, no matter what the illusions of false belief may be, we can never be separated from the love of God. The Christian Science publications have been such a comfort and joy to me that I wish to give thanks for all the laborers in God's vineyard.—Frank M. Keane, New York, N. Y.

✧

About six years ago I was taken ill and several doctors said there was little chance for recovery, as my years were against me. I had heard of Christian Science, in fact a copy of Science and Health had been loaned to me several years before, but I did not get interested in it. While I was ill, however, a lady came to the house and told about a friend who was being treated by a Christian Scientist. I said I would like to have a talk with this friend, so the lady brought her to see me, and that same day we called on a practitioner. I had six treatments, kept on reading and going to church, and then all at once found I was healed.

All my life I have been afflicted with throat trouble whenever I caught a little cold. Doctors called it bronchitis. In 1916 I was taken with an unusually severe attack and became feverish and weak. A Christian Science practitioner gave me a treatment and relief was experienced at once. I kept getting better right along and have never had the least touch of the malady since. One day I started to the basement without turning on the light, and had a bad fall, injuring my right foot. There was considerable pain for a time, but by holding to the truth and with the help of a practitioner I was laid up only one day. Although two of the toes had been broken, I was on my foot as usual the next day.

Christian Science has been a great help to me in many ways. It has taught me to be more patient and considerate



Digitized by Google

and to look at things in a different light, and for all these things I feel deep gratitude. I am thankful to God for His unbounded love to His children, and grateful to Mrs. Eddy for her untiring devotion to humanity.

MRS. E. STEVENS, Chicago, Ill.

✧

It is about seven years since I became interested in Christian Science, and during that time many blessings have been received, but I never fully realized just how many until within the past year when I have been counting them up and feeling more grateful every day. I have been healed of headaches, cuts, burns, and other ills.

In May, 1916, while I was house cleaning, a large splinter got into the palm of my hand, extending up into the middle finger, and while it did not come through the flesh there was quite a lump on the side of the finger. I immediately began to declare the truth, but allowed fear to creep in to such an extent that in about an hour it was necessary to telephone to a practitioner for help. This took place on Thursday morning and I had treatment each day until on Saturday afternoon a wonderful change took place and my hand, which had been swollen and stiff, but not painful, resumed its normal condition. During the following week fear again tried to manifest itself, but was overcome with the help of a practitioner. For fourteen weeks this work went on, and during that time there were many doubts and fears to overcome, but finally the splinter came out easily and without any assistance on my part. It came out of the middle finger, while I had been looking for it to come out of the palm of the hand, proving that we cannot plan how the healing is to be accomplished, or when, but must leave it to God.

I am truly thankful to God for Christian Science and grateful to Mrs. Eddy. My desire is to be worthy the name of Christian Scientist.—MISS MAE F. WATSON, Colwyn, Pa.

✧

Nine years ago I was healed through Christian Science of a so-called fibroid growth, with all its attendant symptoms. I had suffered from headaches since earliest childhood. They were not only frequent but very severe, lasting from two days to a week, and greatly interfered with my studies, also robbed me of many pleasures. About three years before my healing I began to have frequent hemorrhages, which caused such a sense of weakness that I would faint at the most inopportune times and places. Finally I was confined to the bed, and two well-known San Francisco physicans (one a noted specialist) pronounced my condition due to a fibroid growth. They urged an immediate operation, at the same time telling me of the danger attendant thereon and frankly admitting that I would never be the same physically after the operation as before. They, however, said that unless the growth were removed, it would ultimately prove fatal.

I did not fear death nearly so much as I feared the after effects of such an operation; therefore, as I had planned to go East, I insisted upon taking the trip. The doctors assured me that I was taking the greatest chances, but nevertheless I started on my journey, having first made arrangements for an operation upon my return. On my way I stopped over at Spokane, Washington, and it was while in that city that Christian Science was brought to my attention by a lady who had experienced a wonderful physical healing and who was also a practitioner. I had very little faith in what Christian Science could do in my case, yet felt that it could do no harm, so the night before leaving Spokane I asked this lady to treat me during my trip East, and she lovingly promised to do so. The following morning upon awakening I was surprised to find myself free from any sense of car sickness, a complaint from which I had always suffered when traveling. I spent most of that day reading Science and Health, which the practitioner had requested me to purchase and read. The months of July and August were passed in the East and Middle West, and during that time no sense of discomfort from the extreme heat was experienced, nor did I once have a headache. The hemorrhages were the last symptoms to disappear, but by the time I returned to California I felt sure I was entirely healed.

From the day I asked for help in Christian Science, I did not take medicine of any kind or resort to any material means whatever; in fact, all the medicine my physicians had provided me with was at once thrown away. About a year later I had one more hemorrhage, but this time I was not frightened. I at once asked a practitioner for help, and treatments were continued for two months, at which time I knew the healing was complete, but to satisfy others I was examined by a reputable practicing physician, who declared there was no trace of the growth left. I have since been healed of other discordant conditions, such as acute lung trouble, ptomaine poisoning, and a fractured ankle. For nine years I have relied entirely on Christian Science.

I am deeply thankful to God for all the physical healings, but far more so for the spiritual understanding of God and of man's relationship to Him, which has been gained through my study of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which teaches us how to apply the laws of God to our daily needs. I wish also to express my appreciation of all the Christian Science periodicals.—MRS. RUBY V. CHAPMAN, San Francisco, Cal.

✧

I have received so much help from the Christian Science testimonies that I take pleasure in telling of some benefits I have received through this truth. Mrs. Eddy's words in the Preface to Science and Health (p. vii), "To those leaning on the sustaining infinite, to-day is big with blessings," have been proved true times innumerable in our home.

While residing in Mexico I contracted what is known as black smallpox in its most loathsome form. I was then nine years old and had known nothing in the line of religion or healing but Christian Science. The truth was declared for me as soon as the disease was manifested, with the result that I was brought out of all inharmony, and no manifestation of marking was left, except an almost imperceptible roughness on one hand. Though my mother was continually exposed to the disease, much to the astonishment of friends who were watching the case and were not Christian Scientists, neither she nor anyone else in the building suffered from contagion.

A short time afterward, while in the quarantine station in Cuba, it was pointed out to my mother by acquaintances that I was drawn down on one side and limped very plainly; and although they knew we were Christian Scientists, they expressed the opinion that if massage or electrical treatment were not submitted to, I would be paralyzed on that side. Instantly the thought was realized that God's child is perfect and incapable of being deformed. A few days later we met these same people in the city, and seeing me straight and free, they could only look their wonderment, knowing that something more powerful than material means had made me whole.

Christian Science has also been a help to me in my school work, in the overcoming of nervousness and of resentment for seeming injustice. I have no words with which to express my thankfulness to God and my gratitude to Mrs. Eddy for all the blessings bestowed on me and mine.

MISS VANETTE VAN SWERINGEN, Washington, D. C.



Digitized by Google

# From the Press

[From an editorial in *Haverhill* (Mass.) *Gazette*]

War has wrought many tolerations and crumbled many prejudices. The appointment of a Christian Science chaplain for the navy is taken as a significant change in the attitude of the public toward the faith of the followers of Mrs. Eddy. As this action has followed the appointment of two members of the same religious order in the army, it is now considered that the barriers have been removed and that Christian Science will henceforth be upon a free footing in both army and navy.

For many years both the army and the navy have been closed to the attempts of newer denominations to gain recognition. Legislation was invoked to keep Christian Science out of the military service, and medical societies and medical practitioners maintained strong opposition to it. But this opposition has been worn away and the spirit of religious freedom has awakened to open the doors to all recognized creeds and cults.

[Church Editor, *McKeesport* (Pa.) *News*]

If any person had the proper conception of God (which reacted necessarily upon his own life) it was Jesus of Nazareth. His conception of God was so good, and his realization of it in his own life was so complete, that he could say, "I and my Father are one." Could any nobler conception be imagined? To strive to attain it is the privilege and duty of all who profess to follow the Nazarene.

[*The Christian Work*]

St. Paul continually gave utterance to the most profound and vital spiritual, moral, and ethical truths. Had not the theological interpretations and the familiarity of these truths blunted and mystified their meaning—the same is true of the teachings of Christ—the church and the world would have been transformed centuries ago.

[*The Christian Advocate*]

The man who is altogether mastered by the love of Jesus Christ will walk in white through the furnace of temptation, because another form walks with him in the midst of the fire, and his form is like the Son of God.

[*The Continent*]

The only kind of religion which will be respected in a world of refreshed spiritual vision is a religion with power in it.



## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## From The Christian Science Board of Directors

All correspondence intended for The Christian Science Board of Directors should be addressed to the Board at 105 Falmouth Street, Back Bay, Boston, Massachusetts, and not to individuals.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# "To bless all mankind"

"To spread undivided the Science that operates unspent . . . to injure no man, but to bless all mankind" (The First Church of Christ, Scientist, and Miscellany, page 353) was what Mrs. Eddy wrote of her purpose in establishing THE CHRISTIAN SCIENCE MONITOR.

No clearer evidence can be found of the fact that the MONITOR is fulfilling this high purpose than is presented in the testimony of prominent business and professional men and women who state that while they are not themselves Christian Scientists they are, nevertheless, outspoken in their admiration for, and appreciation of, the broad scope and reliability of this international daily newspaper.

### A Christian Endeavor Worker:

In an address before the Christian Endeavor workers of a First Baptist Church, D———, Mass., "Mr. ——— was very emphatic in saying that *The Christian Science Monitor* ought to be in every home, especially where there were children.

"He said that he was not a Christian Scientist and probably never would be, but that he could not let the occasion pass without saying just what he felt, and added that he wanted it thoroughly understood that he was not asked by the Christian Scientists to say this, but did it of his own free will."

### From a Famous Author:

"It appeals to me as a most admirable newspaper, and although I am in no wise connected with the Christian Science faith, I can have only the highest admiration for a journal that is as calmly judicial and as reliable as I have always found *The Christian Science Monitor* to be."

### Helping the Liberty Loan:

"Knowing that you are glad to get reports of the good that the *Monitor* is doing, I am writing to tell you that in W———, Nevada, during the recent Liberty Loan campaign, a gentleman who is not a Christian Scientist, in speaking at the American Theater there, stated that he got all of his points from *The Christian Science Monitor*, for which he subscribes. His little talk made a considerable impression in the town, and the next day many favorable comments on the *Monitor* were heard."

### Iowa Physician Subscribes:

"Picked up a copy of your paper, not long ago, while waiting in a hotel lobby and was surprised at the vast amount of solid, general information, the world over, the paper contained. From the name I expected to find an ordinary sectarian sheet, but was fooled, pleased, delighted,—I found something very, very extraordinary.

"Inclosed find $1.00, if when this is used up, I am still pleased, you may expect a year's subscription."

### Read by a California Jurist:

"I might say that one of our justices, considered the ablest and most highly trained mentality who has ever sat upon the bench, whose decisions are almost classics in their wonderful grasp of the law, legal reasoning, and literary style, and who is probably far from embracing Christian Science as yet, told me recently that he was a constant reader of *The Christian Science Monitor*. As his influence is far-reaching, his literary activities considerable, his touch with the great questions of the hour remarkable, I consider it a very great compliment to the *Monitor*."

### A Social Settlement Worker:

"While I am not a Christian Scientist, I have to thank you and all concerned and congratulate the reading public for a newspaper which I have come to regard as representing the highest type of journalism in America. I read many newspapers, but I am never quite satisfied either with their news columns or their editorial pages. I find not only news in the *Monitor* that I cannot find elsewhere, but also editorial comment of the very highest type. There must be something fine and strong in your movement to produce such a journal."

### A University Professor:

Recently ———, Dean of English literature at the University of ———, told one of his classes to secure a monthly magazine and a daily paper for study in their work. He said he had nothing to advise regarding the selection of the magazine, but he added, "There is only one real daily paper published in the world, and that is *The Christian Science Monitor*." Some laughter followed his remark, which he answered by saying, "No, I am not a Christian Scientist, but I think my position entitles me to fair opinion, and what I have said is an established fact."

### Pleases Congregational Minister:

"I am a Congregational minister with a record of more than fifty active years. . . .

"I regard *The Christian Science Monitor* as unique and in a class by itself. It is surprising in view of previous achievements in daily journalism. . . .

"The letters from *Monitor* Bureaus in every part of the world, and articles from special contributors, give important and often rare information from the world's wide field. The editorial page appeals to me because of the research, keen insight, and judgment in its articles. . . .

"The cleanness of the paper is noticeable. The *Monitor* comes into homes with an influence of peace as far as possible in a tumultuous world afire with strife and passion."

Cosmopolitan in its mission, international in its circulation, universal in its treatment of news, THE CHRISTIAN SCIENCE MONITOR is indeed reaching "many homes with healing, purifying thought" (Miscellaneous Writings, page 7), and thus it is fulfilling the purpose for which it was established, "to spread undivided the Science that operates unspent" (Miscellany, page 353).

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U. S. A.

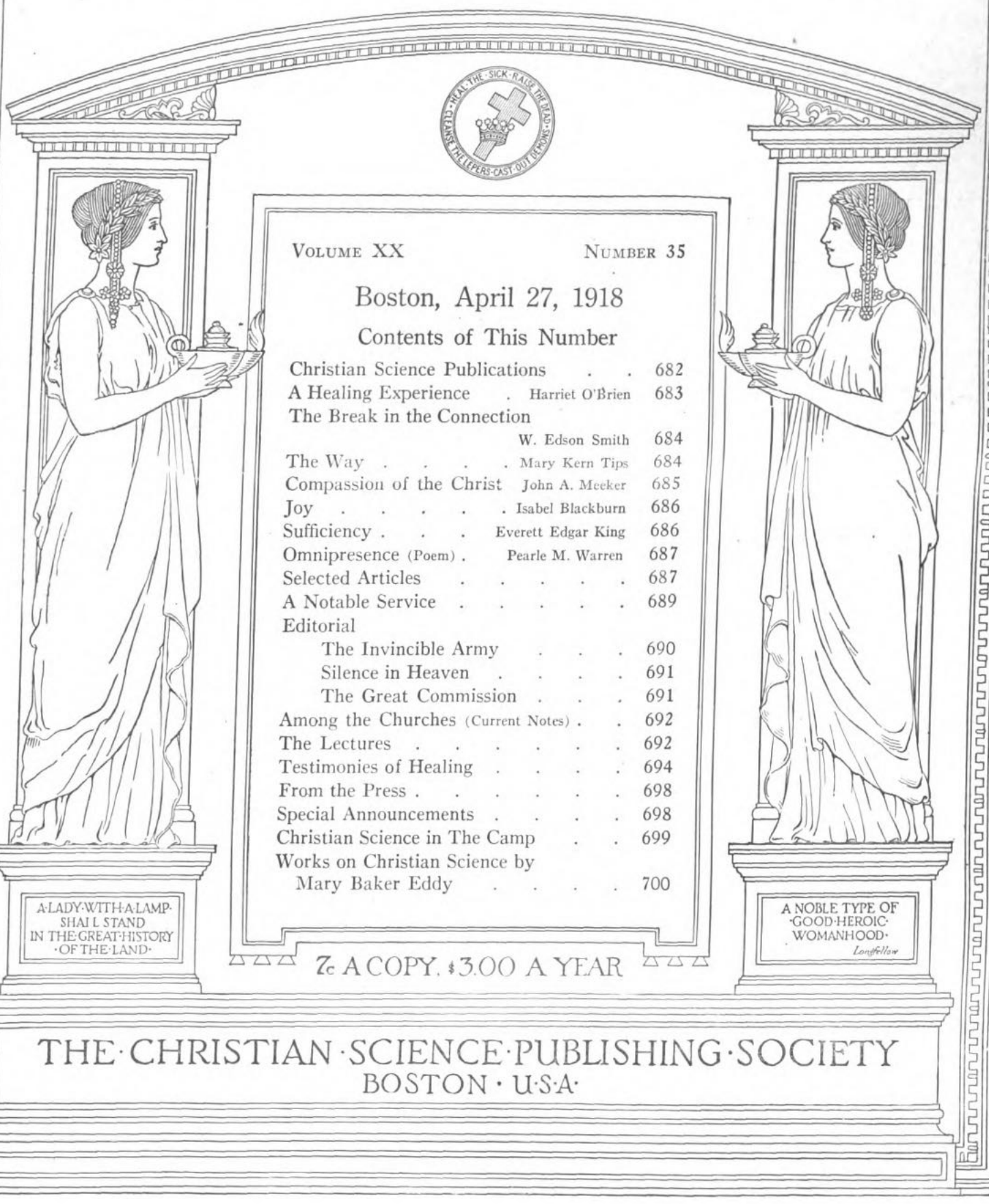
Digitized by Google

APR 26 1918
UNIV. OF MICH.
LIBRARY

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this magazine place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.
NO WRAPPER—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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




VOLUME XX NUMBER 35

Boston, April 27, 1918

## Contents of This Number

Christian Science Publications . . 682
A Healing Experience . Harriet O'Brien 683
The Break in the Connection W. Edson Smith 684
The Way . . . . Mary Kern Tips 684
Compassion of the Christ John A. Meeker 685
Joy . . . . . Isabel Blackburn 686
Sufficiency . . . Everett Edgar King 686
Omnipresence (Poem) . Pearle M. Warren 687
Selected Articles . . . . . 687
A Notable Service . . . . . 689
Editorial
The Invincible Army . . . 690
Silence in Heaven . . . . 691
The Great Commission . . . 691
Among the Churches (Current Notes) . . 692
The Lectures . . . . . 692
Testimonies of Healing . . . . 694
From the Press . . . . . 698
Special Announcements . . . . 698
Christian Science in The Camp . . 699
Works on Christian Science by Mary Baker Eddy . . . . . 700

7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
BOSTON·U·S·A·

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** P
covers, deckled edges, 15 pages, single copy 25 cents; six or
each 20 cents.

**Message to The Mother Church, June,** 1
covers, deckled edges, 35 pages, single copy 50 c
each 38 cents.

**Message to The Mother Church, Ju**
covers, deckled edges, 20 pages, single copy
each 38 cents.

**Christian Healing, and The Pe**
Two sermons in one volume, 36 p
marbled edges, single copy 55 cent

**Christian Healing.** A sermon
20 pages, single copy 20 cents; s

**The People's Idea of Go**
Paper covers, 14 pages, s
17 cents.

**Poems.** This volume of
also her earlier poems
forty to sixty years ag
more, each $1.25.

**Feed My Sheep.** S
Lyman F. Brackett
cents.

The foregoing prices
ments either domestic o

Address orders and make checks payable to

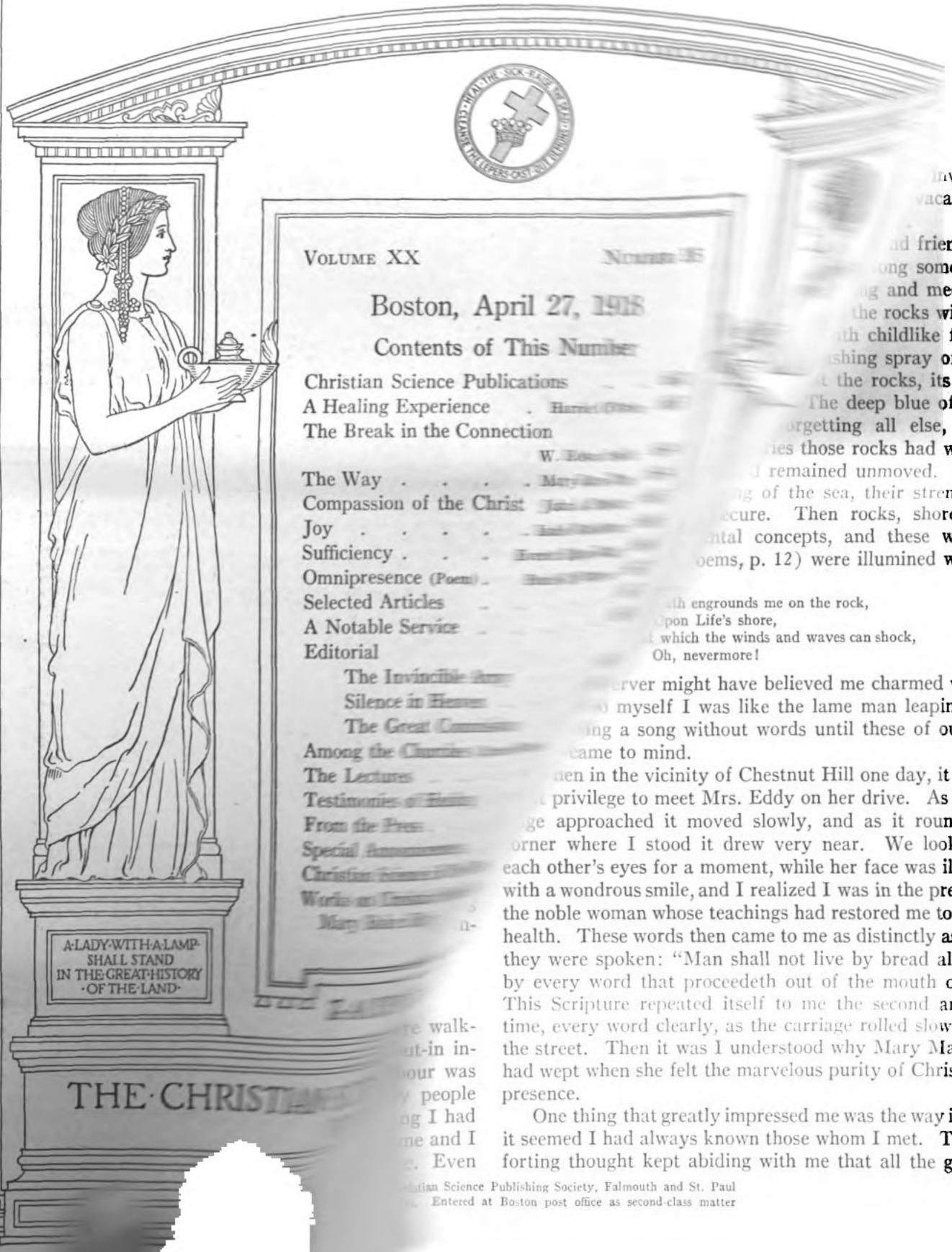
THE CHRISTIAN SCIENCE PUBLISHING SOCI

ed by Google

# CHRISTIAN SCIENC
# SENTINEL

*"What I say unto you I say unto all—WATCH"*


APR 26 1918
UNIV. OF MI
LIBRARY




VOLUME XX NUMBER 35

Boston, April 27, 1918

Contents of This Number


Christian Science Publications
A Healing Experience . Harriet O'Brien
The Break in the Connection
W. Edward Sims
The Way . . . . Mary Baker Eddy
Compassion of the Christ John A. Dowie
Joy . . . . . Lady Ishbel
Sufficiency . . . Evangeline Bowen
Omnipresence (Poem) . Harriet O'Brien
Selected Articles
A Notable Service
Editorial
The Invincible Army
Silence in Heaven
The Great Commission
Among the Churches
The Lectures
Testimonies of Healing
From the Press
Special Announcements
Christian Science Publishing
Works on Christian Science
Mary Baker Eddy


...n
...lp
...was
...hout
...rd to a
...lady in
...nvited me
...vacant room

...d friends, Red
...ong some books,
...g and meditation,
...the rocks with great
...th childlike freedom.
...shing spray of the in-
...t the rocks, its activity
...The deep blue of the sea
...orgetting all else, thought
...ies those rocks had withstood
...d remained unmoved. Regard-
...g of the sea, their strength and
...ecure. Then rocks, shore, wind,
...ntal concepts, and these words of
...oems, p. 12) were illumined with new

...th engrounds me on the rock,
...pon Life's shore,
...t which the winds and waves can shock,
Oh, nevermore!

...rver might have believed me charmed with the
...o myself I was like the lame man leaping as an
...ing a song without words until these of our loved
...came to mind.

...hen in the vicinity of Chestnut Hill one day, it was my
...t privilege to meet Mrs. Eddy on her drive. As the car-
...ge approached it moved slowly, and as it rounded the
...orner where I stood it drew very near. We looked into each other's eyes for a moment, while her face was illumined with a wondrous smile, and I realized I was in the presence of the noble woman whose teachings had restored me to life and health. These words then came to me as distinctly as though they were spoken: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This Scripture repeated itself to me the second and third time, every word clearly, as the carriage rolled slowly down the street. Then it was I understood why Mary Magdalene had wept when she felt the marvelous purity of Christ Jesus' presence.

One thing that greatly impressed me was the way in which it seemed I had always known those whom I met. The comforting thought kept abiding with me that all the good our

...re walk-
...ut-in in-
...our was
...y people
...ng I had
...me and I
...e. Even

...tian Science Publishing Society, Falmouth and St. Paul
... Entered at Boston post office as second-class matter

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital tops of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish..

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

### OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish-English.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

### VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to


## The Christian Science Publishing Society, Boston, U.S.A.

Sole Publishers of All Authorized Christian Science Literature


Digitized by Google

# Christian Science Sentinel

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

VOLUME XX APRIL 27, 1918 NUMBER 35

## A Healing Experience

HARRIET O'BRIEN

THE memory of my first visit to The Mother Church lingers in thought as a beautiful and healing experience, and its afterglow has been as gentle and radiant as the evening light. At the time of my first healing in Christian Science, when I was wonderfully restored to health, a desire was kindled to attend The Mother Church, but for some time the way did not seem to open. At length in the summer of 1910 the time seemed ripe for the long anticipated visit, though just then there were not sufficient funds on hand for such a journey. Very soon, however, there came an unexpected letter containing a check for money which rightfully belonged to me, and which was ample for the much desired visit. Mortal mind began at once to argue how many other things could be done with such a sum, but these arguments did not receive much of a hearing, and soon were silenced.

Preparations for the journey all worked together in a wonderful way when it was once decided upon. In order to arrive in Boston in time for the Sunday morning service it was necessary to leave on a certain train on Friday. It was then Thursday, and some said a berth must be engaged in advance; others said that this particular train was always late, sometimes even several hours; yet the berth was obtained on the train desired without difficulty, and when we arrived in Boston the attendant who assisted me as I was getting off said he did not recall when that train had been on time before.

As I started on this journey the psalmist's words, "Flee as a bird to your mountain," kept singing in my heart, and all the way expressions of good prevailed on every hand. As we were approaching Boston in the early hours of that glorious Sunday morning, while enjoying the view from the coach window, there suddenly burst into sight from the distance a large, round dome. The quick, inspiring response this view awakened left no room for doubt. It was The Mother Church! Its great white dome towering over the city and above the tree tops seemed to be extending an invitation with promise to a waiting world.

Even the street car conductor treated me as his special guest. When Norway Street was reached he left the car and gave me specific directions. No sooner had I turned the corner than the chimes of The Mother Church began pealing out in the fresh morning air the soothing tones of our Communion Hymn (Poems, p. 75):—

> Saw ye my Saviour? Heard ye the glad sound?
> Felt ye the power of the Word?

I knew in my heart that I had, for was not I there walking in freedom, and had I not been for years a shut-in invalid, unable to walk and helpless? Though the hour was early for service there were many hundred happy people entering what was the most beautiful church building I had ever entered. Once within, a great calm came over me and I was conscious of the one all-pervading divine Presence. Even the teardrops bedewing my cheeks were but evidence of a fulfilled desire and a satisfied hope.

After the service, when people were going to their homes, a feeling of loneliness began to creep over me, and for an instant I felt a stranger in a strange land. Then like a ray of light came the thought that man is always at home in Mind, and a member of The Mother Church could not help being at home in The Mother Church. After this there was no further suggestion of strangeness or loneliness throughout the entire visit. It came to me to ask some one in regard to a desirable place to secure dinner, and I spoke to a lady in the corridor. After asking a few questions she invited me to her home and later added that she had a vacant room which she would be pleased to have me occupy.

One day, in company with some new found friends, Red Rock at Lynn was visited. We carried along some books, expecting to have a quiet time for reading and meditation, but instead I found myself leaping over the rocks with great joy, drinking in the inspiring scene with childlike freedom. Then I became absorbed with the dashing spray of the incoming tide as it spent itself against the rocks, its activity increased by a brisk sea breeze. The deep blue of the sea engaged my attention until, forgetting all else, thought turned backward to the centuries those rocks had withstood the beating of the waves and remained unmoved. Regardless of the ceaseless surging of the sea, their strength and permanence had been secure. Then rocks, shore, wind, and waves became mental concepts, and these words of Mrs. Eddy's hymn (Poems, p. 12) were illumined with new meaning:—

> Thus Truth engrounds me on the rock,
> Upon Life's shore,
> 'Gainst which the winds and waves can shock,
> Oh, nevermore!

A casual observer might have believed me charmed with the view, but to myself I was like the lame man leaping as an hart, singing a song without words until these of our loved Leader came to mind.

When in the vicinity of Chestnut Hill one day, it was my great privilege to meet Mrs. Eddy on her drive. As the carriage approached it moved slowly, and as it rounded the corner where I stood it drew very near. We looked into each other's eyes for a moment, while her face was illumined with a wondrous smile, and I realized I was in the presence of the noble woman whose teachings had restored me to life and health. These words then came to me as distinctly as though they were spoken: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This Scripture repeated itself to me the second and third time, every word clearly, as the carriage rolled slowly down the street. Then it was I understood why Mary Magdalene had wept when she felt the marvelous purity of Christ Jesus' presence.

One thing that greatly impressed me was the way in which it seemed I had always known those whom I met. The comforting thought kept abiding with me that all the good our

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

heavenly Father had for me came to me; while crowning it all was renewed gratitude for those wise words of our Leader (Science and Health, p. 326): "Working and praying with true motives, your Father will open the way."

## The Break in the Connection

W. EDSON SMITH

NOT alone from stars and birds and flowers, but also from the rough clangor and hard glare of daily life, does the alert Christian Scientist gather the lessons that make it possible to apply his understanding of Principle to every problem. Through "Science and Health with Key to the Scriptures" our Leader, Mrs. Eddy, has given us an opportunity to acquire the understanding that enables us to do this,—a living rule by which we may measure up circumstance.

The radiator in the office on the topmost floor had blown out for the second time, flooding the room with steam and hot water, making the walls clammy, and dimming the clearness of the outlook toward the mountains. Both times, superimposed upon all this violence, there had been inevitable hours filled with the disturbing noises of repair, when quiet seemed far away. On the occasion of the second break I sat watching the steam fitter at work, and was finally led to question him as to the cause of the difficulty. Very concisely, and with a definiteness and assurance which left no doubt as to his grasp of the matter, he gave me the information I sought.

He said in effect that in the basement there was an exceedingly large boiler with a high-pressure gauge,—a boiler out of all proportion to the building, which was comparatively small and new, with but limited radiating surface, many of the suites not being even fitted up. My informant stated that the man in charge of the boiler seemed unable to understand the conditions and insisted on firing heavily by way of doing a good day's work. This particular radiator had suffered, being at the end of the series and taking the full force of the pressure. The blowing out occurred at a place under great strain. "But now," said my candid steam fitter by way of conclusion, "I have provided for all the expansion necessary, and you will have no further trouble." When he had gathered up the scattered tools and gone his way, I looked at the radiator, musing over what had been told me. We have all heard of "sermons in stones," but here was a sermon in a few lengths of iron pipe.

So often during the years of my striving I had suffered bitterly by reason of distressing breaks in the continuity of living,—breaks in the productiveness, the giving that means supply; breaks in the receptivity that is progress. Naturally many of these breaks, like the one in the radiator, were at the point of strain, where supply was supposed to pour in upon me. And for the most part they were accompanied by unpleasant outpourings of wrath and tears and tumult, dimming my vision of higher things afar and making as if to crumble away the walls of thought. There had been times of cold wretchedness when I seemed cut off from God, inert, useless. Furthermore, every patching up of those ugly breaks meant another great clutter in consciousness,—confusion, delay.

Yes, the steam fitter had taught me much, for I had cried out in utter despair of heart, many a dark day of many a dark year, for power—power—yet more power! power to do this, power to do that! Hands groping upward, I had affirmed with breathless longing the power of God, and forgotten to strengthen myself humanly by declaring just as earnestly and faithfully the power of man in His image and likeness. It was not the power of God that was lacking; it was my sheer failure to realize that God and His man can never be separated by any pressure of circumstance, by any intensity of action or reaction.

Here stands our spiritual building. Do we desire a calm, comforting security against "the wintry blasts of earth" (Science and Health, p. 57)? Let us not cry for more power, but say as did the Master after his final demonstration, "All power is given unto me in heaven and in earth." Let us transform that power into the highest human concept and radiate it in love to all, for thus only may we find warmth and pleasantness ourselves.

Do we pray to be at one with God, infinite good? Then let us indulge less in vague, meaningless outcries, looking the more to strength and perfection in the intelligent coupling of channels of supply to purposes of use; seeing well to it that we provide for abundant expansion against the coming of that sudden spiritual urge, the Son of man; for we must be well fitted in very truth on that day—able to abide. So shall our towers of Truth be tenanted with abundant thoughts of Life, taking comfort in the ready, radiant warmth of Love divine.

## The Way

MARY KERN TIPS

WHEN Jesus the Christ, discoursing with his disciples on the deep things of God, said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me," he referred not to his human selfhood, but to the divinity of the Christ; to his true relationship to God. Neither Truth nor Life could ever be a person, nor could the way be hedged about by limitations or dependent on the personal Jesus for actuality. The going away of the human Jesus in no way affected the eternal facts of existence, nor deprived the world of "the way, the truth, and the life." These are the same yesterday, to-day, and forever; they are, because God is. To God there is no such thing as the appearing and disappearing of the way, nor is there to His image, man. These changes take place with the carnal or mortal mind, which is "enmity against God," and therefore unacquainted with reality. It is the awakening from its own illusions and delusions which brings to the human mind an appreciation of the way exemplified by the master Metaphysician. Jesus plainly stated that his mission was to illustrate the way of salvation to humanity, to redeem mortals from imperfection, to reveal man as the image and likeness of God.

Mrs. Eddy writes on page 18 of Science and Health, "Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage." He called himself the Son of God and the brother of man, using the simile father and son to exemplify the closeness of the bond between God, the creator, and His creation. The infinite all-knowing Mind must be manifested in intelligence. Nothing can come between God and man, Mind and its expression. Nothing could change the nature of God's man without first changing the nature of God,—an unthinkable proposition. Man has no capacity to know anything which does not proceed from this infinite source, divine Mind. If it were possible for the nature of God to change, man would instantly change with it; for man is reflection, and according to law like produces like.

The immortality of man is intact, because he expresses God, who is Life. The coming and going of mortals has nothing to do with man, for man neither begins nor ends with mortality. What is termed death does not interfere with



Digitized by Google

the life of man. Jesus proved this by reproducing the presence of Lazarus and others after they had lost, to human sense, every appearance of life. He knew that life, being the expression of Spirit, is spiritual, and that there are not two kinds of life, material and spiritual, the one to be given up and the other obtained through a paradox called death.

Christian Science explains the difference between the dream of material sensation and corporeality, and God's immortal idea, and this distinction must be understood before man's dominion over false law and sense testimony can be evidenced. Mrs. Eddy explains this clearly on pages 167 and 242 of Science and Health. Any faithful student may gain a knowledge of Spirit and its omnipotence and prove daily and hourly his oneness with Truth and Life. No amount of human reasoning can becloud us and prevent us from realizing that God governs His universe in harmony, through His own laws, and as one becomes conscious of Truth's omnipresence his faith in good increases; correspondingly his fear of evil decreases. Wrong viewpoints are abandoned; consequently suffering, which is the outcome of ignorance, disappears.

To give credence to human opinions, dignifying them with the name of laws, to fear that aught can be beyond the power and scope of good, is to suffer unnecessarily from superstitions imposed by false education. One must realize that man's true selfhood does not need to be saved from anything. God takes care of man. That which is a false sense of man must be recognized as false and unreal and be relegated to its proper place as nothingness. Faith must rest in Spirit, and matter recognized as only a counterfeit of reality before the Christianly scientific process of healing can be demonstrated.

All discord, whether classed as physical or mental, is the result of wrong concepts about God and man. Healing comes with regenerated thought, purified motives, spiritual desires. It is one's knowledge of good, based upon the Principle of goodness which saves and heals. This Principle is omniactive through spiritual laws, and as these laws are discerned, proofs follow their application. In the ratio of one's receptivity, then, or according to the measure of his faith, will be the results. God never withholds any good thing from man, but to be conscious of our oneness with Him excludes all else from thought, produces a sense of harmony, and establishes the certainty of man's supremacy over evil of every kind. God, being no respecter of persons; has never restricted to any specific age or period the ability to know Him and to obey His commands. His omnipresence makes such restriction impossible. The human mind has sought out many inventions in its endeavor to be at peace, but peace is spiritual and cannot be gained by these inventions nor experienced by the human mind filled with desire for the pleasures and lusts belonging to material beliefs.

It is one thing to have the way pointed out and quite another thing to walk in it. Condemnation of the failures of others will not lighten our own burdens; it will only increase them. Who can know how strong he will prove in the day of testing? Who can discern how much forbearance and tender compassion he will require at the hands of others before the goal of perfection is gained? Paul declares in his epistle to the Galatians: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Jesus' use of the scourge in the temple is sometimes quoted as an excuse for harsh criticism and bitter resentment by those who are yet at the beginning of their demonstration. It is true that every phase of evil must be repudiated, and if gentle treatment does not accomplish its removal more vigorous activities must be exercised, under the guidance of wisdom born of spiritual perception, which comes with self-knowledge; but this is far from being the exercise of the human will. Mrs. Eddy's viewpoint is not ambiguous; on page 571 of Science and Health she writes, "Know thyself, and God will supply the wisdom and the occasion for a victory over evil." When we have removed the beam from our own eye,—that is, when we have carefully eliminated selfish motives, when self-mesmerism, which is virtually self-righteousness, has melted into such thinness as to enable justice to be coupled with mercy,—then we can understand and emulate the method of Christ Jesus in dealing with sinners.

The certainty of spiritual guidance in every detail of human affairs grows more and more apparent as thought is spiritualized. The right thinker lives in a thought world where motives and aims take on divine hues; he is constantly on the defensive, watchfully guarding against aggressive mental suggestions adverse to his highest purpose and advancement. He keeps the lamp of spirituality trimmed with devotion and burning with the oil of consecration, that no darkness may envelop him and cause him to stray. He makes no conscious effort to bring the light to others; it shines because he lets it. He does not have to call attention to it, because those who are not totally absorbed in materiality catch its rays and are attracted toward it.

Surely it is cause for great rejoicing that we need not longer wander in the wilderness of doubt and uncertainty, nor linger idly in the bypaths of error. We can go forward with perfect assurance, since Christian Science has again opened the way. In Science and Health (p. 174) Mrs. Eddy says: "Truth is revealed. It needs only to be practised."

## Compassion of the Christ

JOHN A. MEEKER

THE transforming power of divine Truth, made known through Christian Science, is soon evidenced in the great change which takes place in our lives when we have earnestly and with sincerity taken up the study of this Science. We see life from a new point of view, and many qualities of thought which were held in high esteem are found, in the new light, to be wolves in sheep's clothing.

"By compassion we make another's misery our own" was probably our highest concept of sympathy before the light of Christian Science revealed to our consciousness that compassion is the offspring of divine Love. True sympathy is the recognition of another's need and the supplying of that need: it is that deep, compassionate love for humanity which renders thought receptive of the reflection of the truth. Those beautiful lines from our Hymnal (p. 98),—

> The longing to be good and true
> Has brought the Light again,

are expressive of that deep yearning for the compassionate mind of the Christ which brings the healing truth.

Compassion, which is an activity of the Christ-mind, has not the slightest sympathy for error in any of its subtle forms, but is a law of destruction to error. It is for this reason that many of Jesus' sayings seem hard to the pampered intellect, ever whining for human sympathy. Commiserating at length over the trials of a friend is not true compassion, and does not tend to lift him out of his troublesome conditions or release him from his sufferings. Mrs. Eddy says (Science and Health, p. 367), "The tender word and Christian encouragement of an invalid, pitiful pa-



Digitized by Google

tience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love." This indeed comes as a refreshing message, with healing in its wings.

Compassion heals, it does not lament; it is patient with humanity's ignorance and fears, but not with sin; it is not blinded by a false sense of self-pity or weak laziness. It is very significant that on each occasion, recorded in the gospels, where Jesus had compassion on some one, healing and redemption followed. He did not commiserate with them in their sorrow and explain that God had sent this suffering for some good purpose. In each case he fulfilled the law of God by destroying the wrong beliefs and conditions which seemed so real to humanity. With Jesus' tears of compassion at the tomb of Lazarus there was shining in his clear thought the light of ever present Life. With perfect assurance he could say, "Father, I thank thee that thou hast heard me;" and, "Lazarus, come forth."

Divine compassion is one with Love, and Love radiates life and might. Mortal mind sympathy, devoid of this life-giving power, is only mesmerism, and mesmerism is helpless darkness. It is impossible to conceive of a ray of darkness going forth to accomplish good. This is certainly what Mrs. Eddy means when she writes, "Love cannot be a mere abstraction, or goodness without activity and power" (Miscellaneous Writings, p. 250). Sympathetic mesmerism, as typified by darkness, is wholly lacking in any healing power, while divine compassion is clad with omnipotence.

That spiritual animus which expresses itself in compassion is not emotional ecstasy, nor is it a self-satisfied outpouring of a personal sense of goodness. True compassion is the prayer of understanding, for it is that spiritual discernment which sees through the mists of error and beholds God's creation as ever perfect and harmonious.

## Joy

ISABEL BLACKBURN

ON page 304 of Science and Health Mrs. Eddy says, "Joy cannot be turned into sorrow, for sorrow is not the master of joy," and the writer has had wonderful proof of the great truth of this passage. While we are living in material sense, joy is indeed a trembler, vanishing with the first appearance of sorrow, but when we learn a little of the truth as taught in Christian Science we see that we never had the right concept of joy when we thought of it as something evanescent.

The writer's life from childhood up was full of what she thought was joy and happiness, until she had an experience which she shares with thousands of others in the world today. A dear one passed from sight on the battle field in France. This trying experience utterly wiped out her material hopes and pleasures, and all she could see before her seemed long, dark years of loneliness. Through her very slight knowledge of Christian Science, however, a still, small voice found its way through the sound of mourning, telling that there were joys to be found which she yet knew not. On page 265 of Science and Health we read, "Who that has felt the loss of human peace has not gained stronger desires for spiritual joy?" So, heeding this admonition, she kept on searching for that higher joy, and step by step, through a diligent study of Christian Science, she has most assuredly found what she sought,—not the joy that is turned to sadness by any material conditions, not the joy that is dependent on person, place, or thing, for that cannot be joy; but the true joy of an ever increasing knowledge of our Father-Mother God, who is Love.

She has learned the truth of our Leader's words on page 386 of "Science and Health with Key to the Scriptures": "When our friends pass from our sight and we lament, that lamentation is needless and causeless. We shall perceive this to be true when we grow into the understanding of Life, and know that there is no death."

If, as we journey from sense to Soul, our loved ones pass from our sight, why do we grieve? If we love them unselfishly, we should not be sad; for they may gain from such an experience the understanding that there is no death. So that if the king of terrors is for them destroyed, their progress will be so much freer for having that fear removed. Then all there is left to be sorry for is oneself, and here we come to the real cause of the distress. If we examine any parcel of sorrow that comes to us we can generally find written across it, "SELF." Now let us look at one's own side of the problem. Have we lost our dear ones? No! They exist, as they always did, as ideas in divine Mind, and no amount of erroneous belief can alter that fact. True, we cannot see them with physical eyes, but does not the material body hide the real friend almost as effectually as does the belief in death which follows that belief of life in matter? Then, day by day as our thought comes more in line with the one Mind, we grow nearer to the spiritual, the only plane on which we can meet and be in unity. So let us wish our dear ones who have thus passed on Godspeed, and rise above all personal sense of loss; for lost they cannot be.

These experiences compel us to turn for comfort to divine Love, and there we learn that material pleasure is not joy and that only as we learn to love unselfishly shall we experience true joy. It is our duty as well as our privilege to reflect joy. Just think how many hearts may be saddened in one day by one sorrowful face! Let us then carry around cheerful faces and joyful hearts and thus help all those with whom we come in contact, for they too have problems to solve. The bigger seems the error to be overcome, the greater the stepping-stone we can make of it and the broader the spiritual vision when the top is reached. So we can rejoice in the face of all difficulties or sorrow,—and error dislikes nothing more than a cheerful face and a joyful heart.

## Sufficiency

EVERETT EDGAR KING

IN these days when there seems to be such a great shortage in the world's food supply, it is instructive to review Bible history and see how in times past those who were willing to obey and trust God had their needs met on different occasions. This was true in the case of Hagar and Ishmael. Hagar had taken food and water with her for a journey into the wilderness, and when this supply was exhausted, she and her son lay down to die; but the cries of the lad were heard by his heavenly Father, who showed them where there was a well of fresh water. Mrs. Eddy says on page 7 of Science and Health: "The 'divine ear' is not an auditory nerve. It is the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied."

While the children of Israel were wandering in the wilderness during their passage to the land of Canaan, they were fed on manna and on quails. Divine Mind bountifully provided for them in spite of their murmurings against Moses, who had so wonderfully delivered them from the bondage of Pharaoh. Later on in the same journey, when



Digitized by Google

the supply of water failed and they had little hope of finding another, Moses smote the rock in Horeb according to the command of God, and water came forth to supply their need. When the famine came in the land of Gilead, Elijah was warned by God that he should leave that country and dwell by the brook called Cherith. Water was provided by the brook and food was supplied by the ravens. When the brook dried up, God directed him to a widow of Zarephath, who, He said, would sustain him. We are all familiar with the story of how she shared with him her last morsel of food, and how the meal and the oil wasted not until the day that God sent rain upon the earth.

At the time when the wine had failed at the wedding in Cana of Galilee and his mother had appealed to him for relief, Jesus rose to the occasion by demonstrating that Mind is the true source of supply. Because he always obeyed God's law he knew that God would sustain him in any activity which he undertook. On account of the spirit of ready obedience which the beneficiaries showed, the supply fully met the need. When Jesus and his disciples needed the tribute money, Jesus told Peter how to get it. Peter obeyed without a question, and he found it in the fish's mouth, just as Jesus had told him. The divine supplies are generous, and they are sufficient for the occasion. Each day's needs are met when they come. Spiritual food is not hoarded, yet there is enough for each day.

Jesus fed the multitude gathered on the hillside of Galilee by his understanding that when one sought "first the kingdom of God" all the things that were needed would be "added." Had he not sought it first? At this time he had been teaching and healing three days, and his only visible supply of food comprised a few small loaves and fishes, but he knew that if God provided for the flowers of the field, he would surely provide for His children. Mrs. Eddy says (Science and Health, p. 530): "In divine Science, man is sustained by God, the divine Principle of being. The earth, at God's command, brings forth food for man's use. Knowing this, Jesus once said, 'Take no thought for your life, what ye shall eat, or what ye shall drink,'—presuming not on the prerogative of his creator, but recognizing God, the Father and Mother of all, as able to feed and clothe man as He doth the lilies."

If we study to know the truth about God because we are eager to learn and because we want to do right, we are seeking the kingdom first; but if we study from a sense of duty, harboring the feeling that we would rather be doing something else, or from the fear that something may happen to us if we do not, we are not in the right mental attitude to realize that the other things are to be "added."

[Written for the *Sentinel*]

## Omnipresence

PEARLE M. WARREN

I KNOW that God is ev'rywhere!
For when I seek Him anywhere,
I find Him there.

Because He marks the sparrow's fall,
I know He hears me when I call,—
Hears me and all.

Since He is omnipresent Light,
Shall any error give me fright,
Though dark as night?

Reasoning thus I learn to prove:
It is in God I live and move—
And God is Love!

# Selected Articles

["Consecration"—*The Christian Science Monitor*, Boston, U.S.A., Dec. 29, 1917]

Jesus of Nazareth, preaching, in the First Century, to the shepherds and fishermen, to the laborers and artisans, of Galilee and Judæa, spoke to them with a marvelous simplicity which revealed the deep things of God in a way which they, equally with the cultivated Pharisee and the scribe, the Sadducee and the physician, were able to comprehend. Humanly, it must have seemed that he spoke only to be forgotten. The country was a province, certainly, of the Roman Empire, but a province regarded always as turbulent and disaffected, on which the hand of Cæsar might any moment fall with swift and cruel vengeance. He spoke, too, almost in the last failing accents of a perishing tongue, itself a mere barbarian jargon in the streets of Rome or Athens. He taught, too, with no man to record his words, save a handful of unlettered fishermen and a publican from the tollhouse, on the Damascus road. Very different was the manner in which the words of the great pagan teachers were spoken and recorded, Plato lecturing to the Academics amongst the olive groves of the Academy, Aristotle wandering with the Peripatetics along the sculpture bordered walks of the Lyceum. Yet it was not Plato, nor was it Aristotle, but the carpenter out of Nazareth, whose Academia was the prow of a fishing boat, and whose Lyceum was a Syrian hillside, who was able to say: "Heaven and earth shall pass away, but my words shall not pass away." And the disciple, the student, who recorded those words was a tax-gatherer of Capernaum, and no Speusippus nor even Andronicus, working from carefully preserved manuscripts and notes.

Almost twenty-three centuries have passed since Aristotle sat at the feet of Plato in the Academia, or wandered with his own disciples in the Lyceum. Libraries, huge and vast, have been published of their works and of the studies and elucidations by other men on their works, with the result that the world is still discussing what Plato really did mean by his philosophy of ideas, and how much Aristotle may have understood or misstated his conclusions. It is, in short, a battle of words, and this for the simple reason that the two philosophies are colossal hypotheses, incapable of reduction to definite demonstration, because, instead of being based upon Principle, they are a collection of the impossible, in other words, of what the human mind has for centuries described as principles.

Now the philosophy of Jesus of Nazareth was not merely the only true system of philosophy in that it was based upon absolute Truth, and was consequently infinite in its application; it was, in addition, Science. It was, also, not alone science, as the world understands science, but was what real Science must be, exact. It was, indeed, what the most acute reasoner of all the medieval schoolmen, Thomas Aquinas, without the faintest conception of the full force of what he was saying, defined as the only absolute Science, and therefore as the only Science, and this because it conveyed to humanity the only absolute knowledge of God, of Truth, in other words, of Principle. This surely was just what Jesus meant when he said, so directly and so simply, to those about him, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free."

Jesus, however, knew much more than this. He knew that a knowledge of Truth must be able to be demonstrated, and, furthermore, that if it was not demonstrated, it was not possessed. Consequently, once more with overwhelming simplicity and directness, he stated his demand to his fol-



Digitized by Google

lowers, for practice as well as precept, when he said, "He that believeth on me, the works that I do shall he do also." Jesus, it must never be forgotten, was a Galilean carpenter, who was appealing to the peasants and artisans of the Syrian countryside in language they would understand. He used, necessarily, therefore, the poetic symbolism of the East, and not the prosaic terms of the West of later centuries. But he was none the less uttering immortal truths, in the simplest way possible to him, and he knew that these truths could never permanently be lost. Therein lay his vision of the Christ, and it is of this that Mrs. Eddy has written, on page 99 of "Miscellaneous Writings," in a passage of signal beauty and deep understanding: "In no other one thing seemed Jesus of Nazareth more divine than in his faith in the immortality of his words. He said, 'Heaven and earth shall pass away, but my words shall not pass away;' and they have not."

Why, then, was it that for centuries his words seemed to have lost their living force, and his teaching to have passed from Science into schools of philosophy? Was it not simply because precept and practice had become divorced, and the attempt to explain this away had led to the smothering of the simplicity of his teaching under the intellectual exegesis of a wilderness of dogmas? Yet Jesus himself had explained exactly how this knowledge of Truth, or scientific knowledge of God, as the Greek Testament calls it, no matter how human prejudice may decide to translate it, was to be achieved, and had given his explanation once more with unaffected simplicity—"Abide in me, and I in you;" in other words, through unfaltering consecration.

What was this "me" in which the Christian was to abide? It was not the man Jesus,—that would have been impossible and absurd. It was, equally obviously, the Christ, or Truth, which made Jesus the Christ-man, or the man who abode so steadfastly in Truth that, little by little, the human mind of the man Jesus faded like a mist before the ever present Mind of Christ, and revealed eternal Principle. The mortal or human mind which had found expression in the physical Jesus was blotted out by the very persistence with which the teacher whom Mrs. Eddy has described, on page 313 of Science and Health, in the words, "Jesus of Nazareth was the most scientific man that ever trod the globe," clung to his revelation of his own spiritual reality, the infinite Christ, or Truth. This consecration of thought necessitated his seeing the truth also about the hypocritical Pharisees and about the sea on which he walked, the truth about the dead Lazarus and about the Gadarene swine. Thus it was that his consecration, his abidance in the Christ, Truth, enabled him to say, with authority, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

This, then, is how Christian Science demonstration is wrought. By remaining so impervious to evil, so conscious of Truth, that the human or carnal mind loses all reality for you in the knowledge of the truth, in the understanding of the Christ, who is and has always been every man's spiritual self. When, therefore, Jesus abode in Truth, and shut out the lie of matter, he was praying in the truest sense of the word, realizing the truth about Principle with such persistent consecration that the human consciousness of sin, disease, and death gave place to a spiritual realization of goodness, of health, of life. Then that for which he asked was done for him—the impurity of the Magdalen vanished, the flesh of the leper became whole, and the son of the widow rose from the bier in the gateway of Nain.

This, all this, is the result of consecration, and this surely is why Mrs. Eddy has written, on page 3 of Science and Health, "The Divine Being must be reflected by man,—else man is not the image and likeness of the patient, tender, and true, the One 'altogether lovely;' but to understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire."

✧

[Charles W. J. Tennant in *The British Citizen*, London, England]

Christian Scientists are not afraid to come out into the open, as a critic seems to think. The statement that "God is All-in-all" (Science and Health, p. 468) necessarily raises the question, What is God? The Bible tells us that God is Life, Truth, Love, Spirit, omnipotent, omniscient, omnipresent. Since Spirit is omnipresent, Spirit must have omnipresent manifestation. The spiritual universe, including spiritual man, is therefore the infinite manifestation of God, Spirit.

A Christian Scientist is certainly not concerned with the origin of evil, or, as our critic says, "where the false comes from." He knows the futility of such a quest. His time is fully occupied with the demonstration of the infinitude of God, good. On page 275 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, the following statement appears: "The starting-point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind,—that God is Love, and therefore He is divine Principle." The vast multitude of men, women, and children the world over who have been healed and regenerated through the teachings of Christian Science offers a striking testimony of its beneficent effect upon humanity.

✧

[Peter V. Ross in *Visalia* (Cal.) *Delta*]

The evangelist who spoke recently at the Baptist Church declared, according to report, that Mrs. Eddy says: "Food neither strengthens nor weakens the body." The reverend gentleman has his quotation sadly mixed. Mrs. Eddy, so far as her published works disclose, never made this statement. In writing on the subject of food on page 388 of Science and Health, however, she has this to say: "The fact is, food does not affect the absolute Life of man, and this becomes self-evident, when we learn that God is our Life. Because sin and sickness are not qualities of Soul, or Life, we have hope in immortality; but it would be foolish to venture beyond our present understanding, foolish to stop eating until we gain perfection and a clear comprehension of the living Spirit. In that perfect day of understanding, we shall neither eat to live nor live to eat."

An evangelist is of course at liberty to entertain his audience with jokes at the expense of other denominations, but it would seem that he should first be sure of his facts lest he add misrepresentation to his witticism. Most clergymen, much to their credit, find quite enough in the gospel of Christ to preach about, without turning aside to cast reflections on other peoples' interpretation of the Scripture. In fact tolerance for different religious doctrines and willingness that the truth, no matter where or by whom it may be discovered, shall prevail, is a most hopeful tendency of the times.

✧

[B. F. Chandler in *Richmond* (Va.) *Journal*]

One is reminded of the fable of the sowers of dragon's teeth by the antituberculosis campaign now being conducted in this city. It will be remembered that the crop was an uncontrollable army, bent upon destruction. No one can object to sensible sanitation or reasonable precautions against



Digitized by Google

contagion, but a campaign launched and maintained for the purpose of inspiring fear of tuberculosis presents the paradox of defeating itself to the exact extent of its success. It is a known fact, admitted by the medical profession, that fear is one of the greatest inducements of disease. Dr. S. A. Knopp, of the New York post-graduate medical school, has said: "One must first overcome the fear of disease in order to combat it successfully." In the *Norwich* (Conn.) *Bulletin*, Dr. J. B. S. King, formerly professor in Hering Medical College, and editor of the *Medical Advance*, wrote: "The Romans made a desolation and called it a peace; the sanitarians make a panic and call it precaution. The effects of fear on the body are more rapid and deadly than any known poison." Dr. John B. Huber, in *Collier's Weekly*, said: "Fear is a prime predisposition to any infection." Many other statements could be cited, but these three are probably ample to show that inspiring fear of a disease is hardly the way to prevent it.

Everywhere one looks he is now faced with placards intended to inspire fear of tuberculosis; reading notices of the same fearful nature stare at him in all the daily papers. Even the little children in their schools are not permitted to escape, but must have this poison distilled into their thought by moving pictures, talks, and plays dealing with "the dangers of the fearful plague." When people are filled with a fear of disease, when their attention is constantly concentrated upon it, and its results are perpetually pictured to them, what happens? If the published opinions of the leading members of the medical profession are to be credited, the result is an increased number of cases of that disease. In the *Southern Clinic* (Richmond) for June, 1917, there was an article on "The Mind in Disease," by Dr. W. T. Marrs, of Peoria, Illinois, which deals at length with this subject. Doctor Marrs says, "Many ailments in their incipiency are due to fear in some of its protean forms," and goes on to describe how a person who has received suggestions of disease from advertisements, and the like, may discover what he believes are symptoms, and worry about them and dwell upon them until he develops the disease in very fact, and he will not go to a doctor for fear his convictions will be confirmed.

Prof. Alfred L. Hall-Quest, of the University of Virginia, wrote in the March, 1917, number of the *Virginia Journal of Education* (Richmond): "Susceptibility to contagious diseases depends very largely on the mental condition. The ancient sage was altogether right in his aphorism concerning man, 'As he thinketh in his heart, so is he;' the Hebrews using heart in the same sense as we use mind. Measureless are the possibilities for health in the proper organization and end of our thoughts. Fortunately, it is no longer necessary to argue in behalf of the influence exerted by mind on bodily vigor. Sound health and sane thinking are two sides of a fundamental necessity. If there is a family history of disease, many people will worry over the slightest ailment as, perhaps, another outcropping of the fatal tendency. If you think of your troubles, brood upon them, gloat over them, dissect them, study them, be sure by this constant association you will feed the incipient suspicion of an ailment until it becomes a monstrous demon of death. Think health, cultivate the health habit." How may one successfully do this when he is constantly incited to fear disease and to study himself for latent possibilities?

One clause in the pledge signed by the children who enlist in the "health crusade" (?) is, "I agree to . . . do nothing that may hurt the health of any person." It is possible that the results of constantly suggesting disease to the human mind, dwelling upon its details, and inspiring fear of it are not known to the persons who wrote that pledge, who are circulating it, and enrolling school children and others in their campaign, but there are those in authority who do know the danger and who must fully appreciate what the logical result will be. If Richmond does not want an epidemic of the white plague, it is high time to stop inviting it.

✦

[Albert F. Gilmore in *Albany* (N. Y.) *Sunday Telegram*]

In an item which recently appeared in the *Telegram*, after stating that The First Church of Christ, Scientist, of Boston, had announced an expenditure of $500,000 for the relief of war sufferers, wonder was expressed how Christian Science can justify the pains and sufferings that now exist, since it teaches that illness is a mental evil. Presumably "justify" is here used in the sense of proving or showing to be just, or defending as right (Webster). It should be stated very clearly that Christian Science neither justifies nor defends as right pain and suffering. On the contrary, in order for pain and suffering to be right or just, they must be of God's creating, included in His infinite, spiritual, perfect universe, and consequently real and eternal, that is, indestructible.

If this were true it would of necessity follow that God is cognizant of matter and its conditions, a thing not at all in accord with the facts of creation appearing in the first chapter of Genesis, where we read, "And God saw every thing that he had made, and, behold, it was very good." Now this does not at all mean that pain and suffering do not seem very real to the physical senses, or that this suffering sense should not be relieved in every way possible. And here is where there is much misunderstanding regarding the teachings of Christian Science. Mrs. Eddy says on page 460 of Science and Health: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being." The Christian Scientist is a true Samaritan enlisted to destroy every phase and form of suffering by correcting the false, erring belief with the understanding of what God is and what man is, by mental and spiritual rather than material means. This by no means justifies pain, but destroys it as an illusion of physical sense.

✧ ✧ ✧

## A Notable Service

On Sunday, February 17, 1918, there took place on one of the battleships stationed at Boston Navy Yard, Charlestown, Massachusetts, the first official Christian Science service to be held in the United States Navy. The ship was rigged for church, and at a few minutes before half past ten o'clock the bugle call for divine service was sounded. At the same time the church flag which bears the cross was raised, this flag being the only one which is ever hoisted above the Stars and Stripes. It remained flying throughout the duration of the service, to indicate that divine worship was in progress aboard the ship.

The reading desk consisted of two steel barrels and several flat gratings covered with an American flag. A piano was available for hymns and solo, and chairs and benches were provided for the audience. Chaplain Richard J. Davis, U.S.N., acted as first reader, and Lieut. Samuel W. Burgess as second reader. With the exception of a few guests the audience was composed of naval officers and seamen to the number of about thirty or forty. All felt the deepest gratitude and joy that Christian Science services are now made possible for the men of the Navy.



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. McKENZIE ANNIE M. KNOTT, WILLIAM D. McCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., April 27, 1918

# Editorial

## The Invincible Army

A REGIMENT was marching down a city street, its steady footfall as the tread of a giant. Then the band crashed out its finest marching tune, and for a moment the listener did not think of it as Sir Arthur Sullivan's music for "Onward, Christian Soldiers," but as if it were the rhythm for all triumphant marching. The thought naturally came of the unseen army, the great army of those who pray aright, the true Christian soldiers, in uniform or without it, in the wars or at home, who combine to make the invincible army of the Lord. Our Leader in Christian Science expresses no doubt as to right being might, but being aware that the sense of right in many minds is even as the bruised reed or as the smoking flax, she prays that God may strengthen it. "Fan Thou the flame of right with might," is the prayer (Poems, p. 30). It is those who pray for the right, and consequently work for it and fight against error in all its phases, who constitute the "Christian soldiers, marching as to war."

Many of them the great god Mars would scorn, for they are gentle mothers and loving children; yet God is continually using the agencies which the proud and the self-sufficient despise, to bring human boastfulness to its end. "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." Gathering unseen by those who, because they judge by the sight of the eyes, must lay their plans according to lust and self-will, there is assembling an increasing host of those who obey "the King eternal, immortal, invisible," of whom Isaiah says, "The God of the whole earth shall he be called." They are praying, "Thy will be done, as in heaven, so in earth." This means that an end must necessarily come to cynical self-will, even though it may seem to be enthroned in the seats of the mighty.

Many of the members of this invincible army wear the uniform of their country, and go where their duty calls upon them to be, finding no "valley of the shadow of death" to go through, because they maintain the assurance that God is Life and man cannot be separated from God. Consequently amid trials they are unafraid and give courage to their comrades. One who called himself a conscientious objector refused to enlist, because of his religion, he said, and claimed to be a Christian Scientist; but he was quickly answered, "Some of our bravest officers and men are Christian Scientists." For a man to be brave and consecrated, to be ready to lay down his material sense of life for the sake of his friends, "greater love hath no man than this." But in no sense whatever does this attitude mean the acceptance of a philosophy which glorifies

> "Convulsion, carnage, war;
> The pomp and tinsel of unrighteous power."

Of these Mrs. Eddy speaks in her Poems (p. 27), and elsewhere she tells about her own way of prayer (Miscellany, p. 286): "For many years I have prayed daily that there be no more war, no more barbarous slaughtering of our fellow-beings; prayed that all the peoples on earth and the islands of the sea have one God, one Mind; love God supremely, and love their neighbor as themselves." This was published in the *Journal* for May, 1908, and she added: "It is unquestionable, however, that at this hour the armament of navies is necessary, for the purpose of preventing war and preserving peace among nations." It seems to be quite clearly indicated here that our Leader had no sympathy with those who would pretend to heal a hurt, or breach, by saying, "Peace, peace; when there is no peace." Of such insincere pacifism Jeremiah says: "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord." Hence "the armament of navies" as well as the host "marching as to war," may be needed to establish a right conviction which will lead to true healing and restitution.

Some then in this great army will be sailors and some soldiers, some will be "pastors and teachers," some helpers at home, but all working to bring war to its end, and through righteousness to establish peace. And the real warfare is against that beguilement of men by animality, depicted in Genesis as being accomplished by the serpent, which surpassed the beasts in cunning, being "more subtil than any beast of the field." This evil instinct leading to criminality is pictured in Revelation as the dragon. This it is which glorifies deceit and falsehood as a means for gaining advantage. It induces perpetual infringement of the tenth commandment, and in carrying out its wide reaching covetousness breaks the rest of the commandments. It pours out scorn upon the sermon Jesus preached on the mount. It would overwhelm in a flood of false accusation the spiritual idea of this age; and yet it has no real power. Its temporary power is given to it by the consent of men whose lusts it promises to satisfy and the acquiescence of those who are terrorized by its boasting.

Prayer is the weapon against it which will prevail, because prayer as understood in Christian Science is effectual for the healing of the sick, the enlightenment of the darkened, the deliverance of those envenomed, and the awakening of the dead. Through prayer the child, or the woman, or the man, takes the side of Principle and "may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." They who are engaged and engrossed in self so that, as indicated in the Apocalypse, they repent not "of their murders, nor of their sorceries, nor of their fornication, nor of their thefts," may not see the light arising; but it is enlightening men so that they are gaining freedom from sin, lust, and hypocrisy within themselves and so cannot be manipulated by the mesmerism which works through these methods.

Prayer delivers from mental suggestion which aggressively seeks to make an evil way excite a man's desire and endeavors to terrorize the good man and make his way seem unprofitable. Through prayer man learns to know God as He is, and then he is able to withstand the claim of evil to power, because he knows that God alone is power. The fact is that Christian Science is teaching men the truth regarding God and man. It is the "new religion" concerning which there is questioning and whispered hope. It teaches men how to pray and how to find answer to prayer. It reveals the kingdom of heaven coming to the hearts of men. It will reveal God's healing and saving power so that all men will



Digitized by Google

gladly choose to be saints, and none will desire to be sinners, and in that case the world will not of course "learn war any more" because it will have become a new world "wherein dwelleth righteousness."

WILLIAM P. MCKENZIE.

## Silence in Heaven

THERE are moments in the history of men and nations when eloquent silence seems to reign. The blare of the world's trumpets, the thunder of its guns, the clamor for place and power, the cry of the bereaved, have been temporarily stilled. Nothing appears to be worth while or indeed to have being except the beautiful, the good, and the true. The supposition that hate and greed have entity or that anyone should seek revenge or could misunderstand the motives of the righteous,—these beliefs are then seen to be curious aberrations springing from nowhere and leading to no results. At such times there are glimpses of reality which reveal the naturalness of good and the consequent absurdity of evil. The whole of the universe including man seems to be listening to the voice of the creator, which speaks to spiritual perception, though it remains unheard by physical sense.

Christian Scientists rejoice in a special provision made for silent prayer in their church services. When the physical senses are hushed and the door of understanding opens to the knock of the Christ, Truth, there is silence in heaven. Silent prayer is designed to emphasize the unity of good in human consciousness, to bring the assurance of the ever present fatherhood and motherhood of God and the brotherhood of man. The silence of heaven is as gentle as the falling dew, and as refreshing, and it can make the pause in a Christian Science Wednesday evening meeting golden with the peace which passeth mortal conception.

We read in Revelation that after "the servants of our God" had been sealed "in their foreheads;" after the twelve thousand from each of the twelve tribes had been sealed; after the multitude "which no man could number" had sung their hymn of rejoicing before the throne and before the Lamb; and after the opening of the seventh seal, "there was silence in heaven about the space of half an hour." This is the type of the heavenly silence which the Christian Science treatment imposes upon the beliefs of corporeality, this the divine command which says unto the stormy sea of carnal desire, "Peace, be still."

On page 339 of "Miscellaneous Writings" Mrs. Eddy, discoursing on the subject of "Fidelity," states: "If people would confine their talk to subjects that are profitable, that which St. John informs us took place once in heaven, would happen very frequently on earth,—silence for the space of half an hour." The world's chatter and gossiping prattle about unprofitable things tries to drown out the whisperings of Truth and distract attention from that which saves and heals. More than half a century after the discovery of Christian Science, and though the proof of its power has been and is being demonstrated conclusively to multitudes, the voluble talk of material medicine, material religion, and material science still tries to forbid the silence of heaven. Though physiology and false theology pile up their cases of the so-called incurable and the so-called morally lost, Christian Science points faithfully to the Sabbath stillness in which was made manifest that "God saw every thing that he had made, and, behold, it was very good."

Happy is he who in the hour of human darkness can turn resolutely to the divine light, whose spiritual sight cannot be blurred by the cross fire of human opinions, whose hearing is not affected by the detonations of the bombs of hate, and whose equipoise is not disturbed by the concussions of outrageous human will power. Such a one does not succumb to any process of attrition, though evil may attack again and again. The friction of contending forces does not inflame him mentally or physically; he does not permit irritants or counterirritants to impose disease upon him. He does not seek solace in intoxicants who has learned to take refuge in the "secret place of the most High."

Mrs. Eddy tells us that the title of her epoch-making book, Science and Health, came to her in the night, in a silence which surely was that of heaven. When her faithful followers listen to God in obedience, gratitude, and love, they too hear the divine message of inspiration, and can join with Hannah in her song of rejoicing: "There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God." To experience the silence in heaven is to be clothed with authority and dominion. On page 93 of "Retrospection and Introspection" Mrs. Eddy writes: "The best spiritual type of Christly method for uplifting human thought and imparting divine Truth, is stationary power, stillness, and strength; and when this spiritual ideal is made our own, it becomes the model for human action."

WILLIAM D. MCCRACKAN.

## The Great Commission

IT is not possible to study the gospels without noting the emphasis laid by Christ Jesus upon the instructions given to his twelve disciples at the time when they were nominated by him for the service of God and humanity. This is often referred to as the great commission, and great it truly is. The men who were honored in being thus called were not themselves great; they were not chosen from among the ranks of the learned, for several of them were simple fishermen; but they must have had certain qualifications which the Master recognized and which were essential in the work of saving men from sin, disease, and death.

It is very easy for the Christian Scientist to see why the Master gave priority to the work of healing the ills of mankind, for in the light of Truth it is self-evident that healing as understood in Christian Science is of more vital importance to the race than aught else. The theology of this ministry might be said to be condensed into the opening words of the great commission, namely: "Preach, saying, The kingdom of heaven is at hand." This declaration of divine Truth underlies all the teaching of Christian Science, and the Master's command which followed his announcement of the ever presence of the kingdom of God is inseparable from it. Mrs. Eddy has opened our eyes to the great fact that God has no sick or sinful children, that in His kingdom evil has no place; and so the work of the Christian student means the offering of the proof that this is true.

As we read in the tenth chapter of Matthew of the sending forth of these disciples, we at once become aware that mortal mind was ready to resist to the utmost the demands of Truth in that day even as at the present time. If the Master had not foreseen this resistance and this opposition, and had not prepared his disciples to meet it, they would probably have been grievously disappointed when their message of Truth and Love met with scorn and rejection; but he told them how to protect themselves against the asserted influence of the carnal mind when he said, respecting any house or city which refused to listen to the healing message of Truth, "When ye depart out of that house or city, shake off the dust of your feet." The statement which follows is



Digitized by Google

unfortunately overlooked by many readers of the Bible who ought to see the tremendous importance given to it by the great Teacher, who said: "It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city."

Very few, perhaps, outside the ranks of Christian Scientists consider how serious a thing it is to reject the Christ-healing or to deny that it was established by the Master for all time,—at least until the vision of the Apocalypse is fully realized, and sickness and sin, sorrow and death, have disappeared from the consciousness of humanity. On page 330 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "Until the author of this book learned the vastness of Christian Science, the fixedness of mortal illusions, and the human hatred of Truth, she cherished sanguine hopes that Christian Science would meet with immediate and universal acceptance." The statement which follows will show why this revelation of divine Truth is beyond the grasp of materialistic thought and can be understood only when spiritual awakening comes. It reads: "God is infinite, the only Life, substance, Spirit, or Soul, the only intelligence of the universe, including man."

The student of Christian Science soon comes to see the reason for the resistance of mortal mind to this inspired statement, for it shows plainly that the carnal mind with its illusions of sin, disease, and death is necessarily ruled out of the kingdom of God. Many professed Christians are strangely indifferent on this question and quite fail to see that if the Christ-healing has been presented to them in Christian Science, and if they choose to reject it, they are bringing upon themselves the condemnation which fell upon Sodom and Gomorrah. In Jesus' teaching this characterization was a fearless arraignment of the self-righteous thought of his time which refused to see the signs that must ever accompany the declaration of spiritual law; and so in pressing home the demand of Truth upon the resisting thought he said, "The publicans and the harlots go into the kingdom of God before you."

The Master's commission to his disciples surely makes it clear that no one can heedlessly dismiss, under any plea whatsoever, the idea of the Christ-healing which he presented; for it comes down through the centuries to witness against the belief that material things are as real as things spiritual and much more attractive to mankind than the things of God. When our Leader announced to the world her discovery of the divine Principle of Christian Science she saw clearly the stupendous task before her, but never once did she shrink from it, for she knew that the time was drawing on apace when the full content of Christianity as given by the Master must be proved, because of humanity's great and ever increasing needs. It therefore rests with the humblest follower of Christian Science to make good by his work, and by pure spirituality, his right to the Master's strong assurance, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."

ANNIE M. KNOTT.

## Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by Dr. Walton Hubbard, C.S.B., a member of the Christian Science Board of Lectureship, in the church edifice, Falmouth, Norway, and St. Paul Streets, Back Bay, Monday evening, April 29, 1918, at eight o'clock. The public is cordially invited.

# Among the Churches

## Current Notes

PROVINCE OF QUEBEC, CANADA.—The Christian Scientists in the province of Quebec had a very pleasant experience in connection with the Provincial Parliament sessions just closed. A revised medical bill for 1918 was introduced into the legislature by the College of Physicians and Surgeons in Quebec, and had passed through its first reading before we were aware of its existence. It is to the credit of the framers of the bill that it was not an attack against Christian Science, which is acknowledged to be a religion of healing by spiritual means, or prayer, and does not come under the status of the practice of medicine. Had the bill passed without the correction of a clause referring to advertising, the practitioners of Christian Science would be prevented from advertising publicly, and this ban would extend even to *The Christian Science Journal,* if circulated in the province of Quebec.

Legal counsel was secured and our lawyer kept in touch with the executive of the House, explaining our objections. The legislators also were interviewed. Finally the objectionable clause was taken out of the bill in its entirety. In addition to this concession, a very friendly missive from the president of the College of Physicians and Surgeons was sent to our lawyer, asking him to "guarantee the Christian Scientists that the amendment in their bill (clause eight) was not intended to affect the consultations given by the healers of this religion."

## Admission to Membership in The Mother Church

The next admission of candidates will be May 31, 1918. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 8, 1918.

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

Those who have made application for membership prior to November 2, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, *Clerk,*
236 Huntington Avenue, Back Bay, Boston, Mass.

❖ ❖ ❖

# The Lectures

PLYMOUTH, WIS. (First Church).—Charles I. Ohrenstein, lecturer; introduced by Mrs. Bessie Wiggen, who said in part:—

In 1866 Mrs. Eddy discovered Christian Science, and although that is only a half century ago it is to-day taught and practiced in almost every country on the globe. Christian Science teaches us to love one another; to think right; to understand and know the omnipotence of divine Mind, God, good, thereby giving us health, harmony, happiness, and prosperity.—*Plymouth Reporter.*

COALINGA, CAL. (Society).—Prof. Hermann D. Hering, lecturer; introduced by Mrs. O. H. Knox, who said in part:—

It is recorded in the Bible that Jesus of Nazareth said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." He proved that this



Digitized by Google

truth when applied as he taught, would free mankind from sin, sickness, and even death. His followers also proved this for themselves and others for almost three centuries after the crucifixion. After that time the healing influence was lost, until about fifty years ago a woman, Mary Baker Eddy, rediscovered this truth which Jesus taught, and named her discovery Christian Science. She proved through her own healing and by healing others that this truth will heal the sick now and in every age, just as it did nineteen hundred years ago. She also learned, through demonstrating this truth, that God is a very present help in time of trouble, a God close at hand and not far off.—*Coalinga Record.*

NAMPA, IDAHO (First Church).—Dr. Francis J. Fluno, lecturer; introduced by Mrs. Clare S. Jenness, who said in part:—

The Discoverer and Founder of Christian Science, Mary Baker Eddy, gave to the world no new philosophy or religion; but she discovered, or uncovered, the spiritual import of the older Scripture, and of the teaching of the master Metaphysician. This uncovering is as the taking away of a veil which material sense had woven, and is ever weaving, between itself and God. Mrs. Eddy by her life and work blazed a trail through the tangled wilderness of material beliefs, and set the torch of spiritual understanding upon the hill of science, that all who run may read—that all who will may avail themselves of the light of divine Love to heal all their sickness and sorrow and sin.

CHICAGO, ILL. (joint lecture).—Clarence W. Chadwick, lecturer; introduced by Leslie H. Duvall, who said in part:—

Christian Science offers to unhappy mankind, which has long been in bondage to the belief that there is life in matter, full salvation from all sin, sickness, and distress. It says through the still, small voice of Truth, "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" it asks only of the world to-day an honest investigation with an unprejudiced and open mind. It is healing every known disease and is overcoming poverty, lack, and human misery by giving to mankind a demonstrable understanding of God as divine Principle, which is ever operative and, when understood, lifts mortal consciousness out of its belief in matter.



## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Mountain View: Jurian Hall, Castro Street, 8 p.m., May 9.

CANADA—Calgary, Alberta: Al Azhar Temple, 8:30 p.m., May 16.
St. Catharines, Ontario: The Griffin Family Theater, 8:15 p.m., May 30.
Toronto, Ontario (Third Church): Royal Alexandra Theater, 3 p.m., May 5.

IDAHO—Idaho Falls: Methodist Church, 8 p.m., May 2.

ILLINOIS—Chicago (Second Church): Church Edifice, Wrightwood and Pine Grove Avenues, 8 p.m., May 3 and 4.
Chicago (Sixth Church): Church Edifice, 11321 Prairie Avenue, 8 p.m., May 2.
Chicago (Eleventh Church): Church Edifice, Logan Boulevard and Mozart Street, 3:30 p.m., May 5.
Chicago (Sixteenth Church): Masonic Temple, 1716 Lunt Avenue, Rogers Park, 8 p.m., April 29 and 30.
Dixon: Dixon Opera House, 8 p.m., May 2.
Highland Park: Church Edifice, 381 Hazel Avenue, 8 p.m., May 7.
Kankakee: Huling Hall, Public Library Building, 8 p.m., May 2.
Peoria (First Church): Mohammed Temple, North Monroe Street, 8 p.m., May 3.

INDIANA—Attica: Messner Theater, 3 p.m., April 28.
Goshen: Jefferson Theater, 3 p.m., May 5.
South Bend: Church Edifice, Main and Madison Streets, 8 p.m., April 26.
Tipton: Martz Theater, 3 p.m., April 28.

IOWA—Clinton: The Clinton Theater, 8 p.m., May 7.

KANSAS—Arkansas City: Church Edifice, A Street and Chestnut Avenue, 8 p.m., May 7.
Seneca: Church Edifice, 8 p.m., April 26.
Wellington: Isis Theater, 3:30 p.m., April 28.

MASSACHUSETTS—Boston (The Mother Church): Church Edifice, Norway, Falmouth, and St. Paul Streets, 8 p.m., April 29.

MICHIGAN—Ann Arbor (Society, University of Michigan): University Hall, 8 p.m., May 6.
Marquette: Pythian Hall, 8 p.m., May 6.
Port Huron: Masonic Temple, 8 p.m., May 2.
Sault Ste. Marie: Temple Theater, 8:30 p.m., May 7.
Traverse City: City Opera House, 3 p.m., May 5.

MINNESOTA—Hibbing: Auditorium, Village Hall, 2:15 p.m., May 5.
Minneapolis and St. Paul (joint lectures):
Minneapolis, Sixth Church Edifice, Hennepin and Summit Avenues, 8 p.m., May 2 and 3; Rialto Theater (for Fourth Church), 737 East Lake Street, 3:30 p.m., May 4; Coliseum Hall, 2706 East Lake Street, 8 p.m., May 6; Shubert Theater, 26 North Seventh Street, 12:15 p.m. (noonday talk), May 6.
St. Paul, Dayton's Bluff Commercial Club, 770 East Seventh Street, 8 p.m., May 7; First Church Edifice, Summit Avenue and Grotto Street, 8 p.m., May 9.
Winona: Masonic Temple, 8 p.m., May 9.

NEBRASKA—Grand Island: Bartenbach Opera House, 8:15 p.m., May 6.
Lincoln: Church Edifice, Twelfth and L Streets, 3 p.m., May 5.
Norfolk: Elks Hall, 8:30 p.m., May 3.
Superior: Opera House, 3 p.m., April 28.

NEW JERSEY—Nutley: Masonic Hall, 563 Franklin Avenue, 8:15 p.m., May 4.

NEW YORK—Brooklyn (joint lecture): The Brooklyn Academy of Music, 3 p.m., May 5.
Herkimer: Richmond Theater, 4 p.m., May 5.

NORTH DAKOTA—Minot: Sons of Norway Hall, Central Avenue and Second Street, Southwest, 8:30 p.m., May 10.

OHIO—Cleveland (First Church): Church Edifice, East Forty-sixth Street and Cedar Avenue, 8 p.m., May 4.
Columbus (Second Church): Memorial Hall, 8:15 p.m., May 10.
Dayton (Second Church): Memorial Hall, 8 p.m., May 9.
Hamilton: High School Auditorium, 3 p.m., May 5.

OKLAHOMA—Altus: 8 p.m., May 2.
Chickasha: Sugg Theater, 110 South Fourth Street, 3 p.m., May 5.
Enid: Tabernacle, 310 West Broadway, 8 p.m., May 6.
Hobart: City Hall, 8:15 p.m., May 3.
Stroud: First Presbyterian Church, 8:30 p.m., April 30 (note changes).

PENNSYLVANIA—Pittsburgh (First Church): Nixon Theater, Sixth Avenue, 12:30 noon, May 2, and Carnegie Music Hall, Schenley Park, 8:15 p.m., May 3.

WASHINGTON—Seattle (joint lecture): Coliseum Theater, Fifth and Pike, 12:10 noon, May 2; Masonic Temple, Pine and Harvard, 8 p.m., May 2 and 3.
Tacoma (Society, South Side): Masonic Hall, Fifty-sixth and Union Avenue South, 3 p.m., May 5.

WISCONSIN—Manitowoc: Opera House, North Eighth Street, 8:15 p.m., May 6.
Marinette: Church Edifice, Stephenson and Liberty Streets, 8:15 p.m., May 7.
Marshfield: Deming Hall, 3 p.m., May 5.

## Notice

Lecture notices must reach the Editorial Department not later than twelve days preceding the date of the *Sentinel* in which they are to appear.



Digitized by Google

# Testimonies of Healing

When I began to study Christian Science, three years ago, I was very antagonistic toward it for some unknown reason, although I knew nothing about it. At that time I seemed to be on the verge of a nervous breakdown and my husband asked me to investigate Christian Science, hoping it would benefit me. Friends lovingly loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and supplied me with literature, but it was some time before I was really interested. I think it was the reading of the lectures that first caught my attention. When I understood that God does not send sickness and death, and that He does not make man capable of sin and then punish him for sinning, I felt this teaching was just what I wanted.

I do not know just when the nervous condition left me; but it disappeared. We had, however, no real test until the summer of 1916, when our little daughter, aged four years, came down with a fever, which developed into so-called spinal meningitis. At first there was so much fear that I felt I wanted Christian Science and medicine too; but when I understood that this was not possible, I knew that I could not give up Science. Now we can never be sufficiently grateful, for through the loving work of the practitioner the terrible sense testimony disappeared and Truth prevailed. The child's recovery was very rapid. In less than a week after her return to consciousness she was walking and talking again. She was not nervous and irritable, as is usually the case with children who have been very ill, but was so sweet about everything. She is now a strong, healthy child and unusually large for her age.

For this demonstration, and for many other proofs we have had of God's presence and power, I am very grateful.

Mrs. Maude MacDougall, Wadsworth, Nev.

✧

I am truly grateful to Christian Science for the great good it is to me. All my life I had been delicate and was continually under a doctor's care. As the years went by I grew worse and became unable to digest ordinary food, so was constantly living on a milk diet, and I was hardly ever free from pain. I knew nothing of Christian Science when I was persuaded by a young friend to attend a Wednesday meeting. I was deeply impressed by the reading from "Science and Health with Key to the Scriptures," and most eager to get a copy, which I did the next day. Beautiful beyond words it seemed to me and, if true, meant new life indeed; and so I found it, for since that day, now eight years ago, I have used no medicine and have not had a doctor. During my first reading of Science and Health I was enabled to leave off glasses which I had been obliged to wear every day for twenty-five years. I became strong and well, able to eat anything. The past two years have been quite free from sickness, and my sight also continues good. Though over sixty years of age, I lead a very active business life.

In the spiritual unfoldment of the Scriptures as taught by Mrs. Eddy, I find daily help and manifold blessings, inspiring me to do my best to make known to others this saving truth; and as many remember me sick and suffering, I am often called upon to explain the great change in my life, which I gladly and gratefully acknowledge is due to Christian Science. Indeed, I cannot be sufficiently grateful to our dear Leader, Mrs. Eddy, for the better understanding of the Bible which her teaching brings. I was an earnest student of the Scriptures and a Sunday school teacher in my young days, yet always was unsatisfied, because so much seemed impossible to understand. They are now my great delight as the Scriptural truth unfolds with the study of the Lesson-Sermons. The Christian Science literature is helpful in every way; it is a splendid education in right thinking.

Mrs. Emily S. Brown, Brighton, England.

I should like to say that the testimony given above by my mother is perfectly true, and great blessings have been received in our family through the enlightenment brought by Christian Science.—Mrs. Mabel Floyd Doake.

✧

I humbly send this testimony as a tithe into the storehouse, hoping that it may prove a blessing to some seeker for Truth. At college I studied various branches of natural science and became, as regards the so-called miracles in the Bible, a doubting Thomas. After some years I was converted through hearing a sermon, and later joined the church where I heard it. I now instinctively believed that all things were possible to God; but this feeling seemed, under the pressure of a strong belief in material law, to give place in thought almost entirely to a mere ethical appreciation of the Scriptures. This viewpoint, though far from satisfying after one had glimpsed God's omnipotence, seemed the only one compatible with the belief in material law. Seeking the truth of the matter, I investigated so-called laws of heredity, hygiene, and so on, with the result that what had previously been an uncomplaining body began to complain. As an instance of the fruits of my study, though I then thought it was the result of natural law, a catarrhal condition was thought to be lung trouble, from which disease a brother had passed on. Although medical examinations proved my fears groundless, I was still in bondage to fear for the future though it was not so consciously present.

Some months later I read an account of an authorized lecture on Christian Science and was struck with the statement that, as God is Love, He could not send or have any part in sickness or sin, these latter being declared to be false beliefs. This sounded logical, and a week or two later when a friend, God sent, gave me pamphlets and explained something of this teaching, I felt that I was at last getting hold of something substantial. Eagerly the truth was sought, resulting in great physical, mental, and moral betterment. This awakening to the truth of Christian Science occurred in November, 1914, and since then I have had many proofs of its power to save from disease and sin.

I am indeed thankful to God for all His goodness, and grateful to our dear Leader, Mrs. Eddy, who was such a true disciple of the blessed Master that she reinstated his Christianity. I am also grateful for all the activities of the movement, including the *Monitor*, which not only guides us away from the pitfalls of material or mesmeric conclusions regarding world affairs but also reinforces our faith by recounting instances of the ever increasing triumph of good on earth.—Ian George Watt, Fort Plain, N. Y.

✧

I would like to give my testimony through the *Sentinel* in gratitude to God for all His goodness and for the many blessings which I have received since taking up the study of Christian Science. I also trust that it may be a help to some one. During the first two days of my study, while reading a *Sentinel*, my eyes were healed, so that I was able to lay aside my glasses, which the doctor had said I would always have to wear for reading and needlework, as I was suffering from a structural defect of the eyes. I have not needed them



Digitized by Google

since this healing, now nine years ago, as my sight is perfect. Severe colds and hay fever have also been overcome, and many other ailments, through the loving help of a practitioner. The colds were overcome gradually, until now they seldom occur no matter what weather or draught I am exposed to; if they do occur, they are very mild and quickly vanish. For more than five years I have been able to overcome nearly all difficulties for myself through my own understanding of Christian Science, and also to help others.

From being a very delicate girl, I am now coming into much better health; and whereas I used to be always tired, now I very seldom am. I am so thankful, too, to be able to look to God for guidance in all things, and to understand His loving, protecting care. I have had many beautiful proofs of this. Above all these blessings, that which I prize most highly is "the peace of God, which passeth all understanding;" this is always with me, and it has come through the earnest study of Christian Science and the daily striving to put it into practice.

Miss Margaret Coralie Elliston, Sydney, Australia.

✧

It has been about two years since I found the divine Principle of being which cleanses us from all the ills of the flesh. Words are inadequate to express my gratitude for this knowledge, given to us through Mrs. Eddy.

I had suffered for ten years from stomach trouble and pains in my back and hips. I had tried doctors of several different schools, but never received more than temporary relief, and had gone on in this way till I was a nervous wreck. I had given up nearly all hope, when a lady gave me a copy of the *Sentinel* to read and also the name of a practitioner. Treatment was begun right away and I started to read Science and Health. In about sixty days I was healed—sound and well. All my bad habits, such as using strong drink and tobacco, were also overcome; in fact I was regenerated—born of the Spirit. I learned to look not to personality but to divine Mind, Principle, for protection, and I am glad to say that I have had this protection in business and in my home affairs, in the little and the big things of life. I wish that all might lean on God, good, for their support and help, for there is no other power whereby we can be made free, and we can get this knowledge of the saving Principle by studying Science and Health in connection with the Bible and putting this knowledge into practice.

C. B. Bird, Strong, Ark.

✧

Although I knew for years of the many wonderful healings through Christian Science in my parents' and sisters' homes, I would have nothing to do with it. When my little boy was three months old he became very ill. We had a number of doctors attend him, and they all said the same thing, that it was only a matter of time until he would pass on. The strain of watching him grow worse day by day proved too much for me. I became very weak and had to undergo an operation. While I was in the hospital, both of my children were taken with whooping cough. When I came home and found how the little ones were suffering, in my weakened condition I scarcely knew what to do, so sent for my sister, who has been a student of Christian Science for years, thinking she could help nurse the children. The second day she was with us she said, "How this home needs Christian Science!" When I asked her if she thought it would help, she answered, "You do not know how much," so I told her we would try it, thinking only of the whooping cough. What was our surprise to find the little boy healed in less than forty-eight hours of the terrible complaint that had bound him for three years. I realized this was the truth I had been praying for, so immediately took up the study, with the result that in three weeks' time I was able to resume all my household duties, and for over a year now Christian Science has been our only physician.

It is impossible to express my gratitude for all that Christian Science has done for us. Our healings have been many, both physically and financially; but the greatest blessing of all has been the spiritual uplift,—the understanding of man's relation to God, and being able to demonstrate it in our daily living.

Mrs. Olive Adair, Sperling Station, B. C., Canada.

✧

My heart is overflowing with love and gratitude for Christian Science, and I send my testimony in the hope that it may bring help and courage to others. A little over seven years ago I was ill with what the doctors called an incurable organic disease, which was said to be inherited from my father. I had undergone two operations, and four months after the second one I found myself just as ill as before, with no help in sight, unless I risked another operation. The doctor could not give me much hope that I would live through it, but said it was the only thing that could possibly relieve the intense pain I was suffering. Then a friend begged me to try Christian Science, assuring me that it would heal me. After a little talk I consented to let her take me on a twenty-four hours' journey to the nearest practitioner. I did not believe that I could be healed, but hoped I might be given courage to have the operation. After three treatments I found myself free from every symptom of the complaint, but I did not understand my healing and was afraid it might not be permanent, so I continued having help for two weeks. By that time all fear of a return of the trouble had gone, and I understood that God had healed me.

Thinking it would be beautiful for my friend to be a practitioner, I bought all of Mrs. Eddy's works and sent in subscriptions for the *Journal* and *Sentinel*, and we went back together to the country to study. When the first copy of the *Sentinel* arrived, I recognized it: seven years before in England I had seen a copy, which was left at our home at a time when I was suffering from severe pain in my eyes. For three years I had been alternately in pain or blind, spending most of my time in a darkened room. I heard my family say that a woman in America had discovered the law by which Jesus did his healing works, and that these works were being repeated over there.

I wanted to know something about that law; so when the others had finished with the *Sentinel*, I put it safely away, stopped using the drops for my eyes, and waited for the sight to return. I finally read the *Sentinel* under great difficulty, sometimes waiting ten or fifteen minutes before I could focus a word; but I learned that if I wanted to be God's child, I must be active, useful, and loving. I started next day to see how many useful things I could do, and for some days it was uphill work; but I never resorted to the material remedy again. Slowly and surely, by applying that little glimpse of Truth which I had received, my eyes were entirely healed, and after about two months I was able to give up the glasses. My disposition was so entirely changed that my family marveled, and I remember one day, when my mother asked what had happened to me, I replied that if I could have a *Sentinel* every week I knew I could be good. This, however, seemed quite impossible at the time, and so seven years passed before I again heard of Christian Science; but the healing was permanent.



Digitized by Google

There has never been a return of either the eye trouble or the organic disease, and for the last seven years the healing power of Truth has met my every need. I have had many other healings of physical ailments, and several times since the war began I have found myself with every normal channel for supply closed, but through the help of Christian Science other channels have opened up. For these many blessings I am most truly grateful; but above all I rejoice in the knowledge of God which I have gained through study, and I do thank our dear Leader for her wonderful life work, and The Christian Science Publishing Society for our current literature.—Mrs. Hilda R. W. Bailey, Bradford, Pa.

✧

It is a joy and a privilege to bear witness to the healing power of Christian Science revealed to suffering humanity by our Leader, Mrs. Eddy. Severe headaches and chronic sore throat, which had troubled me since childhood, were overcome through this saving truth, also liver trouble, attacks of which often lasted for days. When suffering excruciating pain from this ailment, I called a practitioner, and she said to me, "It is not true." My thought refused to accept such a statement, for to me it seemed very true, very real; nevertheless, the pain immediately left me, and I was healed in one treatment. Since that time, ten years ago, I have not had even a touch of the complaint.

For the physical healing experienced I am truly grateful, and my heart goes out in love and gratitude to our revered Leader for the Science of Christianity which she rediscovered and gave to waiting humanity. For the mental healing that has followed through the study of this teaching, I do indeed rejoice. I am glad that so-called mortal mind law is being overcome in my consciousness by a right understanding of what God is and what man is. So beautifully has God's law unfolded to me that I find myself saying, "His name shall be called Wonderful." It is this phase of healing, the correction of wrong mental concepts, that to me is the greatest blessing, and I pray that my life may attest my gratitude. I am glad that I have been forced to turn away from the expectation of a solution of my difficulties through dependence on matter, and to reach out to know more of God's law, whereby my every need has been met. On page 30 of "No and Yes" Mrs. Eddy says, "God's law is in three words, 'I am All.'" To know this in its completeness is my hope, and for such hope I do rejoice.

Mrs. Amy R. Torrence, Pasadena, Cal.

✧

In studying the Lesson-Sermon one day I came to the account of the healing of the blind man, and Jesus' reply to the question of his disciples held my attention. He said, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." I had occasion to prove this. My little boy was just learning to ride horseback, and as he was galloping along, he turned to look back. Becoming unseated he was thrown on his head on the stone pavement, with one foot held in the stirrup. The horse stopped immediately, and the boy was picked up unconscious; later the belief was that he was out of his head. He was brought home in an automobile, and as he was carried into the house, I began to work for him as we are taught to do in Christian Science, declaring that God is intelligence and God is everywhere. As my husband is not a Christian Scientist, a doctor was summoned; but my work was done. The boy answered all the doctor's questions intelligently, but the medical instructions were not followed. The pain and fever were overcome through my realization of the truth. The next day the child stayed quiet, but the following day he was in his place at school.

Some time ago, as I was retiring one night, my little boy complained of a severe headache. This trouble heretofore had been followed by a very severe problem which necessitated absence from school. I declared the truth and later on fell asleep, to be awakened some hours afterward by hearing the child groaning. Again I worked for him and then fell asleep, to be awakened once more. This time, as I tried to help him, the loving, yet reproachful words came to me, "What, could ye not watch with me one hour?" I, too, was in Gethsemane. Then my thought went on to others doing the works the Master did, until I came to our Leader, Mrs. Eddy; and as my heart went out in gratitude, I knew I had no problem to meet. Needless to say the boy awakened free and went to school that morning.

We have had other proofs of the healing power of Truth in our family. My little girl was instantaneously healed of earache four or five years ago, and has never been troubled with this ailment since. She also had a case of inflamed nasal passage causing stoppage in breathing. This trouble was said to be hereditary, but I knew that all she could inherit was good, and she was healed in a few treatments. I myself was healed of pyorrhea about three years ago. This was overcome in two weeks.

I would like to express my gratitude for the loving work of the teachers in the Sunday school. The greatest tribute I can pay our Leader is to prove the truth in my daily life. I love the Bible now, and in studying it daily am understanding more about God, good. My prayer is that I may learn to show others the freedom I possess.

Mrs. Ida Geisreiter, Sacramento, Cal.

✧

When I realize the change in my condition during the past six years, I want to exclaim, as did the man born blind whom Jesus healed, "Why herein is a marvellous thing." Christian Science has transformed me from one who was constantly suffering to one who is free from all such bondage, and I am inexpressibly grateful for the blessing. I have been healed of a severe illness said to be occasioned by gallstones, although physicians said I could not recover; also of rheumatism, catarrh, stomach disorder, bowel trouble, and sick headaches. Glasses, which I had worn for fifteen years and which a well-known oculist said I could never do without, have been laid aside. Even if I had never received any of these healings, however, I would still be more grateful than I can adequately express for the spiritual understanding of the truth which comes through the study of Christian Science, and for the dear woman who has made this understanding possible. I am indeed thankful to God for Christian Science.—Mrs. Clara S. Black, Alton, Ill.

✧

I thought when I had my healing in Christian Science nine months ago that I would write my testimony right away, but it never has seemed the right time until now. My healing was to me just like a miracle in the Bible. I had been a great sufferer nearly all of my life, and the last eight years it was one thing after another. I had four operations; one was considered very dangerous, the others were for hemorrhoids. The last two were five months apart. The doctors were very kind to me, but said there could nothing more be done for the hemorrhoids. I was suffering with neuritis at the time Christian Science was presented to me, and felt as if I was up against a stone wall. I was on the way to take a treatment of a magnetic healer, but the lady that presented



Digitized by Google

Christian Science to me did her work so well that I was led to a Christian Science practitioner and was healed in one treatment. I wanted to know how this healing came about, and so I got "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the Bible; I have been studying them ever since, and now I know how the healing came about.

I am grateful for the healing, but far more grateful for the understanding I have of Christian Science. At first I did not realize how Mrs. Eddy had stood, with the world against her as it seemed, but afterward I could see how spiritual she was, and realized that there is only one power, and that God, or good. When we go to God for our help in the right way, it is ever present. Words could not express my thankfulness to God, but I am going to prove it by helping others.—Mrs. Agnes R. Pearce, York, Pa.

✧

Personally, I did not seek Christian Science for healing; but through the understanding that comes with its study I have been many times healed, and in almost every case instantaneously. I smoked incessantly for twenty years, but was healed instantly four years and a half ago, and have not had a desire to smoke since. A little more than a year ago I was walking down Fifth Avenue in New York with my purchase book in a leather case under my arm, when an icicle, about two inches thick and twenty inches long, knocked the book from under my arm, just grazing my hat. I know I was protected from this missile, and am grateful.

I want to express my pleasure for the good received through our periodicals. I find something helpful in every one, daily, weekly, and monthly. Before I knew what Christian Science was, I could not reconcile in my thought the current opinion about Mrs. Eddy; but I found myself healed when I began to investigate her teachings. I am just beginning to see what a debt of gratitude we owe her.

William T. Giles, Birmingham, Ala.

About five years ago I was led to take Christian Science treatment. I was then a physical wreck and felt that I was of no use in the world, even to my husband and children. I was so wonderfully benefited from the beginning that we threw away all the medicine in the house and have relied entirely on Christian Science ever since. One of our little girls was healed in a few weeks of what is called cerebro-spinal meningitis. She was in bed only a few days. To say that I am thankful for what Christian Science has done for me and mine seems inadequate, but I am trying to live my gratitude. That Mrs. Eddy was pure enough to see God and have revealed to her this healing truth, I am unspeakably grateful. The understanding of this truth has brought me the only real peace I have ever known.

Mrs. Owen C. Giles.

✧

When one has such a burden of gratitude as I have, it is hard to know how to begin or where to end in expressing the thanksgiving one owes to God. Twenty-four years ago I was healed by Christian Science almost instantaneously of a so-called fibroid growth, bowel trouble of twenty-six years' standing, and one other serious ailment. Since that time I have never turned to material remedies for the slightest help, and have always felt and expressed grateful thanks to God; but I did not leave the church of which I had been a member many years, for I felt that I could work in Christian Science without a change of church relations. Two years ago, however, an ailment asserted itself most alarmingly and persistently, and I was convinced that the time had come to take my stand publicly on the side of Christian Science. Since so doing I have made much progress in spiritual understanding. I am now completely healed, though it required more than a year's faithful work by practitioners to set me free. Every hour is one of glad thanksgiving to God for the loving work of His faithful follower, Mrs. Eddy, and I can truly say, "My cup runneth over."

Mrs. S. L. Hogue, Portland, Ore.

✧

About sixteen years ago I was healed through Christian Science of a mental trouble, supposed to be inherited. I was subject to attacks of melancholia so severe that I even attempted to commit suicide. These spells of extreme depression have faded away gradually as the result of the constant study and practice of Christian Science. After all these years I have developed a perception of good; I see good around me and opportunities for good in every circumstance. I find even the ability to interpret the unusual and unexpected as illustrations of God's love. This charm in life came to me slowly, little by little, with day after day of study and watchfulness. The new heaven and the new earth now welcome me. The rhythm of the universe holds me, and I praise God continually.

Mrs. Laura M. Schneider, New York, N. Y.

✧

Christian Science has brought so much joy and peace to my consciousness that I would like to express my gratitude. Headaches, neuralgia, and sorrow have been overcome for me, and my son has been healed of a throat affection. I rejoice that the Bible has become an open book to me through the study of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The true meaning of Life as taught by our Leader has made activity a joy and a blessing. The understanding of the truth gained through the healings experienced, the study of the textbook, and class instruction have been such great blessings and brought such comfort that I am indeed grateful for them all. I only hope to prove my gratitude by good deeds, to grow in the knowledge of the reality of good, and to worship God "in spirit and in truth."—Mrs. Clara C. Darnell, Brookfield, Ill.

✧

In August, 1915, I experienced a second attack of nervous breakdown, and was given very little hope by the physicians that I would ever be strong again. They advised me to seek a lower altitude, and I did so, but without any relief. To mortal sense I was a physical wreck, greatly reduced in weight and very much discouraged. I spent many weary and sleepless nights. While in this state of mind Christian Science was presented to me, and after reading Science and Health and attending church, I asked a practitioner for treatment. My condition began to improve at once, and in a very short time I was healed. That was over two years ago and there has been no return of nervousness. Only those who have passed through such suffering can realize my joy now.

I am indeed grateful for the many blessings that have come to our home. The tobacco habit, to which I was a slave, has been overcome, and I am a free man.

Henry Engnell, Terraville, S. Dak.

I wish to add that my husband is now in good health. With the daily study of Christian Science we are learning more about God and how to go to Him in all our needs. We are indeed thankful to God and grateful to Mrs. Eddy for giving us this wonderful truth.—Mrs. Ida Engnell.



Digitized by Google

# From the Press

[*The Independent*]

We teach smatterings of languages and of sciences, we pretend to teach vocations, we miserably fail to teach self-control. Neglect begins in the family, it is fostered by an anarchistic educational philosophy, it is defended as an inalienable right, or as a duty even, by all the revolutionaries who insist that the way to develop children into intellectual and moral prodigies and "democratic" citizens is to let them go on the loose. Discipline of any kind is tabooed, as mediæval and reactionary.

Boys and men are seriously harmed by this educational program, girls and women are in too many instances ruined by it. Happily, boys and men as a rule get enough hard knocks in the struggle for existence to acquire some things that formal education has omitted. The girls and women, who are finding their way into self-supporting activities, also acquire, as men do, habits of disciplined action and self-control. But for those who have little to do beyond amusing themselves and seeking their own gratification, the educational failure is fatal.

[*The Sunday School Times*]

The soul in need of a miracle cannot keep its eyes on the crowd and on Christ at the same time and receive any marvelous help. Many times we are on the verge of some grand new chapter in experience, and then we suffer all kinds of other things to flow in. And we wonder why no mighty works are done in our lives! Just on the edge of marvelous help, we found something else that seemed to do just as well. The great experiences come to those who say, "I will not let thee go, except thou bless me." The night at the ford was probably the first time Jacob had ever been sufficiently face to face with God to perceive what God was always trying to do for him.

[*Western Christian Advocate*]

Men are so sense bound. They are influenced by the things they hear, tempted by the things they see, and regaled by the things they taste and smell. Physical science has bewildered all the five senses of man and bound his higher instincts until the trackless way to God has become a mystic path over which he cannot find his way.

[*The Continent*]

To replace the spirit of getting with the spirit of helping is preeminent patriotism.

✧ ✧ ✧

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## From The Christian Science Board of Directors

All correspondence intended for The Christian Science Board of Directors should be addressed to the Board at 105 Falmouth Street, Back Bay, Boston, Massachusetts, and not to individuals.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# Christian Science in The Camp

Mrs. Eddy writes: "Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited" (First Church of Christ, Scientist, and Miscellany, p. 210).

In this hour, it is obvious that soldiers and sailors need the "impervious armor" of divine protection. How to obtain such protection is clearly presented in the Christian Science textbook, "Science and Health with Key to the Scriptures," by Mary Baker Eddy. How the soldiers are applying their understanding of this teaching is indicated in the following excerpts from the report of a Literature Distribution Committee for a large barracks in the Middle West, and in a few letters received by that Committee.

"The month of January has really been a month of fruitage. The good seed sown during the previous months has really taken root,—and it was sown on good ground,—for a trip to the barracks is never made now that we do not hear of some good that our literature has done and is doing. There are always requests for the textbook—for *Journals* and *Sentinels* as well as *Quarterlies* and Bibles.

"We know of healings this month of measles, mumps, diphtheria, meningitis, nervous breakdown, colds, the grippe, and pneumonia.

"Many boys asked for treatment who were confined in the hospitals, and to most of them we were able to get literature.

"One day we met a man who said he was a drunkard. He had been reading the literature at the barracks, and the testimonials in the *Sentinel*, and felt that if he could read Science and Health he too could be healed.

"A boy on night duty in one of the hospital wards told us he rarely ever had to medicate at night; that all the boys slept peacefully through the night, and he read his Science and Health and went over his lesson at that time. Another Scientist who had been put on hospital duty was able to help a number of Christian Science boys who were placed in the ward, also to encourage and help others who seemed to be seriously ill. It began to be noticed that there were no fatalities in this ward, and more desperate cases were brought in all the time, as it was felt that this man was such a wonderful nurse. He finally had to ask for leave of absence to rest and study, as he had been on duty forty days and nights. He came to the city, got help, and is now at work again."

"Aero Squad 326, Kelly Field,
San Antonio, Texas.

"Dear Friends: Your letter received to-day. The 'Science and Health with Key to the Scriptures' I never received, as I have been in the hospital for twenty-five days, and, friends, I want to tell you of my healing.

"After I lay unconscious twelve days and five doctors had given me up, and our Major wired my wife in Kansas City twice that there were no hopes, and that I would pass out before morning, she went to work at once, also our practitioner, and the next forenoon I became myself, and in a few days was well except for being weak. The doctors and nurses said I was a wonder, and could not understand my case. I knew, however, what had helped me, and told them. Hope the Science and Health has been returned to you, as my practitioner sent me a beautiful copy.

"I wish to thank you for your kindness."

"Somewhere in France.

"Dear Friend: I received your most welcome and cheering letter. You don't know how it is to get a letter from across the sea. We don't get mail very often.

"I am feeling better, and get on better than I ever did before. I read whenever I can, as I carry my book with me most all the time. I would not try to get along without it again. I have not seen any Science literature here. We had a good and peaceful trip. It took us almost a month to get here. One of our officers and a sergeant are Scientists.

"Thank you for the help you are giving me. Could you not write once in a couple of months, as letters are so cheering?"

"Jefferson Barracks, Mo.

"Dear Friends: It is with sincere gratitude that I acknowledge the gift of the beautiful book of 'Science and Health with Key to the Scriptures' through the kindness of Mrs. ———, and while I have the larger edition I prize this small pocket edition very much, for I can always have it on my person and enjoy its truths every minute, and know it will be invaluable to me in my present work. I am indeed very grateful for the light this work has brought to me, and the wonderful demonstrations I have had in the past by it. Help in knowing the truth, and let us all know and declare that the divine Mind will in the future be more thoroughly understood and obeyed by all mankind."

"Camp Green Leaf Annex,
Fort Oglethorp, Ga.

"Dear Friends: Will you please send me a pocket edition of 'Science and Health with Key to the Scriptures' by Mary Baker Eddy. While I was at ——— I could not get the chance to write, for they had me on shipment and in one day they shipped me to Georgia. I do not know any Distribution Committee here, but the one in ———.

"Will you please be so kind and send it to me as soon as you have the time."

"Dear Friends: Just a word to let you know that I received my textbook. Thanks to the individual that sent me this book. I will do my best to read this book every second of the day. I know it will do me good. I have already read that divine Love always meets my daily needs. I am happier every day since I have read this wonderful book. I thank the Distribution Committee for their trouble. I know God will never forget His children."

Milton says, "They also serve who only stand and wait." Christian Scientists are grateful for the understanding of the Science which enables the civilian as well as the soldier to do more than "stand and wait."

The above report presents again the great opportunity for distribution of copies of Science and Health and the Christian Science literature to soldiers both at home and abroad.

This service may be extended individually or through Reading Rooms, local Distribution Committees, the Camp Welfare activities, or the plan of the Postmaster-General as indicated on the front page of this periodical.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

**Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook**

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

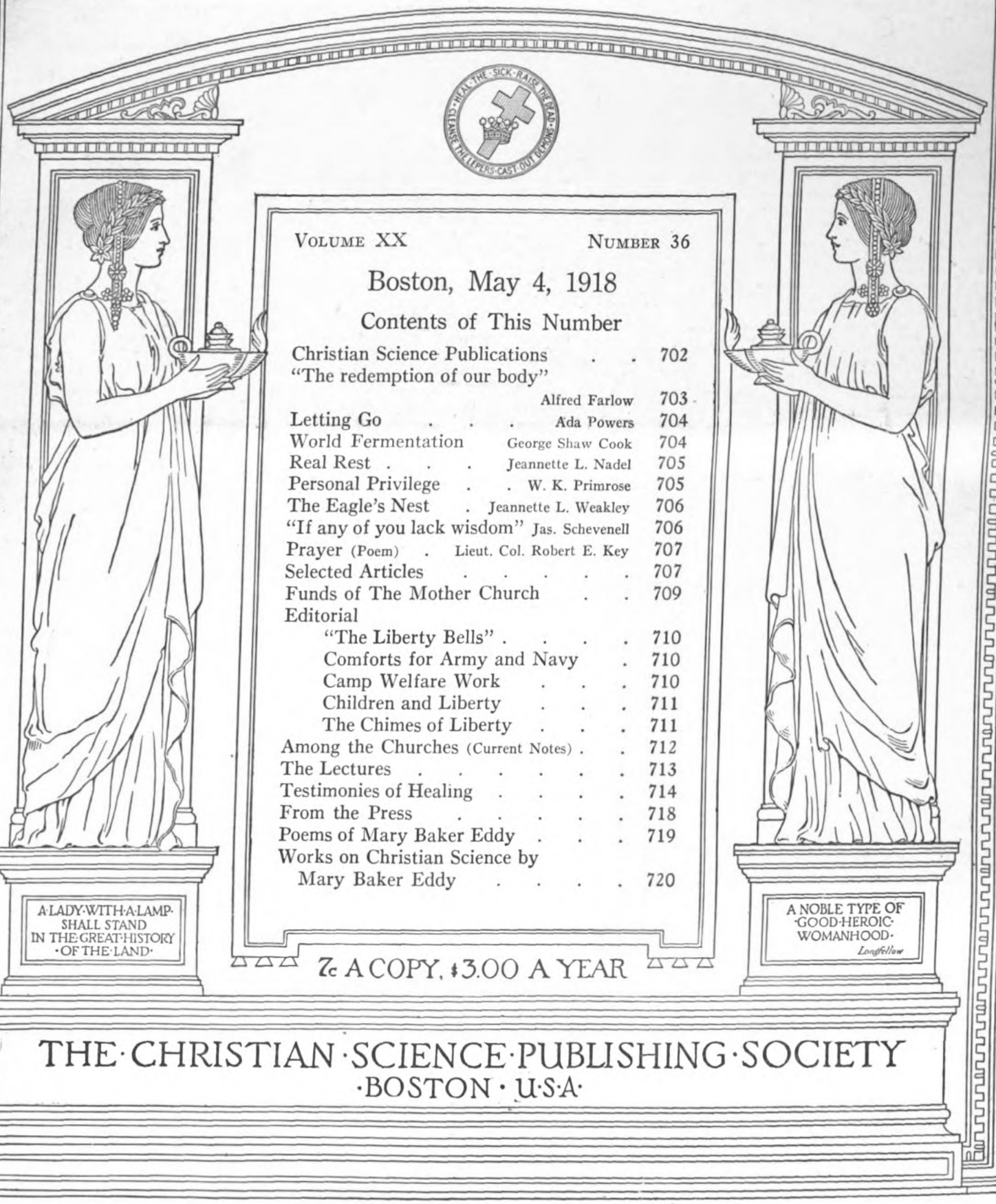
Digitized by Google

MAY 3 1918
UNIV. OF MICH.
LIBRARY

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this magazine place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.
NO WRAPPER—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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




VOLUME XX NUMBER 36

Boston, May 4, 1918

Contents of This Number

| | | |
|---|---|---|
| Christian Science Publications | | 702 |
| "The redemption of our body" | Alfred Farlow | 703 |
| Letting Go | Ada Powers | 704 |
| World Fermentation | George Shaw Cook | 704 |
| Real Rest | Jeannette L. Nadel | 705 |
| Personal Privilege | W. K. Primrose | 705 |
| The Eagle's Nest | Jeannette L. Weakley | 706 |
| "If any of you lack wisdom" | Jas. Schevenell | 706 |
| Prayer (Poem) | Lieut. Col. Robert E. Key | 707 |
| Selected Articles | | 707 |
| Funds of The Mother Church | | 709 |
| Editorial | | |
| "The Liberty Bells" | | 710 |
| Comforts for Army and Navy | | 710 |
| Camp Welfare Work | | 710 |
| Children and Liberty | | 711 |
| The Chimes of Liberty | | 711 |
| Among the Churches (Current Notes) | | 712 |
| The Lectures | | 713 |
| Testimonies of Healing | | 714 |
| From the Press | | 718 |
| Poems of Mary Baker Eddy | | 719 |
| Works on Christian Science by Mary Baker Eddy | | 720 |

7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital tops of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French-English.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German. Also in Dutch-English and Swedish-English.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German. Also in French-English.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch-English.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish-English.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch-English.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French-English.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish. Also in French-English.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish-English.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French-English.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish. Also in French-English.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 28 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

**The Christian Science Publishing Society, Boston, U.S.A.**

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX MAY 4, 1918 NUMBER 36

## "The redemption of our body"

ALFRED FARLOW

WHEN Paul declared, "There is a natural body, and there is a spiritual body," his evident purpose was not to make a plea in behalf of matter or the flesh, which the Master before him had branded as a thing altogether unprofitable, but simply to comfort his hearers with the assurance that they would not lose their individuality on account of the apparent death of the mortal body. His intention, evidently, was to give assurance that in the heavenly estate each would maintain a distinct individuality. The redemption of the body mentioned in the eighth chapter of Romans, points to the scientific sense of man's being.

Adam Clarke in his comment on this text mentions the fact that the Greek word which is translated "body" in the text under consideration signifies "individualized entity." Each idea of infinite Spirit has distinct individuality, not a body of material parts but a distinct and definite identity which is the reflection or manifestation of God, Mind. As this spiritual sense of individuality is gained, the belief that man is a material body is lost. Paul declares, "It is sown in dishonour; it is raised in glory." Flesh is the inglorious presentation of man, while the spiritual man is the glorified expression or image of Mind, not in outline or organism, but in the harmony manifested. The dishonorable sense of manhood must be overcome in order to attain the glorious manhood. As one realizes the true sense of man he loses the false sense. This change, however, does not consist of a transference from one body to another; it is simply an awakening from a dream of mortal body to the true consciousness, the likeness of God. The death requisite to a loss of the material body means far more than what is commonly referred to as the last enemy. It means the destruction of all error in the consciousness of the human individual by the awakening to true manhood.

We often hear the expression, "Be a man." This injunction should mean much more than is usually intended. It should mean to awake in the likeness of God and thereby rise above everything that is less than man. The term awake, which the psalmist used, implies that the likeness of God is already intact, that the veil of matter, the cloud of false belief, needs to be lifted by the enlightenment of the individual in order that the eternal image of divine Mind may be in evidence. Christian Science clears away the mystery which seems to hover about many Biblical statements, by revealing the spiritual Science of being, the Science of cause and effect, thereby interpreting the Scriptures spiritually.

After declaring that flesh and blood cannot enter the kingdom of God, the apostle, lest he might have left his hearers comfortless, assured them that they would not be reduced to nothing because of the loss of flesh and blood, but would have a far more satisfactory individuality; at the same time he used care to make the point that the heavenly individuality has not the characteristics of the earthly one, but is a spiritual individuality, the product of Spirit.

When one beholds his reflection in the mirror it appears to be substantial, while one's scientific knowledge maintains that it is simply reflection. There are two testimonies concerning the reflection in the mirror; one is that it is matter, the other is that it is expression or reflection. In the latter case we really see it, in the former we mis-see it. If owing to the blindness of material sense we fall short of seeing it, it appears to be what it is not. In the spiritual reality of existence we see mentally, not physically; that is, we think how things are.

Jesus said, "Judge not according to the appearance, but judge righteous judgment." By the appearance he evidently meant the way things seem according to material sense testimony distinctive from scientific knowledge. When he said, "It is the spirit that quickeneth; the flesh profiteth nothing," he evidently knew that he was correcting the common belief of mortals, that he was declaring a fact which was in disagreement with the fleshly appearance. In other words, he knew that it did not seem so to them, to their material sense, because the mortal appearance of things belied the facts. He was teaching them the truth about creation in order to deliver them from a false sense of it. If we take away from the so-called human individual the erroneous, discordant, unhappy beliefs which constitute the corporeal man, which are generally acknowledged to be only temporal, what have we left? The spiritual, perfect, harmonious, and good only. These right ideas include what we comprehend of the real individuality. Thus we illustrate that the real man is not a body of material organs or parts, but the embodiment of Truth's idea.

Christian Science enables us to "judge righteous judgment." It reveals the fact that the only cause is Spirit, which is unseen by mortal vision, and that the substantiality of man must be determined by spiritual reasoning. The understanding of what man is must be deduced from a correct understanding of God, the cause or Principle of man. The incompetent material testimony, "the appearance," cannot in any case be accepted as evidence. One is the "spiritual body," the other is called the "natural body;" but one is real and the other is unreal. One is the man himself, the other is the lie about him, the misperception of him. Mrs. Eddy had this in mind when she wrote in "Science and Health with Key to the Scriptures" (p. 476): "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." As one looks beyond the appearance of the reflection in the mirror to grasp the scientific fact that it is simply reflection, so the Master discarded or denied the appearance of man as material, affirming and realizing the spiritual fact that he is spiritual; and thereby he healed the sick.

The understanding of spiritual embodiment must be exactly deduced from divine Principle. This embodiment is not matter, nor is it a mortal mind picture, but is the expression of Mind. The manifestation in the mirror is believed

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

to be the reflection of matter; but man is the reflection of Spirit, the idea of Mind. He reflects the intelligence, the harmony, the joy, and every other characteristic of infinite Mind, Love. Material sense not only lies regarding the substantiality of man but it also lies regarding his outline or form.

The word form, if used with regard to the spiritual man, must be interpreted spiritually. It cannot be used in the sense expressed by the term human shape. We talk about forming a conclusion or an idea, thereby referring to definiteness as distinctive from vagueness of understanding. Only in this sense can the term form be correctly applied to spiritual man or body. Mrs. Eddy declared: "Infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (Science and Health, p. 503). The form of man who is God's idea can be correctly understood only as we consider the nature of Mind, the cause of man and the universe; hence the correctness of the Scriptural definition of man as the image and likeness of God. This leaves the student to form his idea of man from his understanding of the nature of God, who is fully and perfectly manifested in man.

## Letting Go

ADA POWERS

SINCE the beginning of the present world struggle, one Christian Scientist thought she was working to the best of her knowledge for the good of mankind, but one day in May, 1917, while quietly studying the Lesson-Sermon, the telephone rang, and a message came from a dear son who said he was going to report on a certain date at a camp, to be better prepared to serve God and humanity. She knew that this meant an unselfish effort to help unclasp the fetters that seem to be threatening the unfoldment of the Christ-idea in consciousness all over the world, and for a moment she sat reviewing her own past work. It did not take her long to realize that it had not been altogether unselfish, for there was at that moment revealed a latent thought she did not know was there. She had not thought her son would have to go, or would go. Ah, how she was hugging the tatters of personal possession! As soon as this thought was uncovered, the sense of human motherhood, personal possession, selfishness, fear, anxiety, began to be uncovered, and a more spiritual sense was being born. The Master's assurance, "Be not afraid, only believe," coupled with this truth, "Lo, I am with you alway, even unto the end of the world," comforted her. Then she realized the truth of our Leader's words in "Christ My Refuge" (Poems, p. 12):—

O'er waiting harpstrings of the mind
There sweeps a strain,
Low, sad, and sweet, whose measures bind
The power of pain,

And wake a white-winged angel throng
Of thoughts, illumed
By faith, and breathed in raptured song,
With love perfumed.

The meaning of these verses came to her with such melody that thought was illumined. The "harpstrings of the mind" were tuned to a more exalted strain. Instead of wanting the dear one to remain at his place of business, the mother realized his only business was the Father's; that the only war was in thought, and that it began with self. The lesson was learned. She loosed him, knowing that God's presence had preceded him to the camp. He had enlisted under heaven's captaincy to work for the enthronement of Principle, and she could say with the psalmist, "The law of his God is in his heart; none of his steps shall slide."

When the mother had finished the battle with self, she rose from her chair feeling that a victory had been won. Having been made "strong in the Lord," having put "on the breastplate of righteousness," her feet were "shod with the preparation of the gospel of peace." Fear and anxiety are enemies which must be rooted out of human consciousness. The baubles of false education, with the glittering fables of sense testimony that brain, nerves, blood, and bones compose man, the real man, and that there is no other, must be exchanged for the gem of spiritual understanding. As Mrs. Eddy says (Science and Health, p. 201): "We cannot fill vessels already full. They must first be emptied. Let us disrobe error. Then, when the winds of God blow, we shall not hug our tatters close about us."

## World Fermentation

GEORGE SHAW COOK

MRS. EDDY calls attention in Science and Health, especially on page 401, to the effect sometimes produced when the appearing of Truth to human consciousness seems to cause a mental and physical disturbance. She describes this experience as "chemicalization," but she points out that this condition may be regarded as favorable rather than as an alarming symptom. It is the human mind's resistance to Truth that causes chemicalization, and it is only to the human mind that chemicalization can appear to be real. Obviously there can be no chemicalization in changeless Principle, or divine Mind. Chemicalization, however, from the human point of view, seems to result in purification; therefore, to human sense, it has a beneficial effect, and in this way good may result from the fermentation which is going on in the world to-day.

In elucidating further this interesting subject, Mrs. Eddy says on page 540 of Science and Health: "In Isaiah we read: 'I make peace, and create evil. I the Lord do all these things;' but the prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness. The muddy river-bed must be stirred in order to purify the stream. In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin."

From the Christian, or even from the merely ethical viewpoint, war cannot be regarded as anything but a lesser of evils, and for the reason that it is even a lesser evil it cannot be truly said to exist in divine Principle, or God. Principle, which is infinite and divine, is not only perfect, but good. Mind cannot include within its infinite perfection and goodness any knowledge of evil, either lesser or greater, for the simple reason that Mind cannot be conscious of anything unlike itself. In Lamentations we read, "Out of the mouth of the most High proceedeth not evil and good."

Absolute Principle cannot be at war with its own ideas, nor can those ideas be at war with or destroy one another. What is being destroyed is but a false, material sense of life and substance. The process which the world is undergoing to-day illustrates what Mrs. Eddy referred to in Science and Health (p. 548), when she wrote, "Every agony of mortal error helps error to destroy error, and so aids the apprehension of immortal Truth." With this knowledge one can remain calm in the midst of the tumult, and can cheerfully await results, meanwhile gladly cooperating with and sup-



Digitized by Google

porting the efforts of those who are valiantly and unselfishly contending for their highest human sense of justice and right. Perfect Principle does not have to be contended for nor upheld. The only cause, the one lawmaker, the supreme governing power, is not only self-sustained but is, now and always, sustaining, upholding, directing, protecting, and preserving the real universe in perfect unity, harmony, order, security, and peace.

## Real Rest

JEANETTE L. NADEL

FOR ages, weary, discouraged mortals have been seeking rest. The Hebrews instituted the Sabbath as a day of rest, and even extended the thought of it to the land, designating every seventh year as a period of rest for the soil. They were not to sow or even to gather what sprang from the soil during the seventh year; but to compensate them for this loss, their crops were trebled during the sixth year. Moses sought in this way to lead the people to see that God was the real source of their sustenance. The land did not need the rest so much as the people needed to understand that the power which had trebled their crops was in reality the only source of supply. In like manner the people needed to cease at times from their material labor, in order to refresh themselves by turning their thoughts from material gain to the contemplation of spiritual reality; and so the Sabbath was set aside as a day of rest.

In the fourth commandment the children of Israel were told to "remember the Sabbath day, to keep it holy." In it they were to do no work, neither they, their families, nor anyone connected with their household. Gradually, however, this commandment became a mere form, and was observed outwardly by attending religious services and refraining from material labor, but without the inward consecration which alone could bring peace and rest. So it came about that its true meaning was lost. Our Leader tells us on page 20 of "Science and Health with Key to the Scriptures," in speaking of Jesus' teaching, "He knew that men can be baptized, partake of the Eucharist, support the clergy, observe the Sabbath, make long prayers, and yet be sensual and sinful." Now if observing the Sabbath in a merely material way were pleasing to the Father, surely our Master would have kept it in this manner; but we find him continuing his righteous activity even on the Sabbath. In our own day we find most people are agreed that mortals need to rest frequently, and the Sabbath is usually spoken of as a day of rest. In their search for health, many take what is called a "rest cure," only to find upon returning to their work that they are more than ever the victims of their self-made limitations, and must seek less active employment, until finally they yield to the suggestion that they can do no labor at all, for the sense of weariness has become chronic. They vaguely hope that after death, if not before, they shall find the rest which has eluded them during their physical lifetime.

Isaiah prophetically describes the time when men shall seek rest in divine Mind. He says, "It shall come to pass . . . that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve." This is surely the rest we all need to seek. We should not seek rest from righteous activity, but from the inharmonious conditions of sorrow, and fear, and the hard bondage. Rest does not mean inactivity, but happy, joyous activity. Our Leader makes this clear on page 519 of Science and Health where she tells us that "God rests in action." Our Master said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." The Christ-consciousness lifts thought above the sense of physical weariness and shows us that real activity is restful.

The six days of labor, spoken of in the commandment, typify the struggle of mankind to lift itself out of the hard bondage of material sense, while the seventh day is the discernment that spiritual activity alone is real. If we have faithfully striven, during these six days of labor, to serve God, we have become meek and lowly in heart, and having taken our Master's yoke upon us, we are receptive to the spiritual understanding that divine Mind is the only activity. We thus cease from material thinking and recognize God's thoughts as the only realities. Thus we are ushered into the seventh day of rest, and find our place in the divine activity, in that consciousness where neither what we call our own thinking or that of others (typified as sons, daughters, and so on) can cause us to turn from the perfect rest of Mind. The last stanza of Mrs. Eddy's poem, entitled "Mother's Evening Prayer" (Poems, p. 5) beautifully describes this realization in the following lines:—

When heaven's aftersmile earth's tear-drops gain,
And mother finds her home and heav'nly rest.

## Personal Privilege

W. K. PRIMROSE

ONE of the most specious arguments of the human mind enticingly laid across the path of a Christian Scientist is that the student is, as such, entitled to personal privileges or to receive special consideration. Such an argument, when analyzed, is seen to be only another form of the suggestion, "Ye shall be as gods." It is interesting to note how greatly our motives and actions are unwittingly tinged by past experiences, and the thought of claiming a personal privilege for ourselves will probably be found to arise from the belief that one who is endeavoring to practice Christ's teachings belongs to a class separate and apart from others, although this is one of the many class distinctions which Christian Scientists are engaged in breaking down.

To claim a personal privilege is only another way of saying that some one else should do all the hard work and that the finer and more delicate work should be left to us,—in other words, that we are better than others. It is an accepted truism that there is a right place for every one, but many are unpleasantly aware that they are, relatively speaking, not in it, and others again amid constantly altering conditions are torn with doubt and uncertainty. What then is to be done if we find ourselves situated thus? The answer to this question is very clearly given in the fourteenth chapter of Luke, where we are told to go and sit down in the lowest room and wait to be called.

The lowest room, as we all know, is symbolic of humility, and it is when we become sufficiently humble and are really ready and willing to sit down in the lowest room and are truly glad to see others go forward in preference to ourselves that we receive the call, "Friend, go up higher." To go and sit down in the lowest room after years of hard and patient work, which has been rewarded by the accumulation of material possessions and a reputation for business acumen, is perhaps a hard thing to do, but still it is absolutely necessary, for Jesus said, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven." Later the same argument will present itself when we, having as it seemed received and answered the call to duty, find



Digitized by Google

ourselves in the higher room. Then it is that we should remember Jesus' admonition that we have only done that which it was our duty to do, and we should be, as obedient servants, ready and willing to return again without a murmur to a lower room whenever required to do so.

On close examination, the thought of claiming any personal privilege for ourselves will be found to arise also from lack of independence, which is only another name for freedom, and this freedom is gained by a knowledge of the truth which sets us free. When we are truly free there is no thought of claiming any personal privileges for ourselves.

In time of trial and stress it is well to remember what Mrs. Eddy writes on page 224 of "Miscellaneous Writings": "We should remember that the world is wide; . . . that each person has a different history, constitution, culture, character, from all the rest; that human life is the work, the play, the ceaseless action and reaction upon each other of these different atoms." We should also remember the statement in the parable of the prodigal, "Son, thou art ever with me, and all that I have is thine." When we realize its import, all fear will vanish, for we shall understand the protecting and sustaining power of divine Love.

## The Eagle's Nest

JEANETTE L. WEAKLEY

A FRIEND of the writer had been in the Rocky Mountains, and high on an almost insurmountable crag had discovered the nest of an eagle. His description of it was of peculiar interest to one who had become a student of Christian Science, and as she listened there came to her these words in Deuteronomy respecting Jacob, or Israel: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him."

When the eagle builds her nest, she first lays upon its rocky surface thorns, jagged stones, and all manner of sharp things. Then she lines it thickly with wool and feathers, completely covering every sharp protrusion. Here are laid her eggs, and here her brood grows until the birdlings are old enough to fly. Then the mother bird stirs up the nest, pulling out every vestige of its soft lining, and the place which was once a bed of down becomes an uneasy perch, full of cutting edges. About her restless brood the mother now flutters and flies, first above and then beneath, her wings widespread; and as she flies she calls to her young to follow. As the tiny birds reach out, and finally spread their little wings, the mother's broad pinions are beneath them, so they will not fall. If they grow weary, they rest on the mother's wings until they are strong enough to try their own again, and so in due time the old nest is deserted.

How well the Bible writer knew the habits not only of the birds but of mankind. To most of us, when young, material existence is smooth and comparatively easy; the pleasures of sense seem to outweigh its pains, and we are satisfied with the world's ways of living. Then come to us the sharp experiences and piercing shafts of the world's sorrow, and one by one our soft resting places, our trusted medicines, our would-be balms, our healing lotions, prove of no avail. As we turn our weary eyes away from earth, we hear Love's tender call, "Come unto me," and we look, but almost fear to trust. There is no other way, and so we try, only to prove the truth of what our Leader says in Science and Health (p. 66), "Trials are proofs of God's care;" and we ever find Love's outstretched pinions underneath, always find, proved in our own experience, that divine Love alone did lead us.

The world to-day is stirred to its very foundations. False ease, sleepy content, a deceived sense of peace, have been wrested from us, and we find ourselves pierced by the sharp thorns of hatred, pride, and mad ambition. Each one of us has been called to go forth to battle, if not in his own person, yet in the person of some loved one; but let us not fear. If there had not been enough of truth in the world to overcome these conditions, they would not have been uncovered at this time. "The Lord of hosts is with us; the God of Jacob is our refuge. . . . He maketh wars to cease."

Human consciousness, your consciousness and mine, is the real battle field. The time for action—unceasing mental activity—has come, and "Love inspires, illumines, designates, and leads the way" (Science and Health, p. 454).

## "If any of you lack wisdom"

JAMES SCHEVENELL

THE apostle James admonishes every one who is lacking in wisdom to ask of God, and he couples with the admonition one of the great promises of the Bible. He says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Through the heeding of this admonition the promise was fulfilled in a healing experience which came to the writer some three and a half years ago.

In attempting to board a fast moving street car, I fell backward, and the muscles of one leg were given a severe wrenching or straining. The car was stopped and I was enabled to get on, but in addition to the sense of severe pain, great confusion in thought was experienced. This amounted to a veritable storm within consciousness, but above the tumult could be heard the "Peace, be still" of Truth. It was this, together with the use of that great spiritual weapon which Christian Scientists find so effectual whenever error tries to assail them, namely, "the scientific statement of being" (Science and Health, p. 468), which enabled me to leave the car at the appointed place, walk several paces, climb a flight of stairs, and keep a business engagement which had previously been made.

The business call completed, I stepped out upon the street again, but the sense of injury became so great that it seemed as if I would be compelled to signal a passing conveyance and be carried to my room. In this condition I stopped on one of the busy corners in the heart of the business district (this was in one of our great metropolitan cities), and commenced to pray over the situation. It was the noon hour, when the sidewalk was crowded with people and the street with passing vehicles, but amid the surrounding confusion I stood and prayed earnestly, imploringly, and affirmatively, as we understand prayer in Christian Science. This lasted for several minutes, and then a sense of healing came, although it was incomplete, as subsequent events showed.

With this healing there came also the assurance that I could proceed on my way, and a busy afternoon's work was completed. However, as I turned my footsteps homeward later in the afternoon, a great sense of weariness was felt in the injured leg, and as I neared my room, fear took hold upon me, and argued that if I did not have help from a practitioner through the night, I would not be able to resume work the following morning. The memory of a previous accident of the same nature, which had happened somewhat in the same way a few years before I came into Christian Science, seemed to augment my fear; but instead of



Digitized by Google

calling up a practitioner, I obeyed a restraining thought—that the condition was one for me to handle—and so proceeded to my room. Upon reaching it there was experienced a sense of helplessness before the situation, when, with the directness of the spoken word, there came to me the passage from St. James already quoted, "If any of you lack wisdom, let him ask of God." It was realized at once that this thought was an angel visitant, for on page 581 of Science and Health Mrs. Eddy defines angels as "God's thoughts passing to man." There was no mistaking the message or the messenger.

A complete humbling of self before God immediately took place, together with an earnest, prayerful desire for the wisdom—spiritual understanding—which had seemed lacking. This continued for several minutes; then the angel visitant returned, and as before there was an unmistakable sense of recognition of the divine presence. This time the spiritual leading was for me to take the concordance to Science and Health and look up all the references relating to the overcoming of belief in accidents, and as I read, one after another, those clear statements of scientific spiritual fact I came to that statement of absolute truth found on page 424 of Science and Health, where Mrs. Eddy says, "Under divine Providence there can be no accidents, since there is no room for imperfection in perfection." A full and complete healing was experienced, all fear was destroyed, and I awoke the next morning with scarcely a recollection of the experience of the day before.

Here it may be well to draw a comparison between this painless, spiritual healing, and the results from the other accident to which reference has been made. At that time aid was sought from a medical practitioner. A remedy was applied, which, in its application, was almost as painful as the injury itself. Much pain together with loss of time from business resulted, and there was daily bandaging of the injured limb for a long period of time before a complete cure was realized.

Experiences with error in various forms and in varying degrees come to every Christian Scientist, and these will no doubt continue until we rise above all material belief; but as these experiences are met and overcome with the truth gained through a joint study of the Bible and Science and Health, they always serve to strengthen the foundations of our trust in God, to give us ever greater reasons for the faith, hope, and understanding within us, and prove to us that the teachings of the Bible and Christian Science accord absolutely with each other, and that both spring from the same eternal, spiritual source.

[Written for the *Sentinel*]

## Prayer

LIEUT. COL. ROBERT E. KEY

OH, Love, whose perfect path is known
To all who walk the ways of God,
Whose mysteries are clearly shown
To pilgrims with the gospel shod,

Be Thou to-day so clear to me,
So beautiful, and swift to bless,
That through reflection constantly
I manifest Thy tenderness.

And every sacred shrine shall burn
With flames of Truth divinely bright;
And every weary heart shall turn
In hope toward Thee, the greater light,
Then, like the wise men, seek the birth
Which ushers in the Christ to earth.

# Selected Articles

[" 'Called unto liberty' "—*The Christian Science Monitor*, Boston, U.S.A., Jan. 18, 1918]

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." These words of the great apostle to the Gentiles seem to gain an added weight when read under the pressure of present events. On all sides the war is spoken of as a tremendous struggle for liberty, while events force one to the conclusion that neither nations nor individuals are agreed as to what they mean by liberty. If, for example, that convenient person, "the man in the street," were pinned down to an exact statement as to what he understands by the term, he would probably arrive at the conclusion that it meant having no taxes to pay; because liberty to the majority means something entirely limited and personal in its application, while to a large minority, it means the exchange of domination from one stratum of society to another.

It is obvious that when Paul spoke of liberty he meant a condition widely different from this, in that liberty was to him a state of mind rather than of external circumstance, and the student of Christian Science is beginning to learn something of what Paul meant, because he is beginning to learn something about Principle. This word Principle, which to many still conveys the idea of complete abstraction, to the student of Christian Science is replete with vital actualities, for it expresses his highest conception of God as Mind, law, origin, without any opposite power or consciousness. To be in obedience to divine Principle must, it is easy to see, bring us into the liberty to which the apostle referred, a liberty which has no commerce with the license of the carnal mind. Such obedience can naturally only arise from individual effort; it cannot be enforced by acts of parliament. Neither does it need a prophetic eye to see that, as this individual reformation spreads, the foundations of civic and social discords cannot but be undermined. For were every man to seek not so much his own as the good of the community, there would be no place for discord.

"Where the Spirit of the Lord is, there is liberty," said the apostle. If we take the life of Jesus as the highest illustration of one animated by the spirit of the Lord, we find that his liberty was the result of perfect obedience to law—the law of God. He came not to do his own will but the will of his Father, he said, and though he had, and showed that he had, perfect dominion over all material conditions, and was indeed a ruler and leader of men, yet he was the servant of all. There can really be no liberty except through obedience to the Spirit of the Lord, that is to Principle, to right thinking and acting; for any other supposed liberty, speaking fundamentally, simply means bondage to some form of self-will. The habit of obedience, which is generally considered to be necessary only in childhood (and, unfortunately for this generation and the next, not always then), should really be so taught in those impressionable years that as the child grows up he will recognize that he has not been coerced into obedience to an arbitrary rule, but that he has been unconsciously learning to subordinate himself, his tempers, passions, and appetites, to an unseen law, which, if obeyed, will bring him into the complete liberty of his God-given dominion.

The book of Proverbs is an exposition of this fact, and it is to be noted that the willful and disobedient are there always spoken of as "fools," and their ultimate discomfiture is constantly contrasted with the upward progress and liberty of those who have been obedient to the instruction of



Digitized by Google

Truth or wisdom. The mathematician who roams at large amongst all the bewildering complexities of logarithms, or of the differential calculus, having perfect control over them all, knows that he attained to that control only by unfailing obedience to the multiplication table and the rule of three, and so it must be with every student of the Science of Life or being. The man who thinks that liberty means liberty to do as he pleases, is really, did he but know it, the victim of the desires of the carnal mind, and unless he awakes in time to effect his escape, will one day find himself held in a grip of iron which unassisted human effort cannot break.

In the textbook of Christian Science (p. 225), Mrs. Eddy says, "The history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right thinking. A few immortal sentences, breathing the omnipotence of divine justice, have been potent to break despotic fetters and abolish the whipping-post and slave market; but oppression neither went down in blood, nor did the breath of freedom come from the cannon's mouth. Love is the liberator." If only the world to-day would remember and act upon the famous words of the man, who, for the salvation of his country, was able to embody in such a large measure the spirit of that statement, would not the era of universal peace be inaugurated? "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; . . . to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations." It was long before the speaker saw even the partial fulfillment of the hope expressed in those words, but they remained as his guiding star through many dark hours of what seemed unremitting struggle and conflict.

The strivings of the human race toward the achievement of liberty form the most wonderful pages of history, but that to-day there are signs of the dawning of the day of freedom is due to the fact that the Discoverer of Christian Science saw that the freedom of the race could only follow that of the individual from the slavery of the senses, through the knowledge of God and of His Christ, and that she labored faithfully to make that knowledge available for every man who would receive it.

True liberty, as Christian Science teaches and demonstrates, is obedience, obedience to that law of God which operates in human experience through unselfishness, spiritual desires and aspirations, bringing complete freedom from all the hate, the jealousy, the fear, which cause all the ills to which flesh is heir. The greatest liberator the world has known did not come teaching men to refuse to pay tribute to Cæsar, but to set them free from the bondage in which each individual is held by his own selfish passions. "If ye continue in my word," he said, "then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

✧

[Judge Clifford P. Smith in *The Christian Guardian*, Toronto, Canada]

A correspondent who has written as though Christian Science could not cure a sick horse, particularly when the practitioner and the horse are two hundred and fifty miles apart, should remember that John Wesley cured his horse by prayer, and should consider whether more or less space between him and his horse would have made any difference. I have known more than one animal to be cured by Christian Science. Through the understanding of Christianity I was myself healed of a physical disorder or defect which had persisted for many years in spite of the efforts of several physicians, and this cure was wrought when the practitioner was three hundred and forty miles away. I am glad to say that I paid something for this service. It may be fairly presumed that if some one other than himself had been instrumental in the cure of Mr. Wesley's horse he would have considered the service valuable. "The labourer is worthy of his hire."

Seeing that the same correspondent has expressed a wish to talk with or to a particular Christian Scientist, I would say that this one or any other will be glad to talk with him about Christian Science whenever he wishes to do so as a sincere inquirer. It is the custom of Christian Scientists to wait for some sign of interest in the good news of which they have been assured before broaching it to anyone. Instead of debate or controversy, Christian Scientists prefer to rely upon the argument or reason furnished by proof or demonstration.

✧

[Peter V. Ross in *Fresno* (Cal.) *Republican*]

A clergyman in a sermon as reported was clearly disposed to discuss Christian Science in a kindly and unbiased spirit. Some of his statements, however, are hardly in line with the thought of students of that religion. He says, for example, that "Christian Science makes exaggerated claims about its ability to cure diseases" and that he does not believe that it "has ever cured cancer or typhoid fever." But does the clergyman not overlook the fact that he is dealing with science, hence that what he believes is entirely irrelevant and immaterial? He would scarcely presume to offer an opinion on the truth of a mathematical proposition; rather he would resort to demonstration. Why not adopt the same course with Christian Science propositions based on the Scriptural promises that "the Lord's hand is not shortened, that it cannot save" and "the prayer of faith shall save the sick"?

His opinions and beliefs might then give place to knowledge and demonstration, and he might find, just what others are finding, that Christian Science cures one form of disease as readily as another, and that the only limit to its healing power is human incredulity. Why should it be thought a thing incredible that God should heal all manner of sickness now as He did in the first centuries of the Christian era?

Our clerical critic is credited with saying that "God has not done all things well already." Christian Science declines to ascribe any delinquency to Deity. It prefers to regard God's work as finished and perfect, and any seeming imperfection as the human erroneous concept of perfection and reality. This human misconception embraces, among other things, pain and disease, and its correction by the introduction into consciousness of the true concept of things displaces or releases sickness and suffering and causes them to vanish into their native nothingness. This is nothing more than the application of Jesus' dictum, "Ye shall know the truth, and the truth shall make you free."

The clergyman fears that "Christian Science teaches man to believe that life is an easy and altogether calm affair." It is true that Christian Science imparts to its students no small measure of poise, serenity, and confidence, because it assures them that Principle governs all things and that sooner or later the great truth will appear that good is the only power.

Christian Science is not indifferent to the claims and pretensions of evil. On the contrary, it has as its central purpose the overthrow and destruction of them all. Referring to the present war, the clergyman declares that the world needs men of action and not of repose. All true Christian Scientists are quite in accord with this sentiment, and are lending



Digitized by Google

their full support to our nation and our allies, knowing that their cause is just and must be maintained if human liberty is to survive. Christian Scientists are doing this in common with all other good citizens. They are not seeking any false or convenient peace, since they realize that there can be no actual peace except as it is founded on justice and Principle. It is interesting to note that Christian Science churches in this state have subscribed to both Liberty loans.

The clergyman avers that Christian Science stands in the way of measures "that will help to eradicate communicable diseases." The fact is that by maintaining a right mental attitude toward disease, Christian Science is a potent factor to-day in preventing the development and spread of contagion. Christian Scientists do not fear germs or contagion, for they realize, as some of the medical fraternity are discovering, that germs do not cause disease and that the supposed laws of contagion have no foundation except in human belief and fear.

Nevertheless Christian Scientists respect the rights of other people who think differently, and they obey the state and municipal regulations which have been adopted with a view to public safety. Any mistaken notion that they are not careful to observe such rules or laws may be to some extent traceable to occasional sensational press reports. Investigation of cases thus reported invariably discloses the fact that when Christian Scientists have come in contact with supposedly communicable diseases they have obeyed the law by making reports to health authorities and by observing isolation and quarantine regulations.

✧

[Aaron E. Brandt in *McKeesport* (Pa.) *News*]

Referring to a Christian Science service, the church editor of the *News* says: "A Christian Science sermon consists of quotations from the Bible, followed by the 'spiritual interpretations' of Mrs. Eddy, read from her textbook, 'Science and Health with Key to the Scriptures.' The second reader reads the Scripture; the first reader, Mrs. Eddy's textbook." That is a correct statement, but the comment following it, namely, "Maybe this indicates that Mrs. Eddy's interpretation is greater than Scripture itself, to her followers," is far from the fact. No advantage whatever can be gained by making such comparisons, and no Christian Scientists have occasion to make them. When made by others, they lose sight of the true status of the Christian Science textbook as a key to the Scriptures. The supposition that a key can be greater than the door the key unlocks does not have its origin among Christian Scientists nor in Christian Science teaching. Christian Scientists are content with the fact that their textbook, "Science and Health with Key to the Scriptures," by Mary Baker Eddy, is a key to the spiritual interpretation of the Scriptures, and that it is unlocking to them hidden treasures of priceless value, as proved to them in the healing of all manner of sickness and disease, and the overcoming of all kinds of sin and inharmonious conditions.

Concerning the statement that the sermons delivered at Christian Science services claim to be "undivorced from truth, uncontaminated and unfettered by human hypotheses, and divinely authorized," permit me to add that any doubt upon this point is removed as soon as an understanding of Christian Science teaching is demonstrably gained. A simple illustration will help to explain this. When the early mathematicians discovered the correct relation of numbers, erroneous human hypotheses were eliminated, and it was found, as every pupil understands to-day, that mathematical principles are divorced from error. In like manner Mrs. Eddy, in following the light revealed to her by a scientific interpretation of the Scriptures, found it necessary to remove, in the elucidation of Scriptural teaching, all preconceived notions, human conjectures, and misconceptions in regard to them. But it is a mistake to suppose, as alleged, because one person failed to understand the sermon heard by him, that a common mortal cannot understand such a sermon owing to its being couched in metaphysical and philosophical terms.

✧ ✧ ✧

## Funds of The Mother Church

### Camp Welfare and War Relief

"I am inclosing check for five dollars from myself and sister to be used for your War Relief work. We heartily wish it were more, but it is a blessed privilege to take even so small a part in the blessed work being carried on. The great war is teaching mankind that none can live unto himself. The spirit of Love is abroad in the earth and we are accordingly uplifted. With deep appreciation of the unselfish labor of those who are dispensing our mites to those in need. . . ."

"We are a very small unorganized society, but we are trying to do our part in this great work. We are sending our collection ($31.70) taken last Sunday for the War Relief fund, with hearts full of love and gratitude for what Christian Science has done and is doing for each one of us."

"It is with renewed gratitude that I have received your envelope and your comforting words. Thanks for the check and the continued aid which makes me appreciate daily the goodness of divine Love. I will continue to work to grow in confidence. Though my problem seems at times very difficult I know that I will reach the goal—which is, to overcome all obstructions through understanding the divine Principle. Kindly tell the committee of my sincere gratitude for the loving offer to go on helping me."

### Real Estate

"Inclosed is a check for five hundred dollars, being the second and final payment on our pledge to The Christian Science Benevolent Association fund and the Real Estate fund."

### The Christian Science Benevolent Association

"Inclosed please find check for ten dollars from our Sunday school, which please credit to The Christian Science Benevolent Association fund. The Sunday school is glad indeed to contribute this amount to such a worthy cause."

"You will find inclosed a check for eighteen dollars for the benefit of The Christian Science Benevolent Association fund. This is our mite toward that cause. It is just a little expression of our gratitude for the many blessings we have received and are receiving through Christian Science."

"I am not a member of a Christian Science church or organization, but I am heartily a believer in the teaching, inasmuch as I have received numerous benefits from it and I feel very thankful; in fact I am being benefited each day. I live a different life from what I did prior to taking up the study of Christian Science. I am desirous of contributing the inclosed check to The Christian Science Benevolent Association fund."

"I am so grateful that it is being made possible to care for the weary and heavy-laden, and I send the inclosed check with a heart full of love. Use it as seems best to those in charge."



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., May 4, 1918

# Editorial

## "The Liberty Bells"

THIS is the hour they then foretold—
When earth, inebriate with crime,
Laughed right to scorn, and guilt, grown bold,
Knelt worshiping at mammon's shrine.

This is the hour! Corruption's band
Is driven back; and periled right,
Rescued by the "fanatic" hand,
Spans our broad heaven of light.

Righteousness ne'er—awestruck or dumb—
Feared for an hour the tyrant's heel!
Injustice to the combat sprang;
God to the rescue—Liberty, peal!

Joy is in every belfry bell—
Joy for the captive! Sound it long!
Ye who have wept fourscore can tell
The holy meaning of their song.

'Tis freedom's birthday—blood-bought boon!
O war-rent flag! O soldier-shroud!
Thine be the glory—nor too soon
Is heard your "Cry aloud!"

O not too soon is rent the chain
And charter, trampling right in dust!
Till God is God no longer—ne'er again
Quench liberty that's just.

(From "Poems," copyright, 1910, by Mary Baker Eddy.)

## Comforts for Army and Navy

MANY inquiries have been received at headquarters in regard to reliable ways and means whereby knitted goods may be sent to men in the Army and Navy.

With this object in view the following committee is recommended to the field:

Comforts Forwarding Committee,
328 Boylston Street, Boston, Massachusetts.

Information in regard to the kinds of articles most needed and specifications for their manufacture will be furnished on request.

Christian Scientists, however, will not lose sight of the fact that the above named activities can only supplement the primary metaphysical responsibilities for which their membership in the Church of Christ, Scientist, stands.

Prayer without ceasing, based upon the realization and demonstration of the facts of divine Science, is the hope of the world.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

## Camp Welfare Work

SUPPOSE that your home looks out on the western sea, and one day as the sun sinks in golden glory illumining the Pacific you learn that a young friend must soon leave his camp and take ship to cross the Atlantic, and wants to have "Science and Health with Key to the Scriptures" for his companion. You can convey to the local Camp Welfare committee your wish to supply this want, and the committee in the camp where your soldier or sailor friend is, being notified by mail or by wire, will within the day place in his hands a copy of the textbook. The generous contributions of Christian Scientists to the Camp Welfare fund have made this possible.

The Leader of the Christian Science movement, the author of its textbook, interpreted God not only as "the everlasting Father," but as Love, the divine Mother, ever present, giving the new term "Our Father-Mother God, all-harmonious" (Science and Health, p. 16), whereby to adore the Unchangeable. No one could know her without wondering at the all-inclusive tenderness of her motherly love and good will. At the time when her country was at war to secure liberty for the people of an island of the sea, Mrs. Eddy took occasion to say in a sermon (Christian Science versus Pantheism, p. 14): "In your peaceful homes remember our brave soldiers, whether in camp or in battle. Oh, may their love of country, and their faithful service thereof, be unto them life-preservers!" Many in the movement learned then and remember now the lesson she thus taught, and in the work they do, which is both metaphysical and practical, are bringing comfort to soldiers in camp and field.

In states or provinces there have been formed Camp Welfare committees whereby the work is organized. These committees in some states have buildings where men in uniform are made welcome, but everywhere friendly offices are being worked out for the comfort of the men and the relief from anxiety of their people at home,—friendly offices which we have not space to describe. The work of distribution of *The Christian Science Monitor* may be cited as an example of the provision of worth while reading matter. If the committees find misunderstanding on the part of an officer, the international newspaper itself is the best argument in its own favor. "The great verities of existence are never excluded by falsity," Mrs. Eddy says (Science and Health, p. 543). Again and again this has been proved by the workers negatively, in the disappearing of prejudice, and positively, in the gaining of official approbation for regular delivery of the *Monitor* to those desiring to read it. As its every issue brings the elucidation of Principle in some way, it encourages the courageous, and confirms the right thinking man, but also opens the door of hope to the hitherto unprincipled man who in his heart yet wants to know God. In what way can anyone best express good will to another? We may find a clue to an answer from a young soldier, who, with a crowd of friends, had listened to a fine entertainment provided for those in camp. Some one asked for a vote or expression of thanks for the entertainers, and he in speaking did give thanks and express appreciation, but went on to say quite honestly that entertainment was not what they wanted just then. They did not want help to pass the time away, but wanted some one to use the time to tell them about God. They found themselves thinking much about life and about God and wanted to know what to believe.

It must be apparent that the best way to secure a man's welfare is to make God known to him, for in that acquaintance is peace, and in that knowledge is life. Our periodicals make known the results of faith in God as recorded in



Digitized by Google

testimonies given by those healed of sickness or redeemed from error. These demonstrations of Christian Science are based upon its Principle, divine Mind. They show that Mrs. Eddy's writings have interpreted the Scriptures so that "God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort," is known to very many as their ever present helper and friend, the one who "forgiveth all thine iniquities; who healeth all thy diseases." Well then, the truest kindness will be that which ministers to mind, which comforts the heart, which releases from fear, and so establishes bodily health and mental peace. A great work is being done by these committees in supplying men with periodicals, pamphlets, Bibles, and copies of the Christian Science textbook. Contributions for the carrying on of this work from all the branch churches and societies and from individual contributors, come to the treasurer of The Mother Church, and are apportioned according to the needs of the localities where the work is developing, and this whole endeavor, in the most interesting way, illustrates the comprehensiveness, combined with simplicity, which characterizes the work of Christian Scientists.

WILLIAM P. MCKENZIE.

## Children and Liberty

MANY are asking at this hour what effect present world conditions are having upon children; and when we remember the sensitive thought of those who are very young, we may well be concerned respecting the means taken to preserve them from the hardships and sufferings which so many adults have to face and overcome. No one would deny that liberty is very dear to children, even though they may have a very imperfect sense of what constitutes true freedom; but the same may be said of those who have had many years of mortal experience. This, however, will be readily admitted,—that the child is more teachable than the adult, and is ready to be corrected if only the true idea is presented to him in the right way.

Our Leader pays a sweet tribute to childhood when she says (Science and Health, p. 236): "Children are more tractable than adults, and learn more readily to love the simple verities that will make them happy and good." To this she adds, "Jesus loved little children because of their freedom from wrong and their receptiveness of right." An American educator who has been looking into the conditions of children in Europe during the present war struggle, reported that in England at least they were being well cared for; but it was sad to learn from the report, that on the continent, nearer the scenes of conflict, children showed the effects of it in their mental repression and sadness. It was said that there the children never laugh and never cry. This would necessarily arouse deep sympathy on the part of American people, who seldom forget to be kind to children, even if they are not always wise in manifesting it; and while all Christian Scientists are gladly doing their utmost in every way possible to ameliorate the conditions of humanity at this hour, they need to rely more fully upon Truth, and work more energetically along spiritual lines, knowing that thus can we best become coworkers with infinite Love and wisdom.

One of the most deeply touching stories in the Bible is the record of the events which immediately followed Jesus' triumphal entry into Jerusalem, when he went into the temple of God and cast out therefrom the representatives of material worship. We read that the blind and the lame came to him in the temple, and that he healed them; but according to the record it would seem that the chief priests and scribes took special offense at the demonstration made by the children. It is wonderful to read of their joyful acclaim in singing their praises to the Master who was revealing to all humanity what liberty really means. When the chief priests said to the Master respecting the children's praises, "Hearest thou what these say?" Jesus replied, "Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" This story shows very clearly that however much the older people were in bondage to fear—fear of human opinion and the consequences of ignoring it—these little ones had realized, at least for that day and hour, "the glorious liberty of the children of God."

In our Leader's address at the dedication of the original Mother Church edifice, we find these loving words by her, following an expression of her gratitude for what the children had done toward the furnishing of what was called "Mother's Room" in the church, words so truly prophetic that we gladly grasp their meaning at the present hour. She says (Pulpit and Press, p. 8), "The children are destined to witness results which will eclipse Oriental dreams." We may well think upon this if we are ever tempted to feel sad respecting the world's outlook, and at the same time we may recall anew that morning meal on the shores of the Galilean sea, which means so much to Christian Scientists. When the great Teacher sought to test to the utmost the repentance of Simon Peter he said to him, "Lovest thou me more than these?" and following Peter's fervent response which declared his love for the Master, Jesus said to him, "Feed my lambs."

And so to-day, with these words echoing in our thought, we may remember the needs of the little ones in less favored lands than our own, and rejoice that the children here take delight in making with nimble fingers and loving hearts garments for unknown little friends across the seas. We should at the same time lose no opportunity to prove our loyalty and obedience to the Master whom we profess to love when the deepest needs of the children here and everywhere—the spiritual needs—confront us. If we would teach them how to love God and their fellow men, we must ourselves know what this means, and our knowing must be so vital that the children can never mistake the lesson or fail to remember it.

ANNIE M. KNOTT.

## The Chimes of Liberty

LIBERTY cannot be separated from God, for liberty is of God. The more men understand God's power the more liberty they have. In the liberty of God men are tuned to each other in one grand harmony of unity. The chimes of spiritual liberty ring for victory even while physical sense seems to lie in bondage. At the very time when evil believes it can work its will with the world, liberty sounds its joyous peal of freedom and calls a new nation out of the ruins of the old. The bells announce to receptive hearts the dawn of day, the reign of righteousness, the never fading light. They tell of lessons learned, evil plans forestalled, revenge frustrated, hatred baffled. They proclaim the downfall of tyranny buttressed by mistaken evil intent, the failure of physical force though expressed in multitudinous inventions, the powerlessness of human will even when hypnotically intensified. The bells ring out the glad tidings of the kingdom of heaven at hand, of man as God's child, of a universe governed by divine Love.

The spiritual chimes reach those who have learned to hear God's messages. They penetrate the clamor of council chambers where the struggle for place and power makes wis-



Digitized by Google

dom of none avail; they resound above the thunderings of the battle front; they nullify the secret arguments of esoteric magic, and bring comfort to the wounded, and God's presence to the bereaved. The call of Liberty, metaphysically understood, rends the veil of the temple and dissipates the fear of death. With irresistible swing and stroke these bells challenge mortal opinion with divine facts. "O death," they cry with Paul, "where is thy sting? O grave, where is thy victory?" When God made man in His image and likeness, man's safety was assured forever, because God's work is unchangeable.

Sometimes little children, with complete trust in God, hear the call of Liberty when their elders are aware only of the booming of fear. During the recent bombardment of Paris the little daughter of an English colonel went to the orderly and said: "You know, you needn't be afraid at all, because nothing can hurt me. You see, God's arms are under me, then under Daddy and Mummie, and after them everybody else." As the Liberty bells sway to and fro they ring out to a waiting world such immortal phrases from the Scriptures as these: "The glorious liberty of the children of God;" "To set at liberty them that are bruised;" "Where the Spirit of the Lord is, there is liberty."

The famous Liberty Bell of the United States was brought from England and recast in Philadelphia, and the following Bible text placed upon it: "Proclaim liberty throughout all the land unto all the inhabitants thereof." This proclamation is true to-day in a spiritual sense which the American patriots of Washington's time could not have understood. Christian Science has caused the true song of liberty to be heard, liberty from sin, sickness, and the fear of death. On January 1, 1863, was issued the Emancipation Proclamation, and at the close of the American Civil War the Congress of the United States passed a resolution prohibiting slavery throughout the land. On February 3, 1865, the bells were rung in the commonwealth of Massachusetts to proclaim this joyful news, and Mrs. Eddy published in a Lynn newspaper her poem entitled "The Liberty Bells," which is republished in this issue of the *Sentinel*. Through her discovery of Christian Science in 1866 Mrs. Eddy inaugurated another and greater struggle for liberty than the world had ever known, and for this the bells are to-day ringing in the hearts of uncounted thousands. She explained this struggle in an address delivered in Chicago in 1888, and to be found on page 101 of "Miscellaneous Writings." There she says: "Christian Science and the senses are at war. It is a revolutionary struggle. We already have had two in this nation; and they began and ended in a contest for the true idea, for human liberty and rights. Now cometh a third struggle; for the freedom of health, holiness, and the attainment of heaven."

The various nations pressed by the war are issuing bonds for their financial defense. The United States, by a stroke of deep perception, has entitled its own, "Liberty bonds." Metaphysically considered the real bond is the tie or relationship between God and man, but the tie of the flesh is the bondage from which men are learning to free themselves in "the glorious liberty of the children of God." The abuse of so-called human efficiency would disembowel liberty if it could. Love is the strong defense against the ravages of hate.

Many a child, woman, or man to-day hears the music of the spiritual liberty bells by reason of Christian Science. Former invalids, doomed by material medicine to lifelong imprisonment, sing in their hearts that the truth has made them free in the true liberty of health; many a laborer as he goes to his work sings the song of liberty as taught by Christian Science; those who were once sick unto death are to-day robust and useful citizens by reason of it; little children given up as incurable run and play with the song of Christian Science liberty in their hearts; mothers once weary and fear-haunted to-day rejoice in these chimes of liberty. The debauchee thinking there is liberty in his life only finds slavery in his habits, so that the false liberty advocated by his living as a libertine becomes to him a falling wall over a foundation built on sand. Christian Science holds out real liberty, and reconstructs the fallen lives on the sure foundation of the rock of the Christ healing power. The former slaves of bad habits, those who have been liberated from prisons and asylums by Christian Science, join in this great hymn of praise and thanksgiving.

Truly, as our dear Leader has said (Miscellaneous Writings, p. 343), "Among the manifold soft chimes that will fill the haunted chambers of memory, this is the sweetest: 'Thou hast been faithful!'"

WILLIAM D. MCCRACKAN.

## Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names and present complete mail address of all officers and men in the military, naval, or aero service of the United States and of its allies, who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Back Bay, Boston, Mass.



# Among the Churches

## Current Notes

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

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

MCGREGOR, IOWA.—On Sunday morning [Feb. 3] First Church of Christ, Scientist, was dedicated. In May, 1892, eighteen people met and organized a Christian Science church. Meetings were held at the homes of the members until steadily increasing numbers made it necessary to secure permanent quarters. The G. A. R. Hall was rented, and for four years services were conducted there. In 1897 a large upper room in the Barron Block was rented and suitably furnished. The ensuing years witnessed a slow but continuous growth in members until 1914, when upon several Sundays every chair was filled. A building fund was started in October, 1915. In April, 1916, a lot on Main Street was presented to the church for a building site, an architect was consulted, and plans for a church edifice were submitted. The plan of the building as it stands was approved in December, 1916, and in April, 1917, ground was broken for a foundation.—*North Iowa Times.*



Digitized by Google

EUGENE, ORE.—First Church of Christ, Scientist, is now free from debt and will probably be dedicated in the near future. This condition was brought about through the receipt of a sum of money from the Trustees under the Will of Mary Baker Eddy. The value of the church, lot, and furnishings is estimated at about nine thousand dollars.

*Eugene Guard.*

## Admission to Membership in The Mother Church

The next admission of candidates will be May 31, 1918. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 8, 1918.

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

Those who have made application for membership prior to November 2, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, *Clerk,*
236 Huntington Avenue, Back Bay, Boston, Mass.

✧ ✧ ✧

# The Lectures

PERU, ILL. (Society).—John Randall Dunn, lecturer; introduced by the Rev. John M. MacLeod, Ph.D., who said in part:—

It indeed gives me great pleasure to stand before you, representing as I do another church, not far removed in conceptions from your own. I have always had a very near akin feeling for your great and glorious Leader, Mary Baker Eddy, for was she not a Congregationalist before she became a Christian Scientist? Many times I have been taken for a Christian Scientist and the term has delighted me in a number of ways, for it is a grand idea to be a Christian and still better if one can add to that the scientific thought of the age. Only the other day I was asked, "Why do you, a Congregationalist, introduce a Christian Scientist?" And I replied: "Why not? Should we be so narrow that we cannot see the good in others?" The Scripture says that we must be of the same mind, which, I take it, means that while we do not see things just alike, we may be of the same mind in loving and helping one another; so in the spirit of helping and of love I am here this evening. I am pleased to note the great change slowly taking place in our religious ideas,—yesterday our religion seemed to be a funeral dirge, we had long, sad faces; to-day we know that our religion should make us glad and happy, that there should be sunshine in our smile and sparkle in our eye.

✧

## Lectures to be Delivered

**By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.**

ALASKA AND CANADA—Lecture tour, July, August, September; exact dates uncertain as yet:
Alaska—Skagway, Tanana, Fairbanks, Cordova, Valdez, Seward, Anchorage, Juneau, Ketchikan.
Canada—Prince Rupert, British Columbia; Dawson, Yukon Territory.

CALIFORNIA—Anaheim: Grand Theater, East Center Street, 8 p.m., May 13.
Berkeley (Third Church): Twentieth Century Club House, 2716 Derby Street, 8 p.m., May 14.
Mill Valley: Outdoor Art Club House, 8 p.m., May 11.
Oakland (Sixth Church): Second Church Edifice, Thirty-fourth and Elm Streets, 8 p.m., May 9.
San Bernardino: Church Edifice, 736 E Street, 3 p.m., May 12.
San Francisco (Fifth Church): Dreamland Rink, Steiner Street, near Sutter Street, 3 p.m., May 12, and Native Sons Hall, 430 Mason Street, 8 p.m., May 13.
Santa Monica: Santa Monica Bay Woman's Club, 8 p.m., May 14.
Stanford University (Society, The Leland Stanford Junior University): Women's Club House, 8 p.m., May 10. (Attendance restricted to past and present members of the University.)

CANADA—Brantford, Ontario: Society Hall, Temple Building, Dalhousie Street, 8:15 p.m., May 9.
Edmonton, Alberta: First Presbyterian Church, 105th Street, 8 p.m., May 14.
Winnipeg, Manitoba: Orpheum Theater, 3:15 p.m., May 12.

ILLINOIS—Belleville: Lyric Theater, 8:15 p.m., May 9.
De Kalb: Church Edifice, Third and Oak Streets, 8:15 p.m., May 10.
Galesburg: Universalist Church, 8 p.m., May 10.

INDIANA—Anderson: Grand Opera House, 3 p.m., May 12.
East Chicago: Congregational Church, 143 and Magoun Avenue, 8 p.m., May 9.
La Porte: Masonic Temple, 8 p.m., May 14.

IOWA—Dubuque: Church Edifice, Ninth and Bluff Streets, 8 p.m., May 7.

KENTUCKY—Lexington (First Church): Woodland Auditorium, Woodland Park, 8 p.m., May 14.

MICHIGAN—Cadillac: Congregational Church, 8 p.m., May 7.
Muskegon: Woman's Club House, 8 p.m., May 13.
South Haven: Church Edifice, Phoenix and Pearl Streets, 8 p.m., May 9.

MINNESOTA—Duluth: Church Edifice, Ninth Avenue East and First Street, 8:15 p.m., May 10.
Mankato: Mankato Theater, 8:15 p.m., May 11.
Stillwater: Auditorium, 8:15 p.m., May 10.

MISSOURI—Carrollton: Star Theater, 3 p.m., May 12.
Carthage: High School Auditorium, 8 p.m., May 9.
Kansas City (First Church): Church Edifice, Ninth Street and Forest Avenue, 8 p.m., May 13.
Kansas City (Fourth Church): Gladstone Hall, St. John and Elmwood Avenues, 8 p.m., May 16.

NEBRASKA—Kearney: Opera House, 8 p.m., May 7.

NEW HAMPSHIRE—Dover: Church Edifice, 604 Central Avenue, 8 p.m., May 14.

NEW YORK—Gouverneur: Unitarian Church, 8 p.m., May 13.
New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., May 17.
Potsdam: Opera House, 8 p.m., May 16.
Poughkeepsie: Church Edifice, 111 Market Street, 8 p.m., May 16.
Salamanca: Andrews Theater, 3:15 p.m., May 12.

OHIO—Bryan (auspices Wauseon): Aros Theater, 8 p.m., May 11.
Cleveland and Lakewood (community lectures):
Cleveland: Engineers Hall, 12:15 p.m. (noonday lecture), May 3; Third Church Edifice, West Twenty-fifth Street and Mapledale Avenue, 8 p.m., May 3; First Church Edifice, Cedar Avenue and East Forty-sixth Street, 8 p.m., May 4; Liberty Theater (for Fourth Church), 3 p.m., May 5; First Church Edifice, Cedar Avenue and East Forty-sixth Street (for Second Church), 8 p.m., May 7.
Lakewood: Church Edifice, Detroit and Arthur Avenues, 8 p.m., May 6.
Lorain: I. O. O. F. Hall, 200½ Ninth Street, 8 p.m., May 10.
Piqua: Strand Theater, 2:30 p.m., May 12.
Toledo (Second Church): Coliseum Theater, Ashland Avenue and West Bancroft Street, 3:30 p.m., May 12.
Wooster: Lyric Theater, East Liberty Street, 8:15 p.m. (eastern time), May 12.

PENNSYLVANIA—Greensburg: New Strand Theater, 3 p.m., May 12.
Meadville (Second Church): Court House, 8:15 p.m., May 13.

WISCONSIN—Milwaukee (First Church): Church Edifice, Prospect Avenue and Keene Street, 8:15 p.m., May 13 and 14.
Sheboygan: Church Edifice, 605 Niagara Avenue, 3 p.m., May 12.
Whitewater: The Strand, 8 p.m., May 6.



Digitized by Google

# Testimonies of Healing

At the age of seven my earnest study of the Bible began, which study never was discontinued. I tried to follow the Christ-ideal, but made at the same time an awful reality of evil, and was consequently much discouraged at my own shortcomings and those of the whole material world. I had a clear perception of the law which requires of us to be perfect even as our Father is perfect, but had no idea of the love of God for His children. I turned to those around me for help, but all gave me the same answer,—that the absolute truth is not attainable here, and that we have to be content with things as they seem to be.

But God's beautiful promises, "Seek, and ye shall find," and "Come unto me, all ye that labour and are heavy laden, and I will give you rest," revived my hope and I continued my search until, after many more failures, I gave way to utter discouragement. I cried over my sins, continually reviewing the past, until I was unable to fulfill the simplest duty in our home. My husband, thinking me physically ill, called in a doctor, who told me I needed rest. I was sent to a resting home, but continued to cry, and to pray to God for deliverance and for strength to do His will. After two months of so-called rest I returned home in a worse state than ever. My husband then consulted a specialist on nervous diseases. I told this doctor all about my troubles and asked that I might be allowed to see a clergyman, but was told that it was useless for me to see one, as he could give me no answer to all my questions. The doctor further assured me that life was only hard work and lots of suffering, with a little sunshine now and then. This verdict made me still more discouraged. He told my husband the nature of my supposed illness and that I probably would be restored for a time, but would never be quite strong again, and advised him to send me to another place, where I passed the darkest hours of my life. I could not sleep at all and many times thought God had entirely forsaken me and I would never be able to return to my home. After having spent several months in this terrible condition of inactivity and depression, I decided to leave the place and humbly to take up my duties again.

During all this time, and for many years previous to it, a dear friend in America had been sending Christian Science literature to an aunt of mine, and I had read many beautiful testimonies in the *Sentinel*. In this hour of utmost need I turned to Christian Science for help, and a practitioner was called. She lovingly assured me of God's infinite love for His children and of our right to be in the kingdom of heaven here and now. Almost four years have passed since that blessed day and many problems have been solved, many proofs of God's all-power have been gained, and to-day I am strong and healthy as never before, able to attend to the duty of each moment, and trying to glorify God in all my doings. I have gained an understanding of man's relationship to God, our Father-Mother, which has freed me from doubt and fear. Our home is full of joy and happiness, for the old things have passed away and everything is made new. Our dear children, for whom I used to feel a great sense of responsibility, are now a source of constant joy to me, as I know that God constantly cares for and protects them.

My gratitude for what Christian Science has done for me is unbounded. It has answered all my questions, and I know that I have found the truth which will lead us to the endless day. Our children enjoy the great blessing of instruction in the Sunday school, and from our periodicals there flows a steady stream of water to satisfy my thirst. I feel a deep reverence and love for the noble woman who was brave enough to follow the Master, and through whose consecrated work we possess the key to the Scriptures.

MRS. BERTHA LINDH, Stockholm, Sweden.

✧

Out of thankfulness to God and in gratitude to our dear Leader, Mrs. Eddy, I wish to give this testimony. Some years ago I had what the doctors call abnormal growths. I went to many noted surgeons, and they all operated on me, but with no good result. The wound would not heal and left me in a serious condition and constant agony. In five years I underwent nine operations for this trouble. I was constantly praying to God for help and one day the thought came very clearly to me that I should try Christian Science. I did so and it healed me. The healing was slow, but through it I learned a great lesson,—what God is and what man is and what church is. My hope is that this testimony will help some one who is seeking health and truth.

MRS. ELIZABETH D. FAUST, Geneva, Ill.

I can testify that what my wife has told is true. My heart is filled with gratitude for what Christian Science has done for me. It has healed me of many ailments,—of rheumatism which was so bad that I hardly knew what it was to be without pain, and of kidney and bladder trouble. I was told by a surgeon that I would have to submit to a very serious operation in my nose and throat, as I was always breathing through my mouth. I am happy to say this difficulty has been entirely overcome with the help of a practitioner, and through reading the Bible together with "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am indeed thankful to our Leader for this wonderful truth she has given to the world.—CHARLES J. FAUST.

✧

The mitigation of the effects of what seemed a serious accident, by dwelling almost immediately upon the truth about the occurrence instead of upon the evidence of the material senses, has been so encouraging to me that I want to tell others of it, to whom it may be useful at moments when so-called material law asserts itself. At the beginning of 1915 I was taking a walk, and had to cross a road in London crowded with motor traffic. In looking after my dog I myself almost got knocked down by a motor bus, the front wheel of which went over my foot. These vehicles weigh about thirteen tons, and I felt that I was seriously injured and must give myself up to the people who were hurrying to help me; but there was no time to lose, if what I knew of Christian Science was to be put into operation. These words came to me: "Accidents are unknown to God" (Science and Health, p. 424); but in spite of trying to realize this, the sense of injury seemed to be overcoming me. The truth, however, was insistent. This statement was either true or it was not; if it was true, then there was nothing to prevent me from finishing the walk. Human reason yielded to this logic, and I acted accordingly.

The first few steps were fairly painful; but following Mrs. Eddy's instruction, "When error confronts you, withhold not the rebuke or the explanation which destroys error" (Science and Health, p. 452), the pain grew less and less. After going home, I went off to my work in the suburbs. The pain had now quite ceased, but I thought I must have trodden in a pool of water, as it was raining. This was explained, however, later in the morning, when I noticed that blood was



Digitized by Google

oozing out through the lace holes and over the top of my boot. It was necessary, therefore, to go out and take off the boot and wash my foot, half of which seemed to be a crushed mass; but remembering the help that I had already received, I clung to the true version and declined the assistance of a surgeon, whom my kind friends wished to summon, saying that I would lose my foot unless proper care was taken of it. Wrapping my handkerchief round what with the eye of faith I regarded as my toes, I put the foot back into the boot, finished my work, and went home. In a week all bleeding had stopped, and in a fortnight I could walk, or run if I had liked. The only material help I needed was the washing of the foot, putting on a clean handkerchief each day, and wearing a soft shoe for a few weeks.

There is now no sign of injury, the nails have all grown again, and the bones and muscles are in their old places and acting normally. It would be impossible to express the love and gratitude I feel to our Leader for boldly showing us the absolute truth of being and giving us courage to rely upon it. On that spot in Kensington High Street, I was, as it were, face to face with Truth, or God, and my aim has ever since been to recognize Him everywhere and similarly to overcome the illusions of mortal sense that would claim to hide His presence from our eyes.—S. T. DUNN, Kew, England.

✧

It is with deepest thoughts of gratitude that I give this testimony of what Christian Science has done for me and mine. I have been a member of the Christian Science church for fifteen years. My first healing was of heart trouble, and was brought about by listening to a practitioner explain this teaching to a lady. I was healed instantaneously. Then I knew I had the key to the spiritual storehouse where the treasure was that I had sought all my life. Christian Science is the "pearl of great price" that cannot be bought with money; we can only keep it by living up to the commands of Christ Jesus and by letting brotherly love rule out every thought that is unlike God, good. I have never used medicine or any material remedies since learning of Christian Science, and have had no desire for them, for I knew that Christ, Truth, had come to my consciousness, as our Master promised, and that was sufficient.

About a year ago I was asked to treat a child that had been dismissed from public school, for a trouble supposed to be contagious. The mother said she had been fighting it all the time. I told her not to fight any more, but know that God governed the child and herself. In a few days the boy got a certificate from a doctor and went back to school, being all right. For that healing and a multitude of others I am indeed thankful to God. I am deeply grateful to Mrs. Eddy for this truth that frees mankind from the ills of the flesh, and my daily prayer is that I may gain more of the understanding of Christian Science.

MRS. ANNIE CARSON, Sherman, Texas.

I can truthfully say that my son was permanently healed.

MRS. SARAH M. SCOTT.

✧

When a young girl I became a member of an orthodox church, although the teachings were not my ideals. Having a great desire to do good, I later took up the work of teaching school, thinking I might find more opportunity in that way. I felt that the only obedience was obtained through love, and depended on God to guide me in all I did. Afterward, my home life having changed, hoping to be of further usefulness to mankind I entered a hospital to become a nurse. After graduating from the training school for nurses, I accepted the position of chief night nurse, and during the hospital work found many puzzling experiences, and many times asked myself the question, Why? My questions were never answered until I began the study of Christian Science.

During my last year in the hospital I had a severe attack of kidney trouble, and for the next six years was frequently confined to bed with abscess and hemorrhage of the kidneys. The attacks became more severe and my general physical condition more weakened. I was under the care of some of the best physicians in this city during that time, and after careful examinations was given no encouragement that I would ever be any better. In May, 1908, I was asked to try Christian Science. I had always trusted God, as far as I understood Him, for everything else, so reasoned that since others said they were healed, why should I not investigate and see for myself. I began the study and went to a practitioner, with the result that in just four weeks the condition was eliminated and I have never had a return of the trouble. My strength gradually returned and I have now, and have had for some time, better health than ever before.

Ptomaine poisoning, blood poisoning, carbuncles, pleurisy, and other discordant physical conditions have been quickly overcome in our home through the study and application of Christian Science, for which I am deeply grateful; but the understanding of God, whom I had always ignorantly worshiped, is cause for much deeper gratitude than are the physical healings which, I know, are the "signs following." My greatest desire is so to live and reflect the love taught in Christian Science as to prove my gratitude in the only right way.—MRS. CAROLINE J. HAMILTON, Columbus, Ohio.

✧

I came into Christian Science through the healing of a member of our family who was suffering from diabetes, and by attending the services regularly, gradually found something that I had been wanting,—an understanding of God, Love. Words cannot express my gratitude for the knowledge of what man's birthright is, and that we are able daily to overcome in ourselves and others the evil beliefs of sin, disease, and death. Through the aid of loving practitioners, who have helped me to see the light, and through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, who so lovingly gave us this revelation of Truth, I have gained a clearer understanding of God and of His loving protection. I am most deeply grateful for the privilege of sending my children to the Christian Science Sunday school, by which they are benefiting.

This healing truth has helped me through many trials. A severe ear trouble was overcome in a few treatments and lasted only a few weeks, whereas before coming into Christian Science I had a similar attack, which lasted about two months, and it was necessary to have the ear drums operated on. Neuralgia and influenza have also been overcome, as well as many minor ailments. Most of all, this teaching has helped me to look at my daily problems from a more unselfish viewpoint and to be grateful for the harmonious working out of each one. My desire is to grow each day so as to be able to help my sisters and brothers to find God, who is Love and a very present help in every need.

MRS. F. L. SALOMON, New York, N. Y.

✧

Having lived for some time where I have not had the privilege of church attendance, I wish especially to express my gratitude for the Lesson-Sermons and for the *Journal*, *Sentinel*, and *Monitor*. The study of the lesson and the



Digitized by Google

reading of the literature surely help me every day to realize that wherever I am, the great Physician is present. The truth as taught in Christian Science has overcome the belief of nervous exhaustion for me, also such ailments as croup and measles for our eight-year-old son. My gratitude goes out to Mrs. Eddy for having explained the truth to us and for having given us a key to the Scriptures. The privilege of class instruction has been of great benefit to me.

Mrs. Agnes V. Sinz, Central Aguirre, Porto Rico.

✧

I want to express my gratitude for what Christian Science has done for me. I had suffered for years from what the doctors called an internal growth. They said that if I wished ever to be well I would have to undergo an operation, and advised me to have this done before leaving the East, saying the doctor here would not understand my case. Friends in the East had told me of Christian Science, but I apparently was not ready for it.

Soon after this we moved to Los Angeles and were just nicely settled in a new home when my condition became worse than ever. We called in a doctor, who after several weeks told my husband that an operation was necessary. We were about ready to consent to this when Christian Science was again brought to my notice, this time by a neighbor, who said she knew it would heal me. When my husband came home I told him what this lady had said, and he was willing for me to try Christian Science, so immediately called up the doctor and told him of our intention. The doctor agreed that Christian Science might be all right for nervousness or bad temper, but declared it would do no good in my case. He was, however, told not to call any more, and a practitioner was asked to treat me. Absent treatments were given, with complete healing as a result, although it was not fully realized until four days later. I got up and was about the house, and did not see the practitioner until several weeks later, when I met her at a lecture.

This healing took place over four years ago, and I have enjoyed perfect health ever since. I have had many other proofs of the allness of God without calling for the help of a practitioner. I had read the Bible through four times, but got little benefit from it until I began to study it in connection with Science and Health. The Bible has now become a "tree of life" to me, and I find peace and happiness in its pages. I am truly thankful to God and grateful to Mrs. Eddy for some understanding of the truth, which Jesus said would make us free. I am grateful, too, for all the authorized literature and lectures, besides our Sunday services and Wednesday evening meetings, which are enlightening the world and bringing mankind out of sin and suffering.

Mrs. Mary Amelia Felt, Los Angeles, Cal.

I hereby most heartily and gladly affirm the above statement of the healing of my wife through Christian Science. Not only has it healed us of our suffering but of those things of which suffering is the fruit. It has revealed God to us as an ever present help in times of seeming lack, and has proved Him to be the source of supply in every need. In one treatment I was healed of severe night sweats and stomach trouble, which had made me feel most miserable.

I, too, am filled with deepest gratitude for Christian Science, and my prayer shall ever be to do some good each day.—Ted Edward Felt.

✧

I am very grateful for all that Christian Science has done for me. It has healed me of stomach and bowel trouble which had held me in bondage from babyhood. Throughout my childhood and girlhood I never knew what it was to feel well and happy. At the time of my coming to Christian Science I was very much discouraged; all material means had failed even to relieve me, and physicians promised me anything but a bright future. It may seem a little strange, but the only cases of healing of which I knew personally, were those of three people who had been instantaneously healed of troubles which are not considered trivial in the medical world, so I thought that all I had to do was to take a treatment and be well; but I soon found such was not to be my experience, for it was nine months before the healing was complete. One day while having treatment I suddenly became conscious of the fact that I was well, and for five years after that my health was perfect.

Later, while passing through a rather trying experience, I found it necessary to ask for help, and in a few days I was perfectly free. Shortly after this I began to go through a testing time, and there followed a year of great mental depression. I was very unhappy, though there was no reason for my being so. I earnestly tried to keep up my study of Christian Science, but seemed to be wandering in darkness. I do not know how I could have endured the mental distress if I had not had much loving help from a friend who is a practitioner. Through her many helpful talks and an occasional treatment, I was protected from erroneous thinking to a great extent.

After a time I was separated from this friend, but even before that an alarming physical condition began to manifest itself, and as I am the mother of three little ones, the fear of death became very strong. Both my husband and I felt that my condition was serious, so I wrote for absent treatment, and in a little less than three weeks the trouble vanished. I soon began to discover that during this time of trial, in many ways I had become a new creature. A great many fears regarding disease had disappeared, I was happier than ever before, and I became conscious of a feeling of peace and security hitherto unknown.

We have had many beautiful demonstrations of the power of Truth during the last eight years and more, perhaps chief among them being the birth of my last child. I was alone with the practitioner at the time, the experience was almost painless, and everything was harmonious. According to predictions made by physicians and nurses on two previous occasions, this would have been absolutely impossible, so it was proved that where God is understood, such laws have no place.

I am now enjoying perfect health, but feel that I could not get along even for one day without the support of this wonderful Science, and my greatest desire is to prove myself worthy of this glorious truth by striving to have more of that Mind "which was also in Christ Jesus." I am truly grateful for all the physical healings in the family, but for the spiritualization of thought my gratitude is too deep for words to express. I am truly grateful to have lived in the age in which Mrs. Eddy gave Christian Science to the world.

Mrs. Bessie M. Scovill, Portland, Ore.

✧

Being deeply grateful for the healing of my baby some five years ago, I desire to express my gratitude through the *Sentinel*. She weighed only about four pounds at birth and was never normal. At the age of eight months she was taken very ill with congestion, and her spine was affected, resulting in a curvature. She did not grow, and her teeth made her little, emaciated face look uncanny to those unaccustomed to seeing her. Her limbs were useless and seemed very



Digitized by Google

sensitive to the touch. Some of my acquaintances thought her blank mentally, too. She took very little nourishment, seeming to have no desire for food. The physician we called in said no one could do much for her.

As I was somewhat interested in Christian Science, though my husband was not, we called a practitioner. The trouble was not, however, overcome, so another practitioner was engaged. After a time she told us to get some one else, as she did not feel that she had sufficient understanding to meet the case. Hearing of a practitioner who was visiting in a neighboring town, I sent for her and she came to see me. She told me that everything is possible to God; our part was to do the work and leave the result with Him. Treatment was begun, and I never had a doubt that the child would be healed. She began to improve at once, but slowly, and when she could use her feet and play with them and put her toes in her mouth, as babies are accustomed to do, I was the happiest woman in Oklahoma. When she had been treated five months, the practitioner said she felt the work was done, though it did not seem so to mortal sense. She said the perfect healing would manifest itself with time. At two years of age, which was about two months after Christian Science treatment was discontinued, she weighed just ten pounds, but she went on growing and developing, until now, at seven years of age, there is not a finer or more fully developed child to be found anywhere.

I have been greatly benefited by the study of Christian Science, and there have been many demonstrations in our home since we have been relying on this healing truth for help in time of need.—Mrs. Kate Rorie, Madill, Okla.

✧

Truly, "man's extremity is God's opportunity." After having been a sufferer from female trouble for years, I underwent an operation; in about a year and a half, however, the old trouble came back, and I again consulted a doctor, who after having failed to secure a record of my operation refused to take the case. A few weeks from that time a lady, who was a Christian Science practitioner, came to the house. She read to me from "Science and Health with Key to the Scriptures" by Mrs. Eddy; and since I longed to be healed, both spiritually and physically, I began its study in connection with *The Christian Science Quarterly* and the Bible. Through the understanding of Truth I have been healed of bowel disorder of eighteen years' standing, rheumatism, sick headache, female trouble, and colds, also burns caused by a coal gas explosion in a stove, and sprained ankle.

Words are inadequate to express my gratitude for all these blessings. I am very grateful for having had the benefit of class instruction, which helps me to help others, and enables me to feel a deeper love for Mrs. Eddy, who through her faithfulness gave the world a demonstrable religion.

Mrs. Catherine Tewksbury, Washington, Kan.

✧

Something over twelve years ago I heard of a person who had been healed of an eye trouble through Christian Science. I had worn glasses for seventeen years. Material means of relief had been tested since childhood and found wanting, and I thought if one person could be healed through Christian Science, another could be. I therefore sought a practitioner, who gave me a treatment, during which I knew without doubt that I was healed: the pain of years' duration left. I was told to get and read Science and Health. That seemed impossible, but I obeyed, and on the way home removed my glasses, declaring I was healed. I began to read and after a couple of hours was able to read clearly the first page in the chapter on Prayer. Only those who have had similar experiences can know the wonderful joy I experienced at this freedom from bondage. I was able to study night and day. At times it seemed as though the complete manifestation was slow, but I now rejoice in perfect healing.

Since then the proofs of God's healing power have been many and beautiful, and I am grateful for the light of Truth which has come through Christian Science. Words fail to express what this teaching means to me. I am grateful for all the wonderful help I have had from our Leader's works, and for my many Christian Science friends.

Miss Edith M. Hornbeck, Chester, Conn.

It is with a deep sense of gratitude that I testify to the permanent healing of my daughter, which to us was most wonderful, as the mortal law of blindness had been pronounced upon her by the physician. Her healing has brought us, a family of five, all into Christian Science. We have depended upon it for over twelve years and have had numerous beautiful healings, bringing us into a higher sense of spiritual living and blessedness. It has proved a practical religion, revealing the omnipotence of God. I am so thankful to God and grateful to Mrs. Eddy for this glorious truth.

Mrs. Mary C. Hornbeck.

✧

The difficulty in giving a testimony of benefits received through Christian Science is in knowing where to begin and where to stop, for Christian Scientists have so much for which to be grateful. Three years ago I became interested in this wonderful explanation of Christ's teachings through the evidence of its truth as borne in on my thought by a friend's healing of tubercular disease in an advanced stage. I did not begin the study for physical healing, but from a desire to seek and know the truth; and my thought has been greatly changed, so that I am learning to see life from a spiritual viewpoint. Whereas my children and I were continually experiencing illnesses, we are now manifesting almost perfect health; whereas our supply was apparently very limited, we now have more in a material way, as the result of knowing that God is the source of all good. I have learned to reflect love toward those who illtreat me and thus bring about a right attitude on their part.

The healing that stands out most clearly in my recollection, occurred over two years ago when I was suffering from all the distressing symptoms of influenza. Seeming too ill to help myself, I was treated by the friend whose healing I have mentioned. The result to mortal sense was wonderful, for within half an hour my suffering ceased, and only a sense of weakness remained. The next morning I went twenty miles to spend the day with my sister, while in years past I used to be ill for a week or two with this trouble, from which I had suffered many times. I have not had an attack since.

I thank God that I have been led to this exposition of Christ's teachings, as taught by Mrs. Eddy.

Mrs. Mary Caldwell Laurens, Pleasantville, N. Y.

✧

On two occasions, three years apart, I met with an accident which resulted in broken ribs, but was entirely healed through Christian Science. One of my boys swallowed a large, open safety pin, but the truth was declared for him, and in about ten minutes he had thrown up the pin and was all right. When three years old this boy broke his collar bone, but no bandages were applied and in due time he was healed through the power of Truth. I am very grateful for Christian Science.—Arthur Brockman, Anita, Iowa.



Digitized by Google

# From the Press

[Rt. Rev. Charles D. Williams, D.D., in *The Living Church*]

I am convinced that we are living to-day in one of those spiritual crises of history which constitute a coming of the Lord. We are witnessing to-day an advent of Christ and a day of judgment. If a Hebrew prophet were reincarnated to-day he would describe the present world situation in glowing apocalyptic language. He would see the Lord descending upon the clouds. He would hear a voice from the skies, saying, "Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." He would see kings and sovereigns, governments and dynasties, Kulturs and civilizations, tottering and falling that amidst their ruins a new sovereignty, a new and celestial civilization, the kingdom of God, might arise. He would see the judgment seat and the books opened,—and the Lord upon His throne that He might try the ways of men and of empires.

[Dr. James A. Ludlow in *Record of Christian Work*]

The war has thrust before the popular mind new problems, overwhelming in their vastness, unyielding in their difficulties, bewildering in their multiplicity. These problems challenge many of our accepted views, political, social, and religious. After the war there must be a reorganization of society, and a similar reformulation of our current ideas. Wise men are waiting for the smoke to drift off the battle fields.

[A. J. G. Seaton in *The Methodist Recorder*]

The world is unquestionably improving, but how slowly! One reason why that improvement has been so slow is that we have anticipated the coming of the kingdom of God in the very distant future. If ever we have dreamed of an ideal world, it has been so far down the ages, and so long after we are dead, that we have not felt the necessity of working hard for its establishment.

[Drs. Smyth and Ainslie in an appeal "To Our Fellow-Believers in All Churches"]

The crisis of Christianity requires the subordination of all things divisive. . . . Bishops, clergymen, laymen, shall we loiter in the way, disputing about many things, when in the suffering of the world our Lord is crucified afresh for the sin of modern civilization? The hour commands unity. By some decisive act our faith in it should be made fact.

✧ ✧ ✧

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## From The Christian Science Board of Directors

All correspondence intended for The Christian Science Board of Directors should be addressed to the Board at 105 Falmouth Street, Back Bay, Boston, Massachusetts, and not to individuals.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# Poems of Mary Baker Eddy

"Science and Health with Key to the Scriptures," by Mary Baker Eddy, and other prose writings of the same author, are being recognized more and more each day for what may be considered their "literary value." This recognition is coming from those who do not yet understand Christian Science, and despite the fact that in these prose writings the capitalization, punctuation, style, diction, and etymology are almost as radical as the treatment of metaphysics.

Had Mrs. Eddy never written anything, however, but the poems and hymns included in the volume entitled "Poems," she would have established a lasting literary reputation.

To the Christian Scientist,—and some day it will be to the world,—these writings and her other great poetical work, "Christ and Christmas," are of the utmost metaphysical significance in addition to their literary value.

The deep prophecy in "The United States to Great Britain" (Poems, page 10), written a number of years ago, is now being fulfilled.

Perhaps even deeper import is seen in the poem, "To the Old Year—1865" (Poems, page 26), when it is recalled that this composition was published on the first day of the year in which Mrs. Eddy discovered Christian Science.

Her other poems in this volume, and perhaps most of all the book "Christ and Christmas," are marvelous storehouses of hidden prophecy, while her hymns are of the utmost daily help in guiding "all right desires in their passage from sense to Soul" (Science and Health with Key to the Scriptures, page 566).

"Poems" and "Christ and Christmas," by Mary Baker Eddy, may be read or purchased at Christian Science Reading Rooms throughout the world.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Digitized by Google

MAY 10 1918
UNIV. OF MICH. LIBRARY

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this magazine place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.
NO WRAPPER—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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







VOLUME XX NUMBER 37

Boston, May 11, 1918

Contents of This Number

Christian Science Publications . . 722
The Ever Present Healing Christ — Robert Nall 723
"Already filled" . . Ruth Ingraham 724
Fruits of Obedience . Thorwald Siegfried 724
Daily Supplies . . Manie Dona Scoffern 725
"Radical reliance" . Ara Belle Perryman 726
Illusions Dispelled . . Nathan S. Dils 726
Evensong (Poem) . . A. Celia Pratt 727
Selected Articles . . . . . 727
Extracts from Letters . . . . 729
Editorial
Courage and Good Humor . . 730
Stilling Financial War . . . 730
Science versus Superstition . . 731
Among the Churches (Current Notes) . . 732
The Lectures . . . . . 732
Testimonies of Healing . . . . 734
From the Press . . . . . 737
Special Announcements . . . . 738
Saving the World . . . . . 739
Works on Christian Science by Mary Baker Eddy . . . . 740

7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in English-Dutch and English-German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**"The Sons of God"**—By Col. William E. Fell.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See!"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German, Dutch, and Swedish.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German and French.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish and French.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish and French.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth. $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50. Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

**The Christian Science Publishing Society, Boston, U. S. A.**

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX MAY 11, 1918 NUMBER 37

## The Ever Present Healing Christ

ROBERT NALL

IT was Mrs. Eddy's deep conviction of the presence of the indwelling Christ, won through travail of sense, which led her to testify by her works that spiritual power, the only panacea for the sin and anguish of the world, is in exact proportion to daily submission to and acknowledgment of "the law of the Spirit of life in Christ Jesus," which rises above and overrules material sense. For it is true, as we come to know concurrently with our spiritual awakening, that the false human sense can never discern the Christ, the supreme manifestation of the divine allness. More and more does the appeal come to us to recognize always the incorporeal Truth if we would know our individual standing in the kingdom of heaven, and be reflections through whom Love may do its redemptive work in the hearts of humanity. This is the priceless asset which we have in Christian Science, to be used at this moment for the instantaneous and sure destruction of error.

The future has nothing for any one of us that the present does not contain. The expectation of mere future good is a species of will-o'-the-wisp that may beguile us into the drowsiness and inactivity of mortal sense, and leave us stranded at the door of the castle of indolence. Such a mental condition is, of course, the precursor of the belief that credits evil with the power to withhold the good of to-day. But more than that, if not aroused in time some are so tossed to and fro between the sorrow of having missed the good in the past and the fear that they cannot attain what is promised in the days to come, that the victory, the peace, and the health of this moment are hidden. We may ask ourselves, in words familiar to all lovers of our Hymnal (p. 12), "Why search the future and the past?" We shall have conquered a great error when we are practically cognizant of the truth expressed in the line, "Beneath thy feet, Life's pearl is cast." Does not the pearl here mentioned typify the Christ-idea, whose coming to each one of us means the purification of thought, the cleansing of the mental home, and the substitution for all merely mortal and physical order of that harmony which follows conquest over the flesh.

As we read that touching incident recorded by our Leader on pages 179–180 of "Miscellaneous Writings," when, after being healed in what seemed to be a miraculous way, she was able to declare that Christ had never left earth, for "Christ is Truth, and Truth is always here,—the impersonal Saviour," we shall remember that this is the fulfillment of the promise that Christ Jesus himself made. The royal commission to his followers to teach and observe all things that he had commanded them was followed by the declaration, "And, lo, I am with you alway, even unto the end of the world." There need be no confusion of thought here. The moment we have entered upon the experience of the new birth,—the coming to us of the Christ,—that moment we are endowed with power from on high. The personal Jesus is our great exemplar; the Christ is to us the divine idea of God. As Mrs. Eddy says in her article entitled "A Christmas Sermon," which begins on page 161 of "Miscellaneous Writings": "The Science of Christianity, that has appeared in the ripeness of time, reveals the incorporeal Christ; and this will continue to be seen more clearly until it be acknowledged, understood,—and the Saviour, which is Truth, be comprehended."

The unfoldment of this truth is the beginning of a new era. It reveals the possibilities of redemption from all evil, and brings comfort and hope where hitherto there has been a darkened outlook; and was there ever a period in human history when this comfort and hope were more needed than to-day? To the physical sufferer, bowed down with the thought that the only avenue of relief is death, the uplifting from the sense dream to the knowledge that Christ, the Savior, the revelation of God, is still here to fulfill his divine mission, is a bright ray of promise that floods the heart with gratitude and joy. "Oh, if I had only known years ago that Christ still heals the sick, what suffering I would have escaped," was the half piteous, half joyous cry of one who had experienced the divine touch. And the appalling fact is that his mental condition, up to the time of his deliverance, is typical of that of masses of people who fail to recognize that divine Love is waiting to destroy in human consciousness every erroneous concept that is productive of sin, suffering, and death. The Master himself said on one occasion, "Ye will not come to me, that ye might have life." Again he said, "When the Son of man cometh, shall he find faith on the earth?" Christian Science is, however, answering this question in a wonderful way through those who reach, in the study and practice of this truth taught by Mrs. Eddy, the understanding of the ever present Christ.

This thought should be enough to stir in Christian Scientists an intensified desire so to guard the Christ-idea born in them, that they will be mighty through divine Principle, God, in the pulling down of the "strong holds" of ignorance, prejudice, misconception, and sin. Let us not cherish the belief that this is the special mission of a few. We are all practitioners and teachers if we are demonstrating Christ, Truth, aright. If it is to us life, purifying the thought and spiritualizing the understanding; if it is the renunciation of material self and sense, and a growing realization of our spiritual relation to God, associated with a denial of any other cause and creator,—any other power than infinite Love,—we shall then draw suffering and sorrowing ones to the Savior, Christ, Truth. Those who are thus called to experience the healing power of Truth will in turn help others to find the way marked out by our Master and revealed anew in Christian Science.

Much of our strength and encouragement lies in this: that we have not to deal with or to recommend mere human theories, but spiritual facts. We have forever set aside all speculation. We are not concerned about this or that theological dictum, nor with the many and confusing interpretations of the Scriptures. Our feet are planted firmly and forever on the rock, Christ, Truth, whence we can, in the meas-

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

ure of our consecration, our waiting upon God, our listening for the divine voice, so radiate the Spirit of truth that there will come showers of blessings. If by just touching the hem of Christ's garment we can be physically healed, what must that healing be which comes from possessing the Christ-spirit in its wholeness?

## "Already filled"

RUTH INGRAHAM

THE statement is made with regard to conditions observed in the realm of physics that "nature abhors a vacuum." Mrs. Eddy, however, makes the absolute, metaphysical statement in "Science and Health with Key to the Scriptures" (p. 346), "There are no vacuums." Speaking with special reference to the loss of personal friendships, she says (p. 266), "This seeming vacuum is already filled with divine Love." Since God is omnipotence and omnipresence, there can be no place unfilled by His presence and the activity of His ideas. This can be proved in very practical ways, and stated in terms of present understanding and of present need.

At one time the income of a student of Christian Science seemed to depend upon returns from renting the rooms in her large house. These had been vacant, or only transiently occupied, and in her need she called on a friend for help with the problem. Together they talked it over and endeavored to realize God's omnipresence, knowing there could be no idleness, no waste of labor or of time, no loss or lack of true substance and activity where infinite Mind is, since every place is peopled with divine ideas, about the Father's business. Within a few days the rooms had all been taken, and by a very desirable class of tenants.

Many months later the condition recurred, and the truth was again declared; but this time the rooms remained empty, and both students were at a loss to understand why. It presently developed, however, that the time had come for the householder to leave the work of Martha for that of Mary. The student rented the house to another, took up her residence in a neighboring city, and entered into the practice of Christian Science. It thus became evident that the place which demanded her was filled, through the activity of divine Love; and, again, there was the right one to fill the place she was ready to relinquish. This experience was very instructive to those who had a part in it, and is very cheering to many who are tempted to suffer a sense of disappointment in thinking their demonstration has failed because it is working out in another way than that which they anticipated. The word of Truth, scientifically declared, never fails. Some wrong condition is always changed, and usually more than we ask or think is provided. "In due season we shall reap, if we faint not," said Paul.

A home maker was once struggling, against what seemed heavy odds, to restore a long neglected garden. The destroyer and "the devourer" were much in evidence. Continuous efforts, both mental and manual, had not met the adverse conditions, much less produced the result so greatly desired. One day the discouraged student awoke to the fact that she had fallen into the habit of looking for the things she wished to overcome more than for the fruits of her labor. She looked daily for what was blighted and faded, for destructive insects, for failures here and there. She had taken over the whole care and responsibility of that garden, leaving nothing for divine Love to do, and consequently saw the results of her own troubled and limited thought.

Our textbook teaches us (p. 219) that we should "never affirm concerning the body what we do not wish to have manifested," and this surely applies to environment as well. Awakened to her mistake, the student declared that the world and all therein is governed by divine Love and law, knowing that the Mind which made the plant "before it was in the earth, and every herb of the field before it grew," is manifested in divine ideas, forms of beauty, useful and indestructible. Knowing that there are no failures in Mind, she could see only Love and Life, and all God's ideas already perfect. The student was now released from her own anxious sense of caretaking, and began at once to enjoy the flowers, with a grateful appreciation not felt before. Almost immediately people began to remark upon the beauty of her garden, and the wonderful change that had been wrought in what had been so long neglected and unfruitful. When the time came to leave this home for one more permanent, the house was rented in advance of her going, to flower lovers who had chosen it because of the beautiful garden.

Again, a Christian Scientist was facing a day whose void seemed filled only with an aching sense of bereavement, and the certainty of impending loss yet harder to bear. It was a day whose sad necessities demanded interviews and adjustments which could not be avoided, and which would at every turn emphasize the mortal sense of desolation and sorrow. Oblivion was the only thing that mortal mind could pray for,—surcease from itself,—but spiritual sense even now whispered our Leader's words, "This seeming vacuum is already filled with divine Love." Help was asked in Christian Science, and the day that loomed so gray and void of light unfolded in God's wonderful way. The interviews which in anticipation seemed so painful, proved opportunities to break the bread of Life for those yet more famished; the adjustments fraught with so many possibilities of misunderstanding were made harmonious under the guidance of the one Mind. Every one was blessed, every one to some degree comforted. In the realm of Spirit, where God's children have ever dwelt, shall ever dwell, how truly can it be said that there is no vacuum, no place where Love is not!

## Fruits of Obedience

THORWALD SIEGFRIED

THE fact that the by-laws of The Mother Church, contained in the Church Manual, constitute a record of the answers to Mrs. Eddy's prayers for guidance in her direction of the Christian Science movement, was stated in a recent number of the *Christian Science Sentinel*. This was proved to the writer, shortly after beginning a study of the Manual, by the beneficent results which followed obedience to its simple, yet fundamental, directions.

To take but a single example: Article VIII, Section 5, provides that "the prayers in Christian Science churches shall be offered for the congregations collectively and exclusively." This, from a wholly theoretical point of view, seemed to be a rule without a reason; nevertheless, having profited by obedience to other rules, it was not long until the writer made the experiment of faith, and obeyed its provisions. Obedience required that the fervent desires for self, anxieties about loved ones, and perplexities about problems embracing all humanity, when handled in prayer while in church, should be considered in terms that would be for the congregation. If the problem was one of personal lack, the answering truth must be the admission that in God's realm the congregation was infinitely supplied with good. Anxious fears for personal friends are ruled out, in church, by the "perfect love" for the entire congregation as a divine idea, which casts out fear. Speculative questions on politi-



Digitized by Google

cal matters are brought into a practical scope by the necessity of becoming prayerfully willing to do as well by the congregation, at least for the hour, as our social ideals demand for all mankind alike.

Then came the discovery, after one hour's obedience, that the mists of earth had thinned. The personal problem which had weighed so heavily up to the church door, and which this rule, like a shepherd's rod held across the entrance, had barred out, no longer inspired fear, and near friends and far friends were easily left in God's loving care instead of being cumbered with officious and anxious meddling; in short, there was realized a definite measure of what is promised in Samuel Longfellow's poem, as sung in Christian Science churches (Hymnal, p. 4):—

> The freer step, the fuller breath,
> The wide horizon's grander view,
> The sense of Life that knows no death,—
> The Life that maketh all things new.

This experience was lovingly recalled many times, as an evidence of the clear vision of our revered Leader in analyzing and correcting the leading errors in human thought. However, another experience was needed to press home the point that one hour's obeying must be expanded into habitual conformity to divine law, even with respect to church by-laws, and the lesson was taught with this same section as a text. A definite problem had arisen in connection with the church services, due to intermittent coughing on the part of a considerable number of the attendants. The annoyance made a demand upon every alert Scientist to remain conscious, in spite of all clamorous contradictions, of that perfect harmony which, in churches as in numbers, attests their truthful imaging of Principle. It may have been with a sense of irritation even that these earnest Scientists wondered why it did not cease, in the face of prayerful, silent rebukes. Then one Sunday morning there came to the writer, without warning, the suggestion that he too must play the objectionable part of a disturber; he endeavored to recall the working out of truth in which, once before, he thought he had settled for himself the fact that the real man has no need to cough, because he reflects the harmony of divine Mind, Truth; but it seemed to avail little, and the objectionable noise came forth.

During the following week the matter was pondered more than once, without finding an answer, and when Sunday came again the suggestion of coughing came also. Then it was that prayers for self, in church, were finally dispensed with; they had availed nothing the week before, they promised nothing now; and the cough vanished, unuttered, when a humble and renewed willingness to obey the Manual demanded that prayer for personal release from coughing should also be lifted to where it could be for the congregation, instead of for self.

The victory of that day was more than one over an apparently trivial annoyance; it proved that simple obedience to spiritual law robs the subtlety of error of all power to confuse or mislead one. In a room containing one chair and one light the shadow cast by the chair is comparatively simple. Adding successive lights in various parts of the room, while it lessens the intensity of the shadows, increases both their number and the complexity of the figures they form. Using this metaphor for all human experience, it is plain that increasing subtlety of shadow is only proof of progress, and calls for persistence in gaining more light, until, in its omnipresence, we shall understand with John "that God is light, and in him is no darkness at all."

The light which must blaze in our thought until it blots out all the shadows, however faint or complex, that may seem to dog the footsteps of progress in Christian Science church work, is the fact stated by Mrs. Eddy in a paragraph having the marginal note "Help and Discipline" on page 57 of Science and Health: "Love enriches the nature, enlarging, purifying, and elevating it." On page 583 of the same book, the real, actual church is defined as "the structure of Truth and Love." Then obviously, as effect follows cause, a limited, personal thought, being out of place in a church working out the Science of Christianity, would be likely to result in inharmony, and the corrective presence of the by-law in the Manual, with which this article deals, is equivalent to the *quod erat demonstrandum* of the geometer or the mathematician,—it reveals to the willing disciple Principle, Life, as premise; the victory of good over evil, as argument; and divine harmony, as conclusion. And it demands of him, as in the case in every truly scientific work, but one thing,—intelligent obedience; it may be a doubting and experimental obedience at the beginning, but even that suffices. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

## Daily Supplies

MANIE DONA SCOFFERN

ON many occasions the writer has been able to use the statement on page 307 of "Miscellaneous Writings" where Mrs. Eddy says, "God gives you His spiritual ideas, and in turn, they give you daily supplies." In a recent application of this thought to a financial problem, the question presented itself: For what purpose does God give His spiritual ideas? Surely He does not give them in order that we may make His ideas finite by limiting them so as to serve our own selfish interests, as we are sometimes prone to attempt to do even after we discern the futility of trying to pile up matter. How often we hear the remark, "Well, I have been trying to know that God is the source of my supply, but still there does not appear to be any improvement in my financial affairs." Usually the trouble is that the one listening to and voicing such an argument, is so blinded by selfish, material demands that he has not let go of mammon sufficiently to permit God's spiritual ideas to govern his thinking.

It is absurd to think that we can lay hold of these spiritual ideas while we entertain the thought of commercializing them. The spiritual ideas of to-day have the same source and nature as those concerning which Jesus said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." They reveal to us the unity which exists between God and man, and thus convince us of the folly of believing that man is separated from aught that he really needs, and that he must struggle to gain the supply of those needs. Christian Science cannot be used to bring us merely commercial success any more than it can be used to make us merely healthy animals. Its office is to make us less commercial and less animal. Neither supply nor health is given that we may be at ease in materiality and indulge animal propensities, false appetites, extravagance, vanity, laziness, or waste, but that we may be alert to glorify a loving Father and manifest harmony. Health is gained in the proportion that God is recognized as the only Life, and man as the reflection of this perfect, harmonious Life; so supply is made manifest in the proportion that God is recognized as the only substance, and man as the reflection of substance.

In the Manual of The Mother Church (Art. XXIV,



Digitized by Google

Sect. 5), under the heading "God's Requirement," Mrs. Eddy says, "God requires wisdom, economy, and brotherly love to characterize all the proceedings of the members of The Mother Church, The First Church of Christ, Scientist." If "God requires wisdom, economy, and brotherly love," these are the things that we are to strive diligently to bring out in all our affairs, and they surely are contained in the spiritual ideas which God gives. We cannot expect God's law to lift us above a business problem or sense of lack which is the result of lack of consideration for others, indolence, pride, miserliness, greed, avarice, dishonesty, or fear, unless we are willing to apply divine law to the elimination of these false standards from our thinking. When these are corrected we have obeyed God's requirements, and the result must be correct, as certainly as mathematical results are correct when the basic law of mathematics has been adhered to. Law and order characterize all God's work, and should characterize ours as His image and likeness; therefore law and order are natural and normal to man.

## "Radical reliance"

ARA BELLE PERRYMAN

IN Christian Science we are often reminded that we live in perpetual nearness to God, and unnoticed opportunities for proving the presence and power of divine Love are all about us. Our daily desire and prayer should be that we may see and appropriate these opportunities.

This was impressed upon the writer in the following incident. Before and during the closing weeks of a large high school, conscientious study and thought had been given by her to know that Truth would support and guide in all the emergencies incident to the seemingly arduous days and hours. At noon one day, during examination, it was decided to go to the Christian Science reading rooms for the short rest hour, rather than spend it in the usual way in the rest room at school, and on going downstairs the halls were found full of pupils returning books to the library, passing and repassing from examination rooms. A little girl not known to the writer stood by the staircase. She replied so listlessly to the "Good-morning" that there came an impulse to speak further with her. "Were your examinations difficult?" the teacher asked. "I did not have to take any examinations," was the reply. This was an honor in the school, but the child's face showed no pleasure in the fact. Persistence in talking to her caused her to burst into tears. She then said that she had lost a twenty-dollar bill and dreaded to go home. The teacher was startled and took her to the office of the all too busy principal, where they heard her story.

Before starting to school to return her books that morning the girl had been intrusted by her mother with a twenty-dollar bill with which to pay the rent. Because she was only fourteen years old and had never transacted any business, the mother had given careful instructions, and had herself folded the bill tightly and placed it in the bottom of the purse. When the girl came to school she found a long line of pupils waiting in the library, so went to town to attend to the business matter first. She stopped at a bookstore to make a small purchase, went to another store on an errand, then to the office to pay the rent, but upon opening her purse she found that the bill was not there. She hurried back to both stores and told of her loss, the clerks promising to let her know if the money was found. She then came to school and searched diligently, but without finding the bill.

The tired lines on the face of the principal deepened; he could only say he hoped the money would be found and returned. He seemed relieved, however, when the teacher offered to go down town with the little girl and see the clerks where she had traded. In walking through the park with the sobbing girl the teacher's feeling of sympathy and helplessness increased; then like a flash came the inspirational thought that this was a case where a knowledge of Christian Science should be available. Truth said: You believe in "the three great verities of Spirit, omnipotence, omnipresence, omniscience,—Spirit possessing all power, filling all space, constituting all Science" (Science and Health, p. 109), why not prove them now? Having never tried to help one who was not acquainted with Christian Science, there was a moment of hesitation and a silent prayer for guidance. The teacher then took the child's arm and quietly but decisively declared that as this money belonged to her, God would not allow it to be lost; that although we did not know where it was, God, divine Mind, knows all things, and that we would worry no more but go on and find it.

Mentally declaring at every step that God is Love and that Love knows only harmony, that Spirit possesses all power, fills all space, and audibly reassuring the girl, I reached the first store. The clerk courteously told us the money had not been found. Repeating mentally that God is Love, we walked on. I asked her if she would go with me to the Christian Science reading rooms for a few moments of rest and quiet thought. "Yes," she replied, "but I'd like to go to the other store first." We then went to the large store, which was full of hurrying people. I corrected a thought of the hopelessness of finding anything in that crowd, by mentally declaring that God is everywhere, so we pushed our way to the place where the purchase had been made. The kind clerk came from behind the counter and expressed sympathy for the loss, and while she was speaking the girl gave a little cry of joy, took a step forward, and picked up from the floor her lost money, still tightly folded. It had lain there two hours.

This was pronounced a miracle by the clerk, the principal, and others who knew of it, but to the writer it was the divinely natural result of the realization of human helplessness and the utilization of the presence and power of Truth. The joy and gratitude of that hour will always be remembered and will be an incentive to "radical reliance on Truth" (Science and Health, p. 167). It was very clear that we had together been recipients of God's love and had experienced direct guidance. The special lesson to the writer was that of radical reliance on omniscient divine Love. With the realization of human inability, and that only God could guide in the right direction, came the peaceful realization that there could be no loss, and although we did not understand it at the time, we walked direct to where the missing money was waiting for the owner.

## Illusions Dispelled

NATHAN S. DILS

SEVERAL years ago I was one of a small party camped in the mountains in the winter time. One morning we found everything enveloped in thick, whirling fog. Objects but a few yards distant were hid from view by it, while those just within the range of vision appeared in strange, changing shapes. Expecting the fog to lift soon, we started on a short trip. It was interesting to watch the changing of the grotesque shapes that the objects we passed seemed to assume when they were within the range of vision. A fierce looking shadowy shape would change to a snow crowned stump, a rock, or a bunch of brush as we approached it, and a towering, gesturing giant would prove to be a tree or a snag.



Digitized by Google

After we had walked for some time we came into bright sunshine. We reached the top of a hill that was above the fog, where we found ourselves under a cloudless sky, the sun shining brightly. While in the fog, the only object visible was the top of a hill about a mile distant on which there were a number of pine trees. It looked like an isle in a tropical sea with its grove of palm trees, while all around, the fog was rolling and tumbling in a way which would have been terrifying if we had not known it had no power to harm.

This experience furnishes a good illustration of an important chapter in my life. For a number of years before coming into Christian Science I wandered in a mist of personal sense, frightened by menacing thought pictures. It was said that heart action was not right; the doctor, an old friend, looked very grave when he finished his examination and told me things which did not bring peace of mind. There was also chronic stomach and liver trouble, as well as a number of minor ailments. Several doctors were consulted, and much medicine was taken; but I continued to grow worse, and thought man's dominion, recorded in the first chapter of Genesis, was a delusion.

At last a Christian Science practitioner showed me how to begin to climb the hill of spiritual understanding. I commenced this ascent and found as I advanced that these ailments were no more terrifying, when viewed in the light of Truth, than were the stumps, trees, and rocks which had looked so uncanny in the fog. When I began to understand their nothingness and something of the allness of God, good, their seeming power over me ceased, and I was healed of my illnesses. Then I began to experience in a degree man's God-given dominion.

The change from belief to understanding is making the passage from sense to Soul very interesting, and the right mental effort brings peace and health. On this journey the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, are faithful guides that show how every difficulty can be surmounted, how every foe can be vanquished, how every danger may be averted. All the authorized Christian Science literature is indispensable. The *Monitor* brings daily a clean account of the world's important doings, so written that it will help to promote right thinking on every subject found therein; the monthly and weekly messages in the *Journal* and *Sentinel* help in the understanding and working out of our daily problems; the daily study of the Lesson-Sermons prepares us for our Sunday feast. All are worth many times their cost, if we value spiritual understanding and the peace and health it brings and preserves. Love and gratitude to Mrs. Eddy is but natural when we realize how fearlessly she loved her way through the world's hatred of Truth, in order that all might share in the blessings resulting from the discovery she named Christian Science.

[Written for the *Sentinel*]

## Evensong

A. CELIA PRATT

THE music of a gentle sea
Upon a lonely strand,
Soft purple of a hazy dusk
Enfolding sea and land;
Above, a tiny star or two
Bring peace to me—and you,
Whose home lights shine across the bay—
All part of Love's great plan.
For the Mind that rules the sky and sea
Gives harmony to man.

# Selected Articles

["Liberty and License"—*The Christian Science Monitor*, Boston, U.S.A., Feb. 9, 1918]

The human mind, having no knowledge of Principle, has no positive criterion by means of which it can scientifically separate good from evil. It is, in other words, ignorant of law, and so is incapable of judging righteous judgment. Thus it separates the tares from the wheat by human decisions which it terms moral or state laws, but which are proved not to be law by the exceedingly simple fact that they change or vary from decade to decade, or as frontiers are crossed. Three and a half centuries ago men and women were being burned as heretics in England; a couple of centuries ago witches were being hanged in Salem. To-day polygamy is legal and customary in the East, but in the West indulgence in it makes a man a criminal. What is it then that separates the reign of "Bloody" Mary from that of George V, or the Massachusetts of William of Orange from that of Woodrow Wilson? Principle has not changed, law cannot change, God remains God. The difference, then, is simple but subtle. It is that men have learned in a measure that liberty is not license, and are learning, however unwillingly, the further lesson that where there is license there is no liberty. In a word, that license is slavery.

In the twilight of history, when Romulus and Remus were supposed to have been suckled by a wolf, and when the human being was actually little better than the brute, license was practically regarded as a synonym for liberty. What separated Cæsar, in his great palace on the Palatine, from the coppersmiths and cobblers, hammering and sewing in the dark little shops round the Forum, was the ability of the one to do as he pleased, and the necessity of the others to do as they were bidden. The gulf between Herod, building his great pleasure house at Capernaum, and the fishermen, straining at their oars out on the great lake, or the shepherds watching their sheep under the stars on the hills of Judah, was the opportunity of the first to gratify without restriction his sensual appetites, and the compulsion of the others to eat the bread and drink the water of poverty and toil. Pilate put the whole position, in all its naked selfishness and brutality, to Jesus, when he demanded, with half angry, half surprised curiosity, "Knowest thou not that I have power to crucify thee, and have power to release thee?" and was rendered speechless by Jesus' reply, which he could not confute, and yet did not in the least understand, "Thou couldest have no power at all against me, except it were given thee from above."

Behind those words, so mystical to the sensual tyrant, lay the simple statement of scientific Christianity, of Truth, the statement that real power and consequently liberty, was summed up in the laying down of license, and in the consequent realization of the liberty of the sons of God. "The likeness of God," Mrs. Eddy writes on page 315 of Science and Health, "we lose sight of through sin, which beclouds the spiritual sense of Truth; and we realize this likeness only when we subdue sin and prove man's heritage, the liberty of the sons of God." This realization was first achieved, no matter in how slight a degree, and this proof, no matter how feebly, was first given, by the patriarch Abraham. And for the purpose of the Bible, the purpose of illustration, it matters nothing at all whether Abraham was merely the type of the friend of God, or whether he was the first human being who made himself the friend of God, or obedient to Principle, in a degree sufficient to enable him to walk so far, at any rate, with God, as to put aside, in a measure, his self-will or



Digitized by Google

love of license, and so gain that freedom from the flesh which is the only true liberty.

What the story of Abraham means is something very simple. He had come with his father, Terah, and his wife, Sarai, to live in Haran, the Babylonian city, high up the Bĕlikh as it rolls southward into the Euphrates. Here was the seat of the worship of Sin, the Assyrian moon god, with all its bestial rites, and here God spoke to the patriarch. Here, in other words, in the midst of the licentious ceremonies which were to be spread over the civilized earth in the name of Astarte, of Ishtar, or of Venus, Abraham got his first glimpse of Principle, which showed him that indulgence in license, in the lusts of the flesh, ultimates in sin, disease, and death. He realized that if he abandoned himself to this license, he would become the prisoner of the flesh, but that if, on the other hand, he abandoned this license, he would begin to gain that liberty which is freedom from the flesh. Therefore, he shook the dust of license off his feet, at the gates of Haran, at the very feet of the zikkurats, and went out from his country, and his kindred, and his father's house, and crossed the great river, the river Euphrates, the name of which Mrs. Eddy has defined, on page 585 of Science and Health, in the words, "Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics taking the place of physics; the reign of righteousness."

Centuries later there came a man who had made the crossing of this mental Euphrates, this dividing line between license and liberty, far more effectually than Abraham, and yet who said of Abraham, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." Jesus the Christ realized how, in the streets of Haran, in the very midst of the scenes of license which had accompanied the worship of the zikkurat, Abraham had dimly seen the Christ, or Truth, and in that first dim glimpse had found the spiritual hammer which was to strike from off him the heaviest fetters of license, and so enable him to seek, in the land of promise, the liberty of the sons of God.

This vision of the Christ, which to the end remained to Abraham something of a glorious ideal, was reduced to terms of proof, or demonstration, by Jesus the Christ, when, in the temptations in the wilderness, he put the flesh, the world, and the devil under his feet, as the preliminary to showing to the world that liberty is the very opposite of license, that it is, indeed, entire freedom from the passions of the physical senses, and from the limitations of the flesh. This liberty frees a man from sickness and death, and shows him how he may heal the sick and raise the dead, or how he may annihilate matter as Jesus did when he fed the multitudes and walked upon the lake. But it can be won only in the way Abraham strove to walk, and as Jesus of Nazareth did walk, in the path of the Christ, which leads over the Euphrates into the promised land. Therefore, surely, was it that Mrs. Eddy wrote, on page 267 of Science and Health, "The robes of Spirit are 'white and glistering,' like the raiment of Christ. Even in this world, therefore, 'let thy garments be always white.' 'Blessed is the man that endureth [overcometh] temptation: for when he is tried, [proved faithful], he shall receive the crown of life, which the Lord hath promised to them that love him.'"

✧

[Editorial in *Ripon* (Cal.) *Record*]

Our attention has been called to a recent article, written by Mr. Peter V. Ross of the San Francisco bar, in which he complains of the growing tendency of the medical profession to invade our public schools and take any and all children therein found who may have a presumed physical defect, and attempt to correct it. This may be done with the best possible intention on the part of these professional gentlemen, and yet reason would inject a serious objection to such practice. In the first place, these gentlemen are not infallible; they may not have made a proper diagnosis before picking up the knife, saw, or hammer. Another objection may be urged,—that if done at all, it should be done in the privacy of the home and with the knowledge and consent of the parents.

The greatest objection, however, to our mind would be that our best surgeons are busy with their own practices; hence, the little, helpless tots would naturally fall into the hands of those less skilled, and who have a reputation to make and none to lose. Having no children of our own in school we are in the clear; but if we had, we feel sure that we would kick like blazes should some such thing happen without our consent. Young America is too precious, far too valuable, to be furnished as raw material to be worked over by some one of doubtful ability. Then, again, the system is all wrong, and should be prohibited.

✧

[S. T. Downs in *Elkhart* (Ind.) *Truth*]

A revivalist, in referring to Christian Science recently, expressed his prejudice against it in unqualified terms. "But," continued the critic, "it is sin that causes disease, and if there were no sin there would be no sickness." In this reference to sin and disease he stated exactly what Christian Science teaches.

Without any thought of denying our brother the right to think of Christian Science as he pleases, I should like to call attention to the fact that his inconsistent charge of humbug against those who heal the sick by spiritual means is not new. It was made against the great Master, when the Jews accused him of casting out devils through Beelzebub. However, it is an established fact that that which heals sin and the effects of sin after the manner of Christ Jesus could not be humbug. The fact is attested by thousands upon thousands of voluntary testimonies, that Christian Science is freeing the slave of false appetite and lifting him into a life of health and usefulness; it is causing those who have followed after sin and the false pleasures of the carnal mind to strive to be more godlike; and it is preaching the gospel of love and righteousness to all mankind, and healing all manner of disease as "signs following," just as the great Master commanded.

✧

[Willard J. Welch in *Burlington* (Iowa) *Hawk-Eye*]

Christian Science does not condemn the medical profession. Mrs. Eddy tells us on page 444 of "Science and Health with Key to the Scriptures," the Christian Science textbook: "Students are advised by the author to be charitable and kind, not only towards differing forms of religion and medicine, but to those who hold these differing opinions. Let us be faithful in pointing the way through Christ, as we understand it, but let us also be careful always to 'judge righteous judgment,' and never to condemn rashly." *The Christian Science Monitor* purposes, as stated by its Founder, Mrs. Eddy, in "The First Church of Christ, Scientist, and Miscellany," on page 353, "to injure no man, but to bless all mankind." It attacks no man nor any man's belief. It is an imposition on the public to imply that articles in the *Monitor* upholding medical freedom are attacks on the medical profession. The *Monitor* stands for the rights of the individual against every form of tyranny, autocracy, plutocracy, or any other curtailment of a man's freedom so long as



Digitized by Google

it does not interfere with the rights of others. The articles mentioned by a correspondent are all exposés of the tendency of organized medicine to force upon individuals through legislation or otherwise the dogmas and practices of one school of medicine to the exclusion of all others. This attitude of protest is shared by thousands of thinking people who know nothing of Christian Science, but who do know that "eternal vigilance" is the price of liberty in every walk of life.

The *Monitor* deplores and condemns the monopolistic ideas of self-interest and greed, all abuses of power through coercion, whether social, legal, or medical. It calls attention to the present danger in this direction not only in medicine but in the industries and in politics. It does all this in the interest of no one special class or sect, but for the welfare of all mankind. Far from attacking anyone or anything, Christian Scientists look for and expect to find "sermons in stones, and good in every thing." They credit the medical profession with what good it has done. They rejoice in all good. There is neither justice nor wisdom in wholesale condemnation of a system still helpful to and desired by a large proportion of humanity. Christian Scientists do not believe in the methods of the medical profession, but they extend to all men the same freedom of thought they ask for themselves. In knowing they have a better way, they still gladly recognize the right of others to any system of healing they desire. Christian Scientists are not obstructionists, but constructionists. They are not visionists, in the sense of dreamers, but practics, and point to their works, saying with the Master, "Though ye believe not me, believe the works."

✧

[Willis D. McKinstry in *Mail and Breeze*, Topeka, Kan.]

Christian Science emanates from God, divine Mind; its activity is the operation of spiritual law reiterating the command, "Thou shalt have no other gods before me." This command is the expression of divine wisdom; it does not admit of any change or alteration to suit the wish or desire of personal opinion; therefore, obedience to it is imperative. Jesus' life and work conformed to this command; thus he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Through the study of the gospels we learn that the greater portion of the Master's work was one of healing, and it was he who said to all them that believe: "Go ye into all the world, and preach the gospel;" "Heal the sick."

Christian Science reveals the Principle of being as God, divine Life, Truth, and Love. Through a knowledge of the spiritual law of cause and effect, mankind comes into agreement with Principle, God, and thereby finds health and harmony, the reality of existence. A failure to receive help and healing through Christian Science only indicates the great need of a fuller understanding of God's law, and its application to the needs of humanity. Christian Science is not a new religion; it is but the fulfillment of Jesus' prophecy, and for the proof of its teachings it offers its healing work. "The tree is known by his fruit."

Our critic, the doctor, has most frankly told us that the practice of medicine is not a science: that is, it is not based upon a fundamental truth; for he says, "The sensible physician nowadays prefers to prescribe no medicine, unless for a specific purpose, and then as little as possible." Thus we see in the practice of medicine, there is not a specific remedy for a specific ill. Again the doctor gives expression to a vital truth when he says, "Anyone who will cease to fear illness and hopefully grasp for health gives his natural forces a better opportunity." Mrs. Eddy says (Science and Health, p. 276): "Material beliefs and spiritual understanding never mingle. The latter destroys the former. Discord is the *nothingness* named error. Harmony is the *somethingness* named Truth."

To eliminate the healing mission of Christianity would be to dethrone the divine commission of the Christ. This healing truth is the "pearl of great price," and through it "the stone which the builders rejected, the same is become the head of the corner."

✧ ✧ ✧

## Extracts from Letters

"The members of the Christian Science Society of Geneva, Switzerland, assembled in their semiannual general meeting, wish to express their sincere thanks for the good which has been done in French Switzerland through the generous help of the War Relief fund. They especially wish to assure the donors that this aid has been most welcome and deeply appreciated in relieving sufferings which, without it, would in many cases have been unbearable. Several letters have been received by the Geneva committee, asking this committee to forward profound expressions of gratitude to every one who contributed toward this fund. The members of this society take this opportunity to express their thanks to the Board of Directors of The Mother Church for having organized this fund and for the constant thought they give to it."

"I am in receipt of the pamphlet 'Then the Full Grain in the Ear,' issued by the Publishing Society, and I can assure you I very much appreciate the sending of same. With the *Monitors* and *Sentinels* you send I am well occupied in my reading, which assists me in getting away from the depressing effects of the present day press, and helps in keeping up the spirits of my companions. The *Monitor* is the one and only newspaper based on Principle. Again thanks . . ."

"I am very appreciative and grateful for the help afforded my family during these trying times. In the Wednesday evening meetings I have learned that evil has no power and that God never forsakes any of His children; that he who abides under the shadow of the Almighty is protected. My children have the privilege of going to the Sunday school, and we are all greatly appreciating the moral and physical benefits which we are receiving through Christian Science."

"I esteem it my duty to express to you by these lines my deep gratitude for the liberal support you have given me. I have a large family and no income but what I am able to earn from day to day. My needs have been met by the activities of the War Relief committee. What more beautiful proof could have been given me that the love of the Lord takes care of those who trust in Him?"

"We have an embryo society of four members. We desire to express our loyalty to The Mother Church and all of its activities as directed by the one Mind, and to this end we are unanimously agreed in sending you the full contents of our treasury accumulated since our first meeting, November 11, 1917. This amount, less five dollars especially donated for the War Relief fund, we desire evenly distributed between the War Relief fund, The Christian Science Benevolent Association fund, and the Real Estate fund."



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., May 11, 1918

# Editorial

## Courage and Good Humor

A FINE illustration of good humor is given in that story twice told in the New Testament of the woman of Canaan who sought healing for her daughter when Jesus visited the coasts of Tyre and Sidon. One account speaks of her as a Greek, a Syrophenician by birth; but the word Greek which may be translated "Gentile," might indeed be rendered "pagan," and from this epithet may be gathered the attitude of the orthodox Jew toward such a one. This woman was, however, so much in earnest that she was not discouraged by silence as the Master "answered her not a word." Jesus was evidently waiting to test her faith. At last his disciples became impatient because of her importunity, and came up to him saying, "Send her away; for she crieth after us." Evidently their expressions are not fully recorded, for they must have used an epithet usually applied to foreigners. Finally Jesus spoke to the woman as if to call her attention to the epithet which had probably been used, saying, "It is not meet to take the children's bread, and to cast it to dogs." Had the woman been less loving, less intent on her daughter's welfare, less courageous and kindly, she would have been offended and would have turned away indignant. But instead of giving up her plea, she was enabled through her courage to make the answer an opportunity for a tender and good humored appeal. She assented to the fact that it was not right to throw away the children's bread, but she reminded the Master of the fact that "the dogs under the table eat of the children's crumbs." She was speaking of the puppies, the playmates of the children, fed by their hands. It is as if she said, My appeal is not for myself, a foreigner, but just for a little child. How beautifully Jesus responded to her good humor and trust in good. "O woman," he said, "great is thy faith: be it unto thee even as thou wilt," and so the little child became well, and her mother found her so when she returned to her house.

Courage has been cynically defined as "having done the thing before," as if one could face danger fearlessly because accustomed to it; but this definition is insufficient. Courage is as often shown by the weak and inexperienced made strong by love, as by the strong inured to danger. Its highest manifestation is in what is called moral courage, evidenced when a man stands for unpopular rectitude against his immoral and unmoral fellows, who either sin themselves or make compromises with sinners.

One wonders how long it took for the traffic of those who sold oxen and sheep and doves for sacrifice, and for the money changers to invade the temple. Many a saintly visitor must have abhorred the secularization of the holy place. Probably the venal priesthood profited by taking a toll from the privilege; so the mercenary confusion continued and no one dared to protest. But Jesus, when he saw this, felt just such a thrill of righteous indignation as came to David when he recognized that it was the very God of Israel who was defied by the boasting Philistine. Jesus felt it was his Father's house that was being desecrated, which ought to be always "the house of prayer." So he drove out the cattle with his scourge, cast down the crates of the dove sellers, and overthrew the tables of the money changers, showing both courage and good humor.

Had he been a mere fanatic his anger and self-righteousness would have aroused answering anger and riotous opposition; but the calmness of courage means the support of Principle, and the peace of good humor expects the support and good will of men. These characteristics must have been evidenced by our Master, for the invaders of the sacred precincts slipped away without any recorded disturbance.

This hour surely calls upon men to understand the example of Christ Jesus and to exhibit both courage and good humor, for the opposite characteristics of the coward's cruelty and the schemer's malice claim to be invading the world. In ancient times brutality was deified and worshiped as Moloch. Shall this false god terrify and subdue the world again when Christianity has become practical in operation through the discovery of Christian Science, which brings to man the remedy for fear? Let us be encouraged by what we read in "Science and Health with Key to the Scriptures" (p. 410): "Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love. The Apostle John says: 'There is no fear in Love, but perfect Love casteth out fear. . . . He that feareth is not made perfect in Love.' Here is a definite and inspired proclamation of Christian Science."

Once Maya, deception, or illusion, was personified. Shall mortal minds that mesmerize with whispered lies, shall the covert threat, the seductive promise, control men's minds to-day in the way in which this was done by priests of eld? What if this service of a false god employs professors, reporters, editors, newsmakers and newspapers, bankers and brewers, men of the professions and labor agitators, still here is the unassailable position of the Christian Scientist (Science and Health, p. 103): "In reality there is no *mortal* mind, and consequently no transference of mortal thought and willpower. Life and being are of God."

People are beginning to understand more clearly the meaning of that "war in heaven" which the Revelator spoke about. One soldier in the trenches expresses his vision of the case as not a mere struggle on the material plane, a struggle affecting flesh and blood, cities and territory, but as being the world's testing time as to its acceptance of righteousness as the guiding power, or submission to human will and force. He feels that no safety, or comfort, or ease, or riches which might be offered him could in the slightest degree tempt him to turn his back upon the struggle and become a defaulter in the enterprise. There can be no escape for anyone from the necessity of fighting the good fight within himself, and from deciding whether or not he will keep the faith, which means the laying aside of the human crown, casting out all self-deification of the human mind, and so receiving what Paul speaks of as "a crown of righteousness," which he knew was laid up for him and for all those who accept and rejoice in the coming of the Christ.

WILLIAM P. MCKENZIE.

## Stilling Financial War

A CUNNING and unscrupulous enemy psychology does not content itself with breaking down merely the physical power of its opponent, but endeavors to place a destructive hand also upon his mental, moral, and financial resources.



Digitized by Google

What is desired by such an enemy is a complete disintegration of all powers of resistance on the part of its victim. The news of the day has in a measure laid bare to those who can read between the lines the mental methods employed to bring about the wished for debacle. The spiritually minded who pierce the subterfuges which are employed need not be reminded of the attempt to drain nations of their riches by playing upon their idiosyncrasies, but the general public needs to be forewarned in order that the evil purpose may be forestalled.

The problem is one of Christian metaphysics. The average human being is easily lured by the temptation to try to get something for nothing or next to nothing. In the business world this is often called making legitimate profits, or just getting bargains. Nevertheless, this method is illogical and impracticable because it would eventually impoverish the losing party and destroy his purchasing power. The only legitimate trade motto must be, Something for something. This involves an exchange of values, and must be mutually beneficial in order to be businesslike.

Metaphysically considered, the greed and fear of the individual is based upon a belief of limitation. Human beings suppose that the supply of good things is limited, that their money-making abilities grow less with advancing years, and that they must hasten to accumulate for a helpless old age. Christian Science teaches the very reverse. It shows that in reality God's supply is as infinite as He is Himself infinite, and that men growing in grace, wisdom, and experience should gain in vigor, freshness, and strength. By correcting the prevalent misconceptions about the nature of God and man, Christian Science is taking the strain of fear off from the business world and preparing the financial ability of nations which are obedient to God to cope with the insidious suggestions of the evil planner.

Mrs. Eddy states on page 255 of "Science and Health with Key to the Scriptures": "In league with material sense, mortals take limited views of all things." But it follows that when individuals and nations permit themselves to be guided by spiritual perception they are able to take a wider view and to recognize their source of supply as metaphysical and as unlimited. Fear is always in conspiracy with evil of every kind; it is a busy ally of incapacity, and suggests failure. Fear is a bully seeking to terrorize the timid. The fear of not making a living, the harassing arguments of inability, the dread of payments to be made in the future, all this helps to pull men down unless corrected by the spiritual understanding which endows man with might and plenty. Whereas the expectation of good, courage, alertness, willingness to gather the fruits of the Spirit and to keep open the avenues of giving, are qualities which fortify financial strength and construct its ramparts. Frequently the holding on to old landmarks in business, acts in a way to palsy progress and frighten away the newer methods leading to success. It is wisdom to cast away a garment which has been outgrown, before it becomes so old that it literally falls off in the tatters of decay.

At this time some of the business bugbears which fear is trying to use in order to produce financial war are the high cost of living, the shortage of the food supply, gross extravagance on the part of those unaccustomed to riches, and the lack of labor. Each one of these seeming difficulties can be met and mastered first of all metaphysically and then with whatever appropriate material measures may be required. In its essence all labor is mental, and the divine Mind never lacks the expression of its own eternal activity. No unnecessary sacrifice of men and money should be admitted. Shortage of good things is constantly argued by the carnal mind, and a desperate enemy psychology attempts to reinforce the fear of lack by mental suggestion. Abundance, on the other hand, is always being realized by the spiritually minded. It is they who in the world's crisis can help to fill the barns, sow the fields, feed the hungry, and still the financial war by reflecting to a distracted world God's infinite goodness and inexhaustible riches.

WILLIAM D. MCCRACKAN.

## Science versus Superstition

THROUGH an entirely false concept of the teachings of Christian Science, a good many people have thought of it as a form of superstition; but when they become in any degree acquainted with the Principle which underlies all of its teachings they see that they were entirely mistaken. A dictionary definition of superstition reads as follows: "An excessive reverence for, or fear of, that which is unknown or mysterious. An ignorant or irrational worship of the Supreme Deity; excessive exactness or rigor in religious opinions or practice." So far from Christian Science being in any wise connected with superstitious belief or practice, it really is the only teaching which reveals the error of all belief that bases superstition.

Here it should be said that superstition never fails to induce fear; while Christian Science, rightly understood and practiced, never fails to destroy it. On page 83 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as that between Dives and Lazarus." Taking up the belief in superstition at this point, we have the only direct teaching of Christ Jesus relative to the condition of those who have passed through the experience called death; and his words, as found in the parable referred to by Mrs. Eddy, actually annihilate the widely prevailing belief that there can be or should be any communication between those who have passed on and those who are on this plane of experience.

In this parable which is given in the sixteenth chapter of Luke we find that the rich man who had passed on and who declared he was in torment, evidently believed that he could send a communication through Lazarus to his brothers who were in the world. It is good to find here a hint that human affection had survived death and the grave, and it was surely the dawning of spiritual consciousness which led him to pray for their salvation; but the lesson which came to him showed that through no form of superstition could this salvation come. We read that Abraham directed the man's thought to Moses and the prophets, or, as the student of Christian Science would say, to the divine Principle that had inspired their teachings. Because, however, the rich man had not understood this divine Principle, he had failed to find the needed lessons, and thought that if one from the dead could take a message to his brothers they would repent; but though his plea was rejected, the essential truth taught by Moses and the prophets, and demonstrated by Christ Jesus, remained to light the way to full salvation from sin, sickness, and death.

That the belief in superstition was very prevalent in the days of the Master and long before that time, is very evident. When Jesus came walking on the water in the night season, his disciples who were in their boat, cried out in terror at what they thought to be the approach of a spirit. They had yet to learn that their great Teacher was demonstrating for them the Science which would destroy all superstition and all fear, even the fear of death, when it was fully under-



Digitized by Google

stood. When the truth of being, as declared in Christian Science, was given to humanity through Mrs. Eddy's teachings, it challenged fear and superstition of all kinds, whether expressed through disease or sin. It is too well known that many persons have blindly submitted to the belief that they must die at a certain time because a prediction, medical or otherwise, had been made to this effect; but in thousands of such cases deliverance came through the understanding of Truth, and with the physical healing of the erstwhile sufferer came in large measure the freedom which is the birthright of all of God's children, and which is never for a moment overshadowed by superstitious belief.

One modern phase of superstitious belief comes with its challenge even to students of Christian Science, and by this is meant the so-called endless chain letters. Indeed, it sometimes seems as if students of Christian Science were selected for the purpose of finding out just what they would do with such things. It is quite likely that the superstition back of the threat of misfortune of the direst sort which would come to those who had the courage to break the chain, would deter those who were not Christian Scientists from meeting the challenge with the courage born of a righteous conviction; but the Scientist has often had to face more fearsome foes than this, and does not hesitate as to the right course to pursue. He knows that no one inspired by divine Truth and Love could send out a threat in the name of God or of Christ Jesus; and even though he may not feel the need of protection for himself from this phase of superstition, he gladly seizes the opportunity to deliver others who may have been, as Paul says, "all their lifetime subject to bondage,"—the bondage of belief in life separate from God. In the fifty-eighth chapter of Isaiah we find the distinct command to "break every yoke;" and this is followed by the promise which makes nothing the threats of mortal mind: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: . . . the glory of the Lord shall be thy rereward."

ANNIE M. KNOTT.

✧ ✧ ✧

# Among the Churches

## Current Notes

COUNTY OF DURHAM, ENGLAND.—The Christian Science literature distributed from this office for the year ended October 31, 1917, consisted of 200 *Monitors* containing special editorials, 200 reprints, 50 *Sentinels* containing Mrs. Eddy's poem "The United States to Great Britain." The distribution committee reports the distribution of 40 *Sentinels*, 10 *Journals*, and 8498 *Monitors*.

The secular press in this county has been free from criticism of Christian Science the past year. Two papers mentioned an inquest held in London in January, and one of these gave us the hospitality of its columns for an explanation of the facts. One religious publication contained an attack upon Christian Science, and a reply appeared in the next issue.—*Committee on Publication.*

BRISBANE, QUEENSLAND, AUSTRALIA.—The Christian Scientists of this city, having purchased a desirable corner block of land with a frontage of 74 feet to North Quay and 171 feet to Tank Street, have erected thereon the first portion of their church, in which regular services and meetings are now being held.—*The Daily Mail.*

WATTS, CAL.—The edifice of the Christian Science Society has been completed and is now in use. The reading room, which was formerly on Rosella Avenue, is open to the public at the church, Wilmington and Tajauta Avenues. The building is roomy and has a large seating capacity.

*Watts News.*

SPRINGFIELD, MASS.—First Church of Christ, Scientist, is negotiating for the letting of the contract for a new church edifice on State Street. The building will be 82 by 130 feet.

*The Springfield Union.*

CLEVELAND, OHIO.—Trustees of First Church of Christ, Scientist, East 46th Street and Cedar Avenue, S. E., yesterday [March 29] took title to two properties on East 46th Street.—*Cleveland Plain Dealer.*

✧ ✧ ✧

# The Lectures

BRIDGEPORT, CONN. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Frederick Peitzsch, who said in part:—

Anyone really interested in Christian Science wants to know more about it; and the reason is not far to seek. From time immemorial people have been endeavoring to find satisfactory answers to their questions about life, about God, "if haply they might feel after him," as the apostle puts it, and about themselves. Questions such as Why? and What's the use? present themselves daily, and to the human mind unilluminated by truth there comes a sense of hopelessness at the inability to answer. But in spite of the seeming setbacks and discouragements, mankind has gone on, led by the desire for protection against evil and for the attainment of harmonious conditions of existence, and Christian Science shows how these results may be obtained.

BOULDER, COL. (First Church).—Clarence W. Chadwick, lecturer; introduced by Benjamin D. Cornell, instructor in chemistry at the University of Colorado, who said in part:—

Throughout the ages all humanity has sought health, happiness, and peace. There is a conviction in every human heart that to put one's self into perfect harmony with God and His laws, would be to find Him. But what is man's relation to God? What is the truth revealed in the Bible? Many have asked this question. Many are asking it to-day. Many have sought to answer it. Among the seekers of recent times, there stands out prominently the Founder of Christian Science, as perhaps one of the most earnest and the most successful.

LONDON, ENGLAND (Second Church).—John W. Doorly, lecturer; introduced by Miss Violet Ker Seymer, who said in part:—

It is found that these lectures appeal to people of all denominations; also to those honest doubters and agnostics who, perhaps because they are seeking for a logical conception of God, have remained unsatisfied or even indifferent. And why this quickened interest? Because Christian Science is definitely lifting from humanity its burden of sin, of sorrow, and of sickness; in a word, it is a joyous, practical religion, free from those superstitious and obscured views of God which turn people away from their heavenly goal, rather than toward it.

NEW YORK, N. Y. (First Church).—John Sidney Braithwaite, lecturer; introduced by Warren C. Klein, who said in part:—

Christ Jesus aroused his generation with that remarkable statement: "Before Abraham was, I am." Revealed religion



Digitized by Google

explains that the individuality mentioned by Jesus is the immortal, perfect man, the spiritual idea of Love, the Christ, which has always existed. Mrs. Eddy awakened her generation with the statement that she had discovered the Science of the Christ, and accompanied her announcement with the full and correct explanation of this immortal model, or spiritual idea.

ELKHART, IND. (First Church).—Virgil O. Strickler, lecturer; introduced by George C. Berkey, who said in part:—

Most every one, before knowing what it is, supposes Christian Science to be a new religion; but as we learn more about it, we find it to be the same religion that Christ Jesus taught nearly two thousand years ago, that healed all manner of disease, and made people happy. Jesus said, "He that believeth on me, the works that I do shall he do also." The Bible or God's law, as taught in Christian Science, does heal the sick to-day and all manner of suffering, and corrects all discords.—*The Elkhart Review.*

LOS ANGELES, CAL. (Ninth Church).—Frank Bell, lecturer; introduced by Douglas L. Edmonds, who said in part:—

If there is one thing for which, more than all others, Christian Science stands, it is the gospel of the eternal now. It has come to this age proving by its works that the divine Principle which cast out evil, healed all manner of disease, and overcame death in the first century, is with us here and now in the proportion that we realize that spiritual man is the only man.

CLIFTON, KAN. (Society).—Willis F. Gross, lecturer; introduced by James D. Marshall, who said in part:—

Through the study and application of Christian Science, human beliefs and theories about Jesus' life and works are eliminated, and millions of people are to-day eager to testify and bear living witness to the great fact that Jesus of Nazareth offered to a waiting world the real and only solution of these problems. This solution understood is the law of God.

PEEKSKILL, N. Y. (Society).—Charles I. Ohrenstein, lecturer; introduced by William Belknap, who said in part:—

Christian Science comes as the great torchlight to this age, going into the dark recesses of the world, illuminating as has no other light since the establishing of Christianity—since the time of Jesus.

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Chico: Majestic Theater, 8 p.m., May 17.
Los Angeles (Second Church): Shrine Auditorium, 3 p.m., May 19, and Church Edifice, 948 West Adams Street, 8 p.m., May 20.
Los Angeles (Ninth Church): Church Edifice, 430 South New Hampshire Avenue, 8 p.m., May 21.
San Pedro (Seventh Church, Los Angeles): Elks Hall, Seventh and Palos Verdes, May 16.
Ukiah: Victory Theater, 8 p.m., May 16.

COLORADO—Colorado Springs: Church Edifice, Cascade Avenue and Boulder Street, 3 p.m., May 19.
Grand Junction: Margery Hall, 8:15 p.m., May 20.

DELAWARE—Wilmington: Church Edifice, Park Place and Van Buren Street, 8 p.m., May 21.

ILLINOIS—Chicago (joint lecture): Cohan's Grand, 12:10 p.m. (noonday lecture), May 15.
Chicago (Third Church): Church Edifice, Washington Boulevard and Leavitt Street, 8 p.m., May 16 and 17.
Chicago (Fourth Church): Church Edifice, Harvard Avenue and West Marquette Road, 8 p.m., May 16 and 17.
Chicago (Fifth Church): Church Edifice, 4840 Dorchester Avenue, 3:30 p.m., May 19, and 8 p.m., May 20.
Danville: Auditorium, Washington School Building, 8 p.m., May 17.
Joliet: Auditorium, 8:15 p.m., May 27.
LaGrange: Church Edifice, Catherine Avenue and Cossitt Boulevard, 8:15 p.m., May 14.
Park Ridge and Edison Park: Church Edifice, Park Avenue, Park Ridge, 8 p.m., May 21.
Waukegan: Church Edifice, 329 West Street, 8 p.m., May 23.

INDIANA—Fort Wayne: Majestic Theater, 8:15 p.m., May 20.
Terre Haute: Church Edifice, Sixth and Cherry Streets, 8:15 p.m., May 20.

KENTUCKY—Owensboro: Empress Theater, 3 p.m., May 12.

MASSACHUSETTS—Boston (Society, Simmons College): Students' Room, College Building, 4:30 p.m., May 16.
Reading: Church Edifice, Lowell and Sanborn Streets, 8 p.m., May 21.

MICHIGAN—Battle Creek: Congregational Church, Maple Street, 8 p.m., May 21.
Bay City: Masonic Temple, Madison and Sixth Streets, 8:15 p.m., May 17.
Charlotte: Masonic Temple, 8 p.m., May 16.
Greenville: High School Auditorium, 8 p.m., May 10.

MISSOURI—Kansas City (Second Church): Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., May 18.
Kansas City (Third Church): Church Edifice, Fortieth and Walnut Streets, 8 p.m., May 14.
Kansas City (Fifth Church): Prospect Hall, Twenty-second Street and Prospect Avenue, 8 p.m., May 17.
Kirkwood: Church Edifice, Washington and Clay Avenues, 3:30 p.m., May 19.

MONTANA—Anaconda: Margaret Theater, 8 p.m., May 21.
Kalispell: McIntosh Opera House, 8:15 p.m., May 20.

NEW HAMPSHIRE—Concord: Church Edifice, State and School Streets, 8 p.m., May 20.

NEW JERSEY—Camden: Towers Theater, Broadway and Pine Street, 3:30 p.m., May 19.
Cranford: Church Edifice, Springfield Avenue and Miln Street, 8 p.m., May 13.

NEW YORK—New Rochelle: Loew's Theater, Main Street, 3:30 p.m., May 19.
Rome: Haselton Hall, 4 p.m., May 19.
Silver Creek: Park Theater, 8 p.m., May 14.
Yonkers (First Church): Yonkers Public Library Hall, 8:15 p.m., May 20.

NORTH CAROLINA—Rocky Mount: Church Edifice, South Church Street, 8:30 p.m. (government time), May 17.

OHIO—Akron: New Armory Auditorium, 3 p.m., May 12.
Bucyrus: Hippodrome Theater, 3 p.m., May 19.
Marion: Masonic Temple, Main and Church Streets, 8:15 p.m., May 21.
Springfield: High School Auditorium, 3 p.m., May 19.
Youngstown: Masonic Temple, 8:15 p.m., May 14.

OREGON—Coquille: Heazlet Hall, 8:30 p.m., May 21.
Klamath Falls: Houston's Opera House, 3 p.m., May 19.

PENNSYLVANIA—Philadelphia (First Church): Knickerbocker Theater, Market Street, west of Fortieth Street, 3:30 p.m., May 19, and Church Edifice, Walnut Street, west of Fortieth Street, 8 p.m., May 20.

SOUTH DAKOTA—Watertown: Church Edifice, Maple Street and First Avenue S.E., 3 p.m., May 19.

VIRGINIA—Hampton: Apollo Theater, 3:30 p.m., May 19.

## Notice

Lecture notices must reach the Editorial Department not later than twelve days preceding the date of the *Sentinel* in which they are to appear.



Digitized by Google

# Testimonies of Healing

I wish to express my gratitude to God for the wonderful truth that is revealed by the study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. When Christian Science was first presented to me, I had very little knowledge either of God or of the Bible. Though a believer in a Supreme Being, I had never given much thought as to who or what that Being was; in fact, my time seemed to be so taken up with other matters that I seldom gave a thought to spiritual things, but one day a member of the family brought home a copy of Science and Health and expressed a wish that I should read it.

Right here let me state that when I had been reading only about two weeks, I began to notice a change. Up to that time I had been an inveterate user of tobacco for at least forty years. I had been addicted to the habit so much that I would get disgusted with myself, and often tried to break it off, or at least reduce the quantity of the weed used. The results of my efforts, however, would be only temporary, for in a few days I would be going full speed again; but wonderful to relate, as it then seemed, after I had read Science and Health a few days the desire for the chewing of tobacco began to leave me, and I soon found I was going all day without thinking of it, although I still clung to the pipe at night. Even the pipe, however,—my old friend,—seemed to be going back on me, and one evening while puffing at it I opened the window and threw it away, and from that day, seven years ago, I have had no desire for tobacco. If Christian Science had never done anything else for me, I would have much for which to be grateful, but this is only one of the many blessings I have received through the study of the Bible and our textbook.

Soon after starting work one morning I was taken with a severe pain in my right side. I tried to put into practice what understanding I had of Christian Science, but did not seem to be able to overcome the sense of pain. Although the still, small voice kept repeating the words, "Be still, and know that I am God," that was one thing mortal mind refused to do, owing to the severity of the pain. I left work and went home, and as conditions remained the same, I thought it best to ask for help. Not having a telephone, I started to walk to the nearest practitioner that I knew, half a mile distant. By resting occasionally and holding on to the telegraph poles as I came to them, I reached my destination. Treatment was given, and I felt somewhat relieved. It was then thought best that I return home, and so I started; but before I got halfway there all sense of pain had gone and I felt nothing but peace and joy. This was about noontime. I returned to work after eating a hearty dinner and felt no bad effects. I am deeply grateful for this healing. I know that the verdict would have been an operation if I had gone to a doctor.

Just one week after this healing, while cleaning the basement, I had occasion to use a ladder, which I found out afterward had a broken step. When descending the ladder I fell backward, striking heavily on my back on the sharp corner of a box. I instantly declared the truth as taught in our textbook. Although there seemed to be a fracture of the bone, the pain disappeared quickly and I was able to continue the work I was engaged in. On retiring that night I found it difficult to lie in a certain position as the back part of a rib seemed to be out of place; but I had no fear of results and tried to realize the truth. In a few days the healing was perfect.

I am deeply grateful for Christian Science, and thankful to God for the wonderful truth that is revealed to all who study the Bible and our textbook. If we as infants in the knowledge of the truth can accomplish wonders, what will the harvest be as we advance in the service. I am thankful to God for the opportunities we get for doing good; and we know that they will increase in proportion to our faithfulness and loyalty. That for which I am most thankful is the understanding I am gaining of the real man made in the image and likeness of God,—that he is not material, but is spiritual. To be able to prove this to a degree in daily work, is certainly cause for gratitude.

If anyone reading this testimony has doubt in regard to what Christian Science would do for him, let him procure a copy of our textbook, and study the same together with the Bible. If he does this it will not be long before he will begin to realize what Jesus meant when he said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God," for Christian Science makes clear the meaning of the new birth.—WILLIAM JOYCE, Cambridge, Mass.

✧

I think it is time and a privilege for me to give a testimony to the world through the *Sentinel*. I was in a sanatorium for people suffering from lung trouble when a Christian Scientist came to visit me and told me a little about this teaching. I began to mend right away and in a short time was allowed to go home. A copy of "Science and Health with Key to the Scriptures" was loaned to me and very soon I was able to take a position, which seemed wonderful. I remained well for two years. This happened in England. About six years ago I came to Canada but met no Christian Scientists, only opposition to the teaching, and was so discouraged that I gave up the study of it. Before long my health began to fail, but the seed of truth had been sown. One Sunday afternoon I went to visit a practitioner in Moose Jaw and after a talk with her I began to work for myself, as we are taught to do in Christian Science, with the result that in two days a severe cough, from which I had been suffering for almost two years, disappeared. All I am or ever hope to be is due to this wonderful truth.

While visiting some friends in the country in the summer of 1916 our little boy was bitten by a dog, but thanks to Christian Science there were no bad results. Through the realization of God as Life, Truth, and Love, the pain ceased immediately, and the marks on his arm and chin, where he had been bitten, disappeared the next day. For this healing my husband and I were both grateful. There are many other proofs of the healing power of Truth that I could give. Christian Science has been my only physician for years and has proved a help in time of trouble.

MRS. ALICE H. DAWSON, Moose Jaw, Sask., Canada.

✧

When I first learned of Christian Science in August, 1915, I had been a sufferer from a tubercular hip for several years. During the last two years I had scarcely moved from my bed. Christian Science had often been mentioned to me, but I gave it only a passing thought, until one day a friend told me that a very dear Scientist friend of hers had said I need not lie there on my bed any longer. I had so long been bitter against this bondage, for which I could find no help, that I wanted to talk with this lady and find out what solution she would give for my problem. All who have had similar experiences will know the wonderful truth that she brought to me. She immediately began treatment, and a new world opened up to me in which there gradually ceased to be



Digitized by Google

any pain or bitterness. In four months I put away my crutches and walked, knowing that God was my support. Not only was this condition overcome, but many ills of life-long duration yielded to the power of Truth. Headaches, adhesions due to several years of appendicitis, a tubercular throat, and many other ailments have disappeared since I first began to study "Science and Health with Key to the Scriptures" by Mrs. Eddy. All but a little of the work done for me was by absent treatment.

I am deeply grateful for all the Christian Science literature, and above all for the right understanding of God.

MISS CECIL PARKER, Denver, Col.

✧

Nearly four years ago I was suffering very much from what the doctors called general debility. I had constant headaches, and my eyes gave me a good deal of trouble. I was wearing glasses for both distance vision and reading, but in spite of this I worried continually, and was haunted by a fear of becoming blind. Notwithstanding this aid, and continual resting of my eyes, they seemed to get worse, and an eye specialist told me that they would continue to get worse, and I should wear glasses always.

At my first reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was able to take off the reading glasses, and shortly afterward discarded the others. Although not yet perfect, my vision is much improved. I can do much reading and fine sewing. My general health has improved greatly, and a constant sense of fatigue has been overcome to a large extent. I am also rejoicing in the gradual disappearance of bad temper, discontent, and selfishness. After I had been studying Christian Science for about a year, the father of one of my friends remarked, "In the last year your character has completely changed."

I am most grateful for the peace and joy which have come to me through Christian Science. Although to mortal seeming I have recently lost—in the death of my husband in France—all that made for human happiness, yet through Christian Science I am most joyfully learning that death is the illusion and can never separate God's ideas from God. I can truthfully say that my joy increases daily as I learn more of God and patiently wait on His will. Before I learned of this teaching I was ill, "tossed with tempest," and sunk in depression; now I am well and happy. I am very grateful to Mrs. Eddy for her work and love and patience.

MRS. A. JACQUELINE SHAW, Glasgow, Scotland.

✧

Looking back to my earliest childhood, I cannot remember when I was not extremely nervous. I was always well, very strong, and unusually active, but could never relax. In June, 1898, I took my examinations for Harvard University, and failed absolutely. I was then put in charge of three tutors, and worked day and night, with the result that the following September I passed in every subject offered. A nervous breakdown followed, and our family physician told my mother that the chances were against me.. I was sent to Marblehead, Massachusetts, and in two weeks was at college and at my studies. I did the four years' work in three, the fourth year taking a course at a commercial college in Boston. After graduation I came to New York and started to work in a large concern at the very bottom of the ladder. I seemed tireless, but there was no relaxation.

In June, 1908, I married and came to Montclair, New Jersey, to live, assumed large financial burdens, and worked twice as hard as before. All went well until January 1, 1910, when, while at lunch, a most awful feeling came over me; it seemed like a mental collapse. When finally the doctor came, he told me that my hard work was over, and later said that as I had a family, I ought to be informed that the arteries were hardening and my heart was badly affected. The next five years were a nightmare. I had mapped out my work, and could not give up—the thought of quitting at thirty, a failure, was intolerable. I must provide for my family, so I hung on by will power. Sometimes I had to be helped home, and I always carried the strongest medicines and observed a most rigid diet. One night I had convulsions, and it seemed that the end had surely come; but in a day or two I was back at work again. Finally, in the fall of 1915, it seemed that the end had come indeed, and death seemed preferable to the condition in which I was living.

It was while in this condition that I wandered into a Christian Science reading room, and asked the lady in charge if there was help for anyone as badly off as I was. A few years previous my mother had given me a copy of Science and Health and its teaching had impressed me strongly, but I was not ready for it, so had loaned the book to a relative. This librarian most kindly directed me to a practitioner. My need being great and urgent, I went to her directly from the reading room. Health and strength came with my understanding of the truth of being. My nerves relaxed for the first time in my life, slowly at first, and there were some setbacks; but the work was lovingly and patiently carried on, and a perfect healing has been brought about. I am, and have been for over two years, perfectly well.

I have realized the meaning of these words of our Lord Jesus Christ: "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." It seems as if I could not be grateful enough to that blessed woman who so loved her neighbor that she reached the heights through prayerful consecration, and whose teachings and prayers and striving have lifted me out of the "slough of despond" and made me a man. In grateful and humble recognition of the good that has come to me, I am trying to make my life the measure of my gratitude.

FRANK P. PARKER, JR., Montclair, N. J.

✧

I am happy to express my deepest thankfulness to God for the teachings of Christian Science as given us by our revered Leader, Mrs. Eddy; for since I turned to this Science my life has been transformed. Formerly unhappy and tormented, now I am peaceful and happy in the assurance that God is Love and that Love is the great conqueror. Mine was a moral and mental healing. From childhood I had been selfish, passionate, jealous, looking first of all for my own satisfaction, and finding it not; for I had also need of a better ideal. When I was twenty-five years old, I was a prey to what is known as acute neurasthenia, aggravated with frequent periods of hysteria, during which all moral sense, all self-discipline, entirely left me. I was altogether in a very bad condition both physically and mentally. Many doctors did their best for me, and I was taken care of by a friend who, through her noble example and indefatigable endeavors, had after many long years brought me back to an exterior dignity of life; but the basis of that life was not changed, and there were still in me these black depths, which often rebelled and made me the slave of my worst instincts.

At that time a friend spoke to me about Christian Science. I was much interested and bought a copy of Science and Health, which I read again and again, striving to follow its teachings, often amidst what seemed dense material clouds. My healing was slow, but the light was always there and led



Digitized by Google

me through the dark places. I had been brought up religiously, but had left my church when twenty-two years of age, and when I wanted to unite again with a church, I did not know where to find the one I needed. After attending a Christian Science service, I knew that I had found the church I had really been seeking all along.

During the six years that I have been interested in Christian Science, many difficulties have been surmounted, many ills overcome; one of them, quite lately, gave me an added proof of the ever presence of divine Love. One day, while washing my head, by mistake I poured boiling water over it and over my right ear. I felt at once that I was badly burned, but instantly denied this with all my understanding of Truth and continued with the washing, and in about two hours all the pain had disappeared and no traces of the burn were left.

All this is small, however, in comparison with the great moral uplift, which has brought me from a life of torment and vicious habits into one of peace and purity. I am daily learning the great joy of helping others and proving the allness of Spirit and the nothingness of matter. My grateful thoughts go out to the dear friends who have helped me during my struggle from utter darkness to the glorious light of divine Science. "Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith," says our beloved Leader on page 45 of Science and Health. The stone has indeed been rolled away for me.

MISS MARGUERITE MOELLER, Geneva, Switzerland.

✧

Nearly two years ago I started to investigate the teachings of Christian Science, although I had been brought up in another church and had been a member of it about twenty-nine years. I had been in very poor health for about four years, and it seemed as if everything was the matter with me, in spite of the fact that I had doctored a great deal and taken quantities of medicine. About this time a friend commenced to send me copies of the *Sentinel*. At first I scarcely looked at them, as I had no use for Christian Science; then I sent for a book written against this religion, intending to show my friend where she was in the wrong. When the book came I hastened to read it, but had not gone far when I became so disgusted with it that I went to my friend's house, taking the book with me. I read some of the terrible things to her, and she could prove that they were all false.

Then I decided that if Christian Science was right, I would have treatment, but that I would rather go on suffering all my life than do anything which would not be right in the sight of God. I therefore began to study Science and Health and to attend the church services. I was soon satisfied it was a true, pure, and beautiful religion, so I visited a practitioner and in three treatments was completely cured of lifelong bowel and stomach trouble. I have been healed of colds, a severe case of influenza, headaches, and many other ills. I have also had the pleasure of helping others in my home. I have not used medicine in any form since I took up Christian Science, and my husband does not take it now either. For all this I am very thankful, but more so for the better understanding of the Bible.

MRS. BELLE MILLER, Watertown, N. Y.

✧

Having been healed by Christian Science, I desire to express my thankfulness to God through the columns of the *Sentinel*, so that all may know the great good which has come to me. In February, 1917, I was taken with violent pains, and being unable to obtain relief, my son sent me to a hospital in De Land. After several weeks' treatment there I was sent to a hospital in Jacksonville for an operation. The surgeon who operated on me said that he found a malignant growth so located that it could not be removed safely. I was then returned to the hospital in De Land, and after a week or two was told that I might go home; that I would never be well, and probably would not live very long. I was taken to the home of a friend in De Land for a visit, and the very first day the pains set in again. A Christian Scientist was called and asked to treat me, with the result that in half an hour the pains were gone and I slept. The next morning I found that I was healed, and there has been no return of the trouble. A practicing physician who was a guest at our hotel at the time of my healing, because of seeing my need met through Christian Science, has since that time become an earnest student himself.

I can never cease to thank God for His manifold blessings to me and to my son, and only hope my testimony may be the means of bringing others out of darkness into the light of Truth. I am reading Science and Health daily, and give constant thanks for Christian Science. I am also very grateful to Mrs. Eddy, who made it possible for this great good to come to me.

MRS. MATHILDE J. POWERS, De Leon Springs, Fla.

✧

I am indeed grateful to Christian Science for a demonstration that was made in August, 1912, and which was the cause of my taking up the study that has proved such a blessing to me. My son, eight years old at the time, was helping around the haystacker, and in some way his right hand was caught in one of the pulley ropes. The nails and flesh were torn from the two middle fingers and the hand was otherwise lacerated. He was taken at once to a physician, who said the fingers ought to be amputated, but considering the age of the child he would dress the wounds, although he thought the boy might never have any finger nails. The next day I called on a friend, a Christian Science practitioner, and asked for help to overcome the pain. She assured me there was no pain in Truth, and said she would take up treatment immediately. After that the child slept well, never complained of any pain, and in about six weeks was doing his share of the milking, which was from three to five cows twice a day. His finger nails are now as perfect as before the accident. My one desire is to prove my thankfulness to God for all His blessings by striving to have more of that Mind in me "which was also in Christ Jesus."

MRS. OLIVE S. JOHNSON, Antioch, Neb.

✧

"Marvel not that I said unto thee, Ye must be born again," said Jesus. The old man must be put off and the new man, "which after God is created in righteousness and true holiness," must be put on. I was a cripple for over eight years as the result of an injury to the bones and ligaments of the foot and ankle. During that time I tried doctors of all schools, and at last, helpless and hopeless, using bandage, brace, and crutches, I turned to Christian Science. In three days I walked without crutches, and in ten days brace and bandage were laid aside. The privilege of walking without crutches was so great that my heart was filled with gratitude at every step. Then entered the tempter, whispering that the change had been so great that it could have been brought about without my depending upon Truth. I turned to frail mortality to test its false promise, and paid the penalty. The relapse was brief; in a few days I had re-



Digitized by Google

gained all I seemed to lose, and my complete healing took place very rapidly. There does not remain the slightest trace of the injury, from which a full recovery was considered impossible.

For this great manifestation of the healing power of divine Love, I am deeply grateful; but for the continuous unfolding in consciousness of the spiritual sense of being, which makes the waste places to bud and blossom as the rose, I am more grateful still. It can be truly said of the Discoverer and Founder of Christian Science that all the nations of the earth shall be blessed through her work. The pure thought which received so great a spiritual illumination, has lighted the way wherein we are the recipients of unnumbered blessings.

Miss Dixie Wood Harrison, Amarillo, Texas.

✧

Words cannot express my gratitude to God for the many blessings I have received since becoming interested in Christian Science. This teaching was presented to me, just as I started in business, by one who has a very clear understanding of God. At that time I was suffering with my eyes and also from bowel trouble. I had been doctoring for another inharmonious condition, but all these ailments were overcome with the first Christian Science treatment, and through my understanding of man as the image and likeness of God greater harmony has been brought about in business.

These proofs of God's care are but trifles compared with the uplift of thought, the peace of mind, and the sense of happiness which have come to me. I am grateful for the Sunday school and for all our periodicals; also to Mrs. Eddy, who was spiritually minded enough to unfold to the world the teachings of Jesus.

Miss Doris Ann Westwood, Chicago, Ill.

✧

Christian Science has done a great deal for me during the last few years. It found me a physical wreck, and restored me to health. It found me relying on material pleasures and habits for happiness, and it filled me with spiritual joy and peace. It found me Christless and nearly Godless, and it showed me the Christ and gave me an understanding of God as a loving Father who does not know hate or wrath or revenge—a very different concept of God from that which my earlier training had given me.

I came to Christian Science for healing. Several years ago business worries began to assert themselves as real and they made me seek forgetfulness in material pleasures, including that which "biteth like a serpent, and stingeth like an adder." For a long while I believed, in my ignorance, that this could go on indefinitely; but the time came when something had to be done if I was to continue my mortal existence, although I was not very keen to go on living: at least, I thought, there would be complete forgetfulness the other side of the grave. I was at last induced to try Christian Science, and I can never forget my first thought as the practitioner began to tell me of God, as revealed in Mrs. Eddy's works. It was this: Here is the kind of God I have been looking for ever since I began to think. The more I studied this teaching the more wonderful it seemed. It is a Utopian dream realized. My healing was complete in a few treatments. Then the unfolding began, and it has continued ever since. All of us have had moments of complete joy, even before we knew of this healing truth, but they did not last. It is always with us, if we reflect God; the spiritual joy is limitless.

Like thousands of others who have found in Christian Science all they could desire, the physical healing now seems but a small incident. At first my gratitude extended only to the practitioner, but as I continued to study and began to realize what my life would have been at the present time had not Mrs. Eddy given her wonderful discovery to the world, my gratitude to her became boundless.

Wheeler Coy, Great Falls, Mont.

✧

There came to me in April, 1916, a time of deepest sorrow, when I assisted in nursing a dear son in his last illness. He, in mature manhood, chose to have the attendance of physicians and professional nurses, and when the former announced to me that the end was at hand, I succumbed to the sway of mortal mind, and felt myself forsaken of God. Exhaustion, nervous collapse, slight paralysis, and pleurisy followed, rendering me for six days oblivious of my surroundings. It was a singular phase of error that prompted me, in this darkened state, to call for a doctor and medicines, and by a kind of unconscious cerebration to direct for myself the exact method of treatment which had been followed in the case of my son, though I very inconsistently refused to swallow the material remedies offered. A member of my family, not a Christian Scientist, regarding my wish, as she interpreted it, encouraged and carried out this weak idiosyncrasy, until the physician in attendance declared his slight hope of my recovery, saying that I was perceptibly losing ground.

Then a son and a daughter who understood the power of Truth, intervened and called in a Christian Science practitioner, through whose treatments I was lifted out of my sinful weakness, as my sickness might rightly be designated. Now, though advanced in years, I am fully restored to health and activity, and very glad at heart to give to the world the acknowledgment that "he that is mighty hath done to me great things; and holy is his name;" therefore I can say, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Very fervently I give thanks and gratitude to the revered Founder of our glorious faith, which points to us so plainly the way to the great Physician.

Mrs. Alice Leslie Hancock, St. Louis, Mo.

✧ ✧ ✧

# From the Press

[*Sidney* (Ohio) *Journal*]

The Christian Science church provides each of its military members with a vest pocket edition of Science and Health. Further, each man so desiring is sent *The Christian Science Monitor*, the daily newspaper of the Christian Science church. In each cantonment in the country there is a camp worker under the direction of the various Christian Science Camp Welfare committees. It is the duty of this worker to see that the needs of Scientist boys are met, and to give needed advice.

[From *The Boston* (Mass.) *Advertiser*]

The Massachusetts temperance forces won a signal victory yesterday [April 2] when the state senate adopted the national prohibition amendment by a vote of twenty-seven to twelve.

The state-wide celebration of the amendment's adoption began with the ringing of the bells in the Park Street Church, at the foot of the hill leading up to the statehouse. As soon as the news of the victory was flashed to the church, the bell ringers began. Within a comparatively few minutes the



Digitized by Google

message was being relayed into the suburbs and to the farthest corners of the state by the bells of other churches.

The chimes of the Christian Science church were second to ring out the news. Their notes conveyed to the people of the Back Bay the first tidings of the temperance victory. Out in Cambridge the bell of St. James' Church was rung for the first time in years. The bell was originally installed in the belfry of this church during the revolutionary period. Despite its long idleness, it boomed forth in a way that attracted the entire neighborhood.

[*The Boston* (Mass.) *Herald*]

In the city the Easter wayfarer was greeted by public clocks set forward to the official 1918 summer hour. Some sextons had taken up a long vigil on Saturday in order to conform to the letter of the edict and set forward the hands of the clocks in their charge at exactly 2 A.M. The chimes of the Christian Science church in the Back Bay rang out one o'clock—and then, an hour later, three o'clock. Those within hearing distance knew that the sexton had been right on the job.

[From an editorial in *New York* (N. Y.) *Times*]

The defect of much of the religion of the present day is its lack of vital reality. The ever present danger is that it should become conventional. In the very nature of things prayer and worship, which are essential elements of religion, tend to become merely formal acts. It is the easiest thing in the world to have the form of godliness without its power; to make religion a theory and not a life. . . . It needs no particular insight to see that the paramount cry of to-day is for reality. Our patriotism must be real; our sacrifice must be real; our service must be real. Men will not longer tolerate unreality. Mistakes may be freely forgiven, but not conventional service and sacrifice. Religion may lack many things, but it must be real. It must be a power touching and ennobling life in all its manifold aspects.

[From *Asheville* (N. C.) *Labor Advocate*]

By resolution adopted by the city commissioners yesterday afternoon [March 13], students who profess Christian Science as a religious faith will be allowed to omit the study of textbooks on health and hygiene where such studies are at variance with the tenets of their belief. The students, however, will be required to bring a written statement from parents to the principals, and in place of this exemption they will be required to do other school work of equal time value.

✧ ✧ ✧

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## From The Christian Science Board of Directors

All correspondence intended for The Christian Science Board of Directors should be addressed to the Board at 105 Falmouth Street, Back Bay, Boston, Massachusetts, and not to individuals.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# Saving the World

The mission of Christian Science is to save the world. It is impossible for Christian Scientists to save themselves without doing their part toward the salvation of the whole human family.

When, through the deep spiritual insight of Mary Baker Eddy, THE CHRISTIAN SCIENCE MONITOR was founded, there appeared in the world something far greater than a new and wholesome daily publication.

The advent of the MONITOR marked the appearance of a means for recording and distributing throughout the earth a daily chronicle of vital world events, and a daily interpretation of the motives and actions of men, organizations, and nations.

The MONITOR's responsibility includes revealing the hidden purposes of selfishness and evil in its many forms and phases.

At this particular time the world situation demands that the "millions of unprejudiced minds" (Science and Health with Key to the Scriptures, page 570) be supplied with such daily information as will nullify the effects of the insistent campaign of mental suggestion which is evident on every side.

The events of the past few months have confirmed the fact that THE CHRISTIAN SCIENCE MONITOR is accomplishing results more far-reaching than we may realize at present. This is evidenced by the constant support the MONITOR is receiving through its increasing circulation and distribution among progressive men and women throughout the world regardless of their political preference or religious creed.

Each Christian Scientist, considering the vastness of the work in hand, inevitably asks himself, "Am I doing my part?"

---

Opportunity to send the messengers of Christian Science on their healing mission to the world is maintained through the plan of the Postmaster-General of the United States to send to soldiers and sailors at the front, or at training cantonments, at nominal postage, literature offered at post offices in the United States. A printed notice, signed by the Postmaster-General, on the front of *The Christian Science Journal*, *Christian Science Sentinel*, and *Le Héraut de Christian Science*, explains the simple plan.

Those desiring to send periodicals other than their own copies, or copies previously given for local distribution work, can doubtless make arrangements with any Christian Science Reading Room to mail them regularly as desired.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

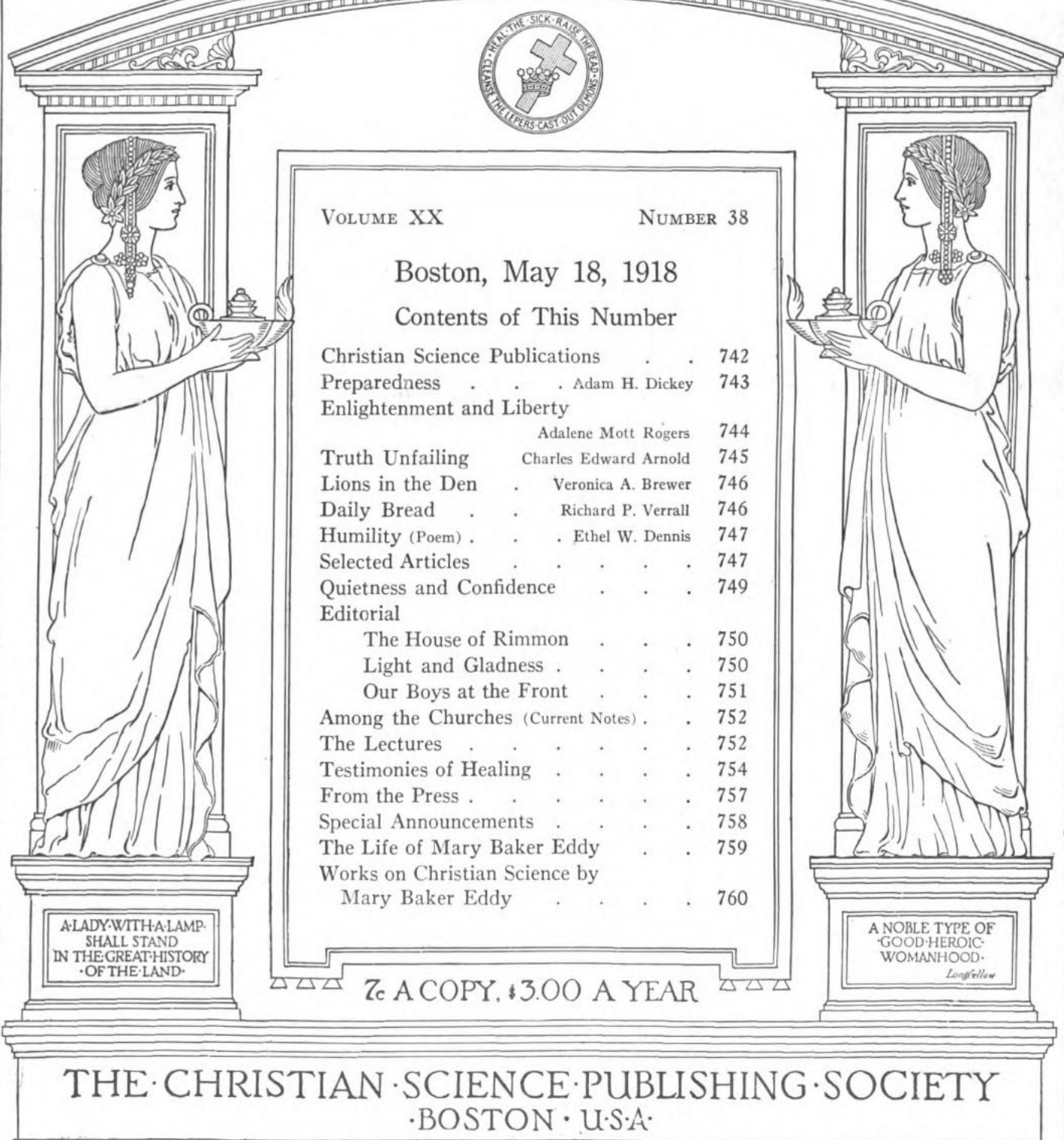
Digitized by Google

MAY 20 1918
UNIV. OF MICH.
LIBRARY

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this magazine place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.
NO WRAPPER—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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




VOLUME XX NUMBER 38

Boston, May 18, 1918

Contents of This Number

Christian Science Publications . . 742
Preparedness . . . Adam H. Dickey 743
Enlightenment and Liberty
Adalene Mott Rogers 744
Truth Unfailing Charles Edward Arnold 745
Lions in the Den . Veronica A. Brewer 746
Daily Bread . . Richard P. Verrall 746
Humility (Poem) . . . Ethel W. Dennis 747
Selected Articles . . . . . 747
Quietness and Confidence . . . 749
Editorial
The House of Rimmon . . . 750
Light and Gladness . . . . 750
Our Boys at the Front . . . 751
Among the Churches (Current Notes) . . 752
The Lectures . . . . . 752
Testimonies of Healing . . . . 754
From the Press . . . . . 757
Special Announcements . . . . 758
The Life of Mary Baker Eddy . . 759
Works on Christian Science by
Mary Baker Eddy . . . . 760

7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in English-Dutch and English-German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German, Dutch, and Swedish.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German and French.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish and French.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish and French.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth. $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50. Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

**The Christian Science Publishing Society, Boston, U.S.A.**

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX MAY 18, 1918 NUMBER 38

## Preparedness

ADAM H. DICKEY

A GREAT deal is being said nowadays about preparedness. Books are written, articles appear in magazines and newspapers, lectures are delivered, and speeches made, all for the purpose of informing us how to prepare to meet evil in some form or other; but notwithstanding all this, few of us seem to realize just what preparedness means. It does not mean alone the act of laying up wealth for a time of depression; it does not consist entirely in providing a lot of men and munitions, ships-of-war, armies and their accouterments. At present these things are all quite necessary, but they do not of themselves constitute all there is to preparedness. It is in knowing how to think rightly that true preparedness consists. It is the man who has ideas who is prepared to meet the foe. Paul says, "The weapons of our warfare are not carnal, but mighty through God [through Mind] to the pulling down of strong holds." The weapons of Mind are thoughts, not things. Strategy is an idea; Napoleon is credited with saying that he had known an idea to defeat a great army. Let it be understood that it is the idea which accomplishes the result, and not the weapons that are used. Weapons without the knowledge of how to use them are useless, whereas the right idea will produce its own weapons and use them to the best advantage.

Throughout the Bible the idea of preparedness stands out among the experiences of the people of God as a warning to us of this day that we should be prepared to meet the enemy, but we must first understand what the enemy is before we undertake to destroy it. Paul says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Our enemy then is not flesh and blood; it is not people; it is not nationalities; it is that belief of evil in human thought which in its efforts to destroy the divine idea of liberty and freedom would "wade through slaughter to a throne, and shut the gates of mercy on mankind." The Christian Scientist sees the foe in ambush and is prepared to wrest from it its temporary usurpation of power. But unless we are prepared to meet the invader in a scientific way, our efforts are of no avail.

God called upon Noah to build the ark because Noah knew how to do it and was ready to do the work when called upon. Abraham came out from among his people and became the father of a great race, because he was ready when the call came. Had Abraham not been prepared, God could never have intrusted him with this important work, and the history of Israel as we have it to-day would not have been written.

Moses was reared in the household of Pharaoh and was learned in all the wisdom of the Egyptians, but he spent many years tending sheep in the land of Midian, during which time he was not losing a moment in preparing himself for what was to come. He was eighty years old when he began the work of liberating the children of Israel, but this did not discourage Moses. He only knew that the work was to be done and that God was calling upon him to do it; therefore he presented himself with confidence before Pharaoh and demanded that the children of Israel be allowed to depart from Egypt. It did not matter to Moses that he had to wait all these years; his duty was to prepare himself, so that he might be ready when the call came.

David was prepared to meet Goliath long before he knew there was such a person. David was also a shepherd, but he was active, courageous, and trusting. He knew that the power of God was with him, else he could never have slain the lion and the bear which took a lamb out of his father's flock. It was not alone the stone which David slung that killed Goliath. The children of Israel had probably passed over that brook many times where David selected his five smooth stones; they knew the stones were there, but they did not know enough to use them, consequently they saw there no weapon with which to destroy the enemy of Israel. It was David's ability to use the sling that brought the giant to the ground; and his confidence that he could slay the leader of the Philistines was born of the fact that God was with him, and that he relied upon God—Mind—for his intelligence and power.

Jesus did not begin his great life work until he had spent many years in preparation. He had doubtless been educated at his mother's knee and there taught the reverence for the law of God which he displayed in after years. He knew that God was his Father, and that as the offspring of divine intelligence he shared the wisdom and power of his Father. After the Holy Ghost had descended upon him he withdrew to the wilderness, there to prove to himself that he had the right idea of God and that he was prepared to give it to the world. The fact of his miraculous birth was not in itself sufficient for Jesus to depend upon, but his close walk with God and his devotion to the will of his Father was what made him ready for the service that was his to perform.

In the case of our own dearly beloved Leader, she tells us how God had been graciously preparing her during many years for the reception of the revelation of Christian Science (see Science and Health, p. 107). As the world reckons time she was forty-five years of age when this discovery came to her, and during the following forty-four years she wrote "Science and Health with Key to the Scriptures" and her other writings, founded the Christian Science movement, and led it to its present successful and progressive stage of development. And now do we think that we shall win our battles without due preparation, and without faithful application and devotion to the demands of God?

The question which now confronts us at this critical moment is, Are we doing our share of the work? Are we spending our time in upholding the law of righteousness and knowing the powerlessness of evil in its efforts to bring mankind into subjection? Unless we are doing this, we are accomplishing but little in the right direction. No man or woman ever accomplishes anything without laboring for it.

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

People do not stumble into positions of importance and consequence; these are attained only through constant effort and persistent striving. As Christian Scientists each one of us has enlisted in a warfare of defense, in a warfare of good against evil, in which we are called upon to fight a good fight. The well-known saying "Eternal vigilance is the price of liberty" applies to Christian Science more than to any other occupation or profession. The great work that lies before us is to prepare ourselves to fulfill our mission, and not simply to talk about it or to speculate upon what others are doing. We must not waste our time in waiting for opportunities to show our ability.

To be a true Christian Scientist demands consecration on our part and a closer walk with God. We cannot waste our opportunities and at the same time defeat the enemy. We cannot divide our interests between God and mammon. "The devotion of thought," Mrs. Eddy says, "to an honest achievement makes the achievement possible (Science and Health, p. 199). There is no excuse for a Christian Scientist to indulge in one moment's delay or to idly wait for something to turn up. There is plenty of work for us all to do, and we should be at it early and late if we expect to accomplish definite results. The spirit of Antichrist which is abroad in the world is not going to yield readily in this warfare. Mortal mind's selfishness, greed, and avarice have too long held sway over mankind to relinquish it without a fierce struggle. It is our privilege to show that organized evil, even though it be carefully thought out years in advance in preparation for its present supreme effort, is powerless when opposed by the understanding of the omnipotence of God, good.

The battle is on to-day, both mentally and physically, and we are in the midst of it. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." God makes demands upon us now, daily and hourly demands, and we must be ready to bear our share of the burden. To meet the present onslaught of evil requires devotion, application, and determination on our part. We do not have to wait for error to assert itself before we begin our operations against it; we must go right on getting ready. Success is not an accident; it is an achievement that can be won only through striving.

In Christian Science there are no calamities; what seem to be calamities are but so many opportunities. Preparedness means getting our thought ready for the work that lies before us. If we are ready, we shall not have to ask anyone what to do or how to do it; the right thought will come to us wherever we are, and we will go on to certain and everlasting victory. God is Mind, and Mind is the author or the creator of ideas. Whenever we are in difficulty there is a way out; but this way must first present itself to us as an idea, and by following up the idea we gain our liberty. We must see that it is the idea and the use we make of it that liberates, and not the material means which we employ.

There is nothing about an idea that makes it the exclusive property of any person. It does not conceal itself, but lends itself in every possible way to an easy acceptance by the one who wants to entertain it. What we all need then is ideas—right ideas. The one who can entertain a right idea is rich. When an idea begins to work in human thought it produces therein everything that is necessary to its own perfect development. Wisdom manifests itself through ideas. Hence God, divine Mind, is always present, giving to each one of His ideas the power of expression, expansion, and development.

In "Miscellaneous Writings" (p. 103) our Leader says: "In Science, form and individuality are never lost, thoughts are outlined, individualized ideas, which dwell forever in the divine Mind as tangible, true substance, because eternally conscious."

## Enlightenment and Liberty

ADALENE MOTT ROGERS

AT the close of a summer's day, a party of us were returning by water from a sight-seeing excursion, and were entering New York harbor. As we sat watching the declining sun in all its glory, I remember catching my first glimpse of the majestic statue of Liberty in the distance, all aglow with the sun's reflected rays. Turning to my brother, who had lovingly planned our trip, I exclaimed, "Oh! Behold Liberty enlightening the world." He was silent for a moment, then replied, "Yes; or rather, Enlightenment liberating the world." This thought of the enlightenment which does liberate men made a deep impression on me, and then came the realization that Christian Science is the true Science which enlightens and emancipates from bondage. Jesus declared that the truth he taught would make men free, and he also said, "I am the light of the world."

In after years, while striving for freedom from the seeming slavery of ill health, both mental and physical, I began to appreciate a little what it means really to enlighten thought. I found it could not be done by simply reading our textbook, "Science and Health with Key to the Scriptures," by Mrs. Eddy, nor yet by hours spent in the study of Christian Science, unless the rules found therein were persistently applied and put into practice in daily life. The work of human enlightenment, then, could not be accomplished in a moment; but by small beginnings and much patient endeavor the light of divine Mind would, with its spiritual illumination, eventually sweep away with the power of Love all the darkness of wrong thinking. I could see the ultimate goal, but the work to be accomplished before arriving at that point assumed huge proportions to human sense.

One effect produced by spiritual enlightenment must surely be an expression of perfect health, and of this I was indeed in great need at the time. I had heard of many wonderful cases of healing being accomplished by simply reading "Science and Health with Key to the Scriptures." Those happy people, I decided, who received their liberty so easily and naturally, must possess some quality of thought which I appeared to lack, but in striving to know the truth regarding God and man, I uncovered the error which seemed to be holding me back. I saw that these people must have been receptive of the right idea, or their healing could not have come to them so quickly. Having made this discovery, I naturally decided that my own lack of demonstration was due to an unreceptive mental state. At this point a sense of discouragement tried hard to gain an entrance into thought, but after many battles it was expelled and dispelled by remembering that "God is no respecter of persons." I also saw, as never before, that the little seed of truth cannot even be sown until there is at least one spot of good ground in which it can be planted and carefully cultivated. It was, then, my work to dig deep and uproot the tares which years of wrong thinking had planted. This conclusion reached, the work of uprooting and sowing started in earnest. The task seemed indeed to be arduous, but I rejoice when I look back through the years and see the good that has been accomplished. It is with gratitude unbounded that I recall Mrs. Eddy's words on page 518 of Science and Health: "Love giveth to the least spiritual idea might, immortality, and



Digitized by Google

goodness, which shine through all as the blossom shines through the bud."

The statue of Liberty in New York harbor is indeed a beautiful symbol of enlightened thought which is liberating mankind from every form of bondage, even the bondage of war with its terror and devastation. How important, then, it is for Christian Scientists in the world to-day to uproot every evil weed which seeks to cumber the ground, that the liberation of mankind may appear. The whole world is yearning for relief from the oppressive beliefs of evil which war against eternal right. Can we who have proved the power of divine Truth in obtaining the liberty of health, be less alert in our efforts to obtain liberty of country and government? Animal magnetism and hypnotism would lull us to sleep, dull our mental activity, and make us satisfied with only a feeble effort in the midst of what seems to be overwhelming resistance; but we know that right is might, and each one must put forth his utmost effort in the endeavor to add our offering of enlightened thought to a weary and storm-racked world. As our ideals unfold in the ascending scale of thought, we find ourselves advancing toward the true government which is a divine idea, revealing a spiritual universe governed in perfect freedom by infinite Love, intelligence, and wisdom.

## Truth Unfailing

CHARLES EDWARD ARNOLD

CHRISTIAN SCIENCE differs from ordinary religious teachings, in that it demands proofs of the operation of the truth it offers. An understanding of Principle rather than dogma, demonstration rather than mere profession of beliefs is demanded. Doctrine, no matter how true, is of little avail to the individual except the individual make some effort to prove its utility. It is in this effort toward demonstration that the Christian Scientist is sometimes confronted by what the world calls failure; but even then it is often much less of a failure than can be understood by one who has never made the effort, and there is no failure quite so inexcusable as failing to try. The teachings of Jesus must be perceived through spiritual understanding, that the truth of his words may be demonstrated in deeds. This understanding must unfold to the human mind gradually, for, in the words of Isaiah, "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." And so, until thought has been thoroughly spiritualized, there remains the wavering faith between understanding and belief, between success and failure.

When Jesus of Nazareth stood before Pilate and uttered these words: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth," Pilate asked him the question which has echoed and reechoed down through the centuries: "What is truth?" but it is not recorded that Jesus made any reply. For three years he had been daily answering this very question. From the first day of the temptation in the wilderness, where he fought the battle between the flesh and Spirit which ended so decisively on the side of Spirit, he had been voicing and proving to the world the great metaphysical facts which he had first proved for himself; he had indeed been bearing "witness unto the truth." Now he was about to crown his earthly career with the greatest victory of all. He was to bear witness to the great fact that man in the likeness of God is at one with God, inseparable from Him, as Principle and idea, as Mind and its manifestation; yet in the very hour of his greatest triumph, there were the bigoted scoffer and the arrogant materialist who no doubt considered his three years' ministry an abject failure. Not so, however, those who were spiritually minded enough to behold the risen Christ; they knew he had not failed; and those who in all time behold this appearing know that divine Science did not then fail, that it never has failed, and never can fail.

The four gospels abound with great truths spoken by Jesus,—words of wonderful spiritual import which Christianity has put aside as almost too wonderful to be understood. In proof of his words the Master performed many mighty works,—deeds in which humanity have professed to believe, but which they hold as being beyond the possibility of repetition. Mortals have been unavailingly trying for centuries to answer with words, with creed and dogma, the question before which Jesus was silent. It remained for the Discoverer and Founder of Christian Science to awaken the world from its long slumber, and on page viii of the Preface to Science and Health Mrs. Eddy has written: "The question, What is Truth, is answered by demonstration,—by healing both disease and sin." She thus separates Christian Science from a merely passive religious teaching, and shows it to be the true teaching which must be made manifest by demonstration; for the mission of Christian Science and the paramount effort of the Christian Scientist is to heal both sin and disease. If in this effort toward demonstration there is a human sense of failure, it does not in any way shake the student's faith in the absoluteness of Science, nor in any way discourage him from continuing the work of demonstration; for who, indeed, that has never tried, has the right to cry failure?

By way of illustration let us consider the student in the classroom. He rises and states the proposition that the square described on the hypotenuse of a right-angled triangle is equal to the sum of the squares of the other two sides. He is stating a mathematical fact. He may not be able to demonstrate it at once, and whether he is ever able to do so or not does not in the least alter the fact that the proposition is true. He also knows that if it is true it can be proved, and if he is a good student he will immediately set about to prove it and will not be satisfied until he can do so. If, in the attempt, he should fall short of a perfect demonstration but should catch a glimpse of the underlying truth of the statement, it could hardly be said that he failed. In any event, he has not failed as the student has who says, "I know it is true, but there is no use in my trying to prove it."

Christianity is admittedly founded on the teachings of Jesus the Christ, and Christian people profess to believe in him, and that the words spoken by him were true; yet, excepting for about three centuries of the Christian era, up to the time of Mrs. Eddy's discovery no one had attempted to prove by demonstration that they were true. It must nevertheless be apparent to the practical Christian that it is as incumbent upon him as upon the student of so-called physical science to prove his position. Whether he is able to make at once a perfect demonstration or not, he will at least catch some gleams of light, being always upheld by the same hope expressed by the psalmist: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness,"—not satisfied in the belief that at some time, and beyond the grave, this likeness will be realized; not satisfied until he is awake to the Christ-consciousness that has already stilled the tempest of human beliefs, and until he has risen above the waves of disease and sin.

On page 468 of Science and Health Mrs. Eddy has given to the world the "scientific statement of being." This statement Christian Scientists accept as a great metaphysical



Digitized by Google

truth; but have any of them demonstrated it in its entirety? Possibly not. This does not, however, alter in the least the fact that it is true, nor will seeming failure deter the good student of Christian Science from putting forth added effort to reach the goal. He can at least say with that other disciple of the great Way-shower: "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." The attaining of this prize means surcease of material pains and pleasures; and the striving after this attainment is the only entrance into the haven of spiritual joy,—the complete demonstration of the Science of being.

## Lions in the Den

VERONICA A. BREWER

AS children, how we loved to gaze on Daniel, as pictured in our old family Bible, standing alone in the midst of the lions. To many of us this prophet stands preeminent among all well-known characters of Bible history, not because of the great things that he did; not because of his wonderful understanding of God, but because of this remembered picture of "Daniel in the Lions' Den." The number and the outlines of the lions may have become vague in memory, but Daniel remained distinct, standing erect and fearless.

When led to recall this picture by reading part of the sixth chapter of the book of Daniel we learn, through the understanding gained by our study of Christian Science, that this fearlessness shown by Daniel radiates love—a love which includes the entire animal kingdom as well as all mankind: a love akin to that of the Master when he said, "Father, forgive them; for they know not what they do." According to Mrs. Eddy's definition of fear on page 586 of "Science and Health with Key to the Scriptures," Daniel's fearlessness manifested an absence of anxiety, of error in any form, so that faith, love, and truth must have been present with him.

We are reminded by the king's question that Daniel served God continually and that the God whom he served continually was a "living God." Nevertheless the king doubted the ability of this living God to save Daniel, otherwise his voice would not have been "lamentable." But Daniel's voice rang out clear and true in his salutation to the king, the same salutation which he would have used had he been amid friends before the throne in the king's court.

Daniel had proved the powerlessness of evil—not only of visible evil, which the lions represented inclosed by cold stone walls, but of the greater evil which they typified, namely, jealousy, intrigue, and hatred. All night long he had been dwelling in Love, all night he had been cheered by God's angels—"the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality" (Science and Health, p. 581). This accounts for the naturalness of his salutation, and his demonstration would not have been complete without it. Then followed that wonderful testimony of the saving power of divine, ever present Life. Remembering what these lions typified in Daniel's case we are prepared to grasp the meaning of the psalmist's words: "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet."

In these days of seeming world-wide strife, many, while trying to serve God continually, are called upon to enter the lions' den—the place where fear, hatred, and error in manifold forms abound; and how deep is our gratitude to our Leader for having brought to us, before these times, the great blessing of Christian Science, which enables us to know that these lions in the den are not realities, but that Truth, Life, and Love are ever present, and these, as we read on page 243 of Science and Health, "are a law of annihilation to everything unlike themselves, because they declare nothing except God."

## Daily Bread

RICHARD P. VERRALL

WHEN Jesus was tempted to use his spiritual power to make bread out of stones after his forty days' fast in the wilderness, he replied to the tempter, "Man shall *not* live by bread alone, but by every word that proceedeth out of the mouth of God." By this he certainly did not mean that mankind under ordinary circumstances should not make use of material food, nor did he imply that there were two kinds of bread, the one which was produced from the earth, and the other which came down from heaven. What he obviously did mean was that the life sustaining properties popularly and mistakenly attributed to material food were really in Mind, and that in partaking of the fruits of the earth, mankind should remember that God is the substance and giver of all good things, whether temporal or eternal. The fact that Jesus could multiply loaves and fishes or turn water into wine when occasion demanded was abundantly demonstrated. This was done, however, not for himself, nor for the purpose of satisfying the material appetites of others; it was done for the same reason as were all of his earthly acts, namely, to show forth God's power in such a way as to teach mankind to love and trust our heavenly Father more in all the affairs of life.

He knew full well that matter has no intrinsic value, but he also knew that materialists must be met on their own plane of belief in order to advance them to a better and higher level of thinking and living. However, notwithstanding every effort on Jesus' part to turn the thought of his followers from the material to the spiritual import of his work, all but a few seem to have persistently emphasized the former and overlooked the latter. As an instance of this, we find the people, on the day after the feeding of the five thousand, still following Jesus; but he, discerning their motive, exclaimed, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." The Jews, desiring to justify themselves, demanded of Jesus a sign similar to that which Moses had given to their forefathers when he fed them with manna in the wilderness. Jesus, however, replied: "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." This true bread, Jesus showed plainly, was the Christ, Truth, or spiritual substance, but not the manna which the Israelites had gathered in the wilderness. The fact that the Israelites ate the manna as so much material food, without realizing its significance as visible evidence of divine supply, resulted, as Jesus so clearly pointed out to the Jews, in the death of their fathers.

Paul, also, in his second epistle to the Corinthians, distinguishes between the letter and the spirit of the Mosaic dispensation, and shows how the former had failed to rend the "vail" of materialism because of what he terms "the ministration of death," declaring that "the letter killeth, but the spirit giveth life." To the student of Christian Science it is evident that constant watchfulness is needed in order to guard against the temptation to turn stones into bread,



Digitized by Google

and thus to employ Spirit for the purpose of preserving matter. When one considers the overwhelming weight of desire for material things put into the human scale, and the absence of spiritual realization in the opposite scale, it is of the greatest importance that the student should realize that divine healing power can be demonstrated only in the degree that one is found willing to place the demands of Principle before all merely material advantages. This point evidently appeared so important to Mrs. Eddy that in the chapter on "Christian Science Practice," on page 410 of Science and Health, she emphasized it in the opening paragraph, under the heading "Mental Treatment Illustrated." She there says: "Selfishness does not appear in the practice of Truth or Christian Science. If mental practice is abused or is used in any way except to promote right thinking and doing, the power to heal mentally will diminish, until the practitioner's healing ability is wholly lost."

In order that the daily bread for which Christians have prayed so earnestly may be obtained more abundantly, it is apparent in the light of Christian Science that prayer must have a more spiritual incentive. "Give us this day our daily bread," when interpreted by Mrs. Eddy means, "Give us grace for to-day; feed the famished affections" (Science and Health, p. 17). This prayer, when offered understandingly, is always answered, because it is "the effectual fervent prayer of a righteous man," which, the apostle James declared, "availeth much," and is not the mere pleading of the human heart to obtain the specific object of its own desire.

The act of laying the human will, with all its merely personal ambitions and selfish interests, upon the altar of the one Mind, the unconditional surrender of the human to the divine, is the only living sacrifice which is recognized in Christian Science. This is the process by which the letter that kills disappears before the spirit which makes alive. It is the loving, human service which Jesus so perfectly exemplified, and through which alone Christians are enabled to partake in some measure of that holy communion which is even now uniting all mankind as one body in Christ.

[Written for the *Sentinel*]

## Humility

ETHEL W. DENNIS

I PONDERED long and prayed to understand
The deeper meaning of humility;
Asked that its presence might enrich my life
And from vain pride and boasting set me free.

And soon I stood beside a window where
The sunlight streamed like banners fair and bright;
And as I gazed with heart aglow, there came
A tiny mote that floated into light.

When lo! a miracle was brought to pass,—
No longer dull and colorless, it shone
As though it were a thing of living fire,
Transfigured with a radiance not its own.

But even as I watched, it floated on,
Leaving of all its brilliant hues no trace,
Like myriads of its kind, invisible,
Robbed of the glorifying light's embrace.

I thank Thee, Father, for the lesson clear,—
I have no power underived from Thee;
And glorious companion-truth,—I can
Do all things through the Christ which strengtheneth me.

# Selected Articles

["Metaphysical Warfare"—*The Christian Science Monitor*, Boston, U.S.A., March 4, 1918]

Bible history since the time of Cain and Abel presents an account of continuous conflict between a human sense of good and evil. At one time evil appears to predominate, at another good rises victorious; yet, as viewed from the standpoint of Christian Science, evil has no real existence, and as Paul declared, "All things work together for good to them that love God."

Among the Old Testament patriarchs from Noah to David we find many splendid examples of instinctive goodness; without any particular form of religion to guide them, these men seem to have seized the right idea and expressed it naturally. They were not altogether perfect, but they expressed perfection in a marked degree. They certainly demonstrated the power of good over evil in the main and they established valuable precedents for their successors to ponder and emulate. Furthermore, among the prophets of Israel we find many courageous men who unflinchingly held up the standard of Truth and justice and fearlessly rebuked evil in every form. These spiritual seers, in their day and generation, set standards of right living and left records of right thinking which are even to-day among the recognized classics of modern ethics and religion.

Jesus of Nazareth, as the human exponent of perfect manhood, has left us the best example of militant righteousness to be found in all history. Although Jesus himself declared that even greater works than he did could be done through an understanding of his word, still the fact remains that since the days of the early Christians and until the dawn of Christian Science, few even believed that the practices of Jesus were intended to apply beyond the time of his immediate ministry.

It is true that in the teachings and example of the apostle Paul and his associates are to be found remarkable proofs of the practical efficiency of Christianity on the part of some who never saw Jesus, yet it is well known that until the time of the Reformation Paul remained an obscure character, and his epistles were not even regarded by the church as orthodox literature. Paul is now justly regarded as the most metaphysical of all those who became converts to Christianity after the time of Jesus. Through his recognition of the spiritual origin of all things he was able to reduce all the visible manifestations of evil to one common denominator, which he termed "the carnal mind." Thus he defined the conflict between good and evil as warring "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Paul made it unmistakably clear that the *modus operandi* of this carnal mind, in common with all criminal instigators, is to keep well out of sight and to carry on its propaganda only by means of invisible forces operating through what are termed physical passions and mortal laws.

During the dark ages, millions of human beings were disciplined in the name of religion, and millions of evildoers were punished in the name of the civil law, yet in spite of these persistent attacks on the outward appearance of evil, the carnal mind itself was permitted to propagate, until its offspring to-day are literally legion. In our own time, Christian Science, as discovered by Mary Baker Eddy, again resolves all visible evil into terms of mortal mind and shows how a scientific modern campaign may be waged against this intrenched mortal mind and its host of aggressive evil



Digitized by Google

suggestions. The great battle of Armageddon now going on in human consciousness is the inevitable result of the mental inertia produced by this mortal mind, which stolidly resists the coming of God's kingdom.

In the light of Christian Science it is seen that unawakened mortal man, acting under the impression that he has a separate life and intelligence of his own, is naturally inclined to be self-centered and egotistical and to defend mortal mind in all its operations. This state of self-deception is shown to be the basis of all false reasoning and is the foundation of every kind of self-seeking, including its reactionary forms, such as self-depreciation, self-condemnation, and self-destruction. The moment a human being is thoroughly awakened from this hypnotic state through a knowledge of Christian Science, he immediately takes sides in the great battle of Armageddon. Realizing the true character of good on the one hand and the false nature of evil on the other, he wastes no time in demonstrating his loyalty to the former. He would have done so long before, for it was always to his advantage to do so, but he was asleep in the mesmerism of materialism and knew not that he was its victim.

In most cases men awaken to the demands of Truth by slow degrees. Some are impelled to turn away from the false pleasures of the material senses through sheer disgust at their emptiness; while others are driven through suffering to seek relief from physical or mental pain. All, however, are tempted to stop fighting against evil when the senses are at ease, and few are inclined to push the conflict to a victorious conclusion until it is seen that evil can neither be pacified nor condoned. In her own experience, Mrs. Eddy tells us that she found it far pleasanter to receive the revelations of Christian Science than to investigate the mystery of iniquity for this age. She writes: "I was saying all the time, 'Come not thou into the secret'—but at length took up the research according to God's command" (Miscellaneous Writings, p. 223). So it is to-day in the experience of the followers of Mrs. Eddy; many would naturally prefer to enjoy the benefits of Christian Science, saying, "There is no evil," rather than to struggle with the problems of mortal mind and solve them with an application of divine Principle.

Metaphysical warfare, in the final analysis, is not a matter of faith, nor a matter of courage alone, but it is a practical working knowledge of the divine Principle of the Christ, which speaks with authority and overcomes evil with good.

✧

[Frederick H. Eley in *Santa Ana* (Cal.) *Register*]

As a member of one of the so-called evangelical churches of this city, I would like to protest against the spirit of petty denominationalism shown by the lecture which is advertised to be held during this week in one of our leading churches.

It seems to me that the present is a very inopportune time to try to stir up denominational strife, which, after all, is only a matter of difference of opinion. Due largely to present conditions of national life, the various sects and denominations are beginning to see things from a more and more common viewpoint, and people are realizing that it is not a creed or cherished belief which counts to any extent, but rather the results in the life of the individual holding such belief and whether such belief helps the individual and the community to reach a higher ideal of life.

Judged from such a standpoint, I think that any fair-minded person will have no hesitancy in saying that the Christian Scientists as a class and as individuals are certainly doing their share toward such an end, and without fear of contradiction I will make a statement, based on personal observation and also upon statements which I have heard from business men both inside the orthodox church and out of the church altogether, that proportionately to their membership there are more members of the Christian Science belief who act up to the ideals of truth and integrity in a business way than is the case with members of the evangelical churches. On one occasion Jesus himself censured his disciples when they called his attention to one outside of their number who was doing good to his fellow men, and it therefore seems hardly fitting that a follower of this same Jesus should seek to bring odium upon those who in their own way, and according to their own concepts, are trying to live up to the Christ ideal.

I listened with what patience I possessed to a lecture by an evangelist some few weeks back, who spent about nine tenths of his time vilifying Mrs. Eddy, and the remainder of his time to quoting phrases from her textbook without giving the balance of the sentence or enough to make her meaning clear. He quoted just enough to enable him to build up an argument on something which was not really there, which to say the least is hardly the conduct one would expect from one who was presumably here to lead the people of this city toward a better life.

✧

[John M. Dean in *Johnson City* (Tenn.) *Comet*]

A kindly and interesting article under a Paris, France, date line told something of the work of Christian Science among the soldiers, but it implied that Christian Science relies on "suggestion" for the curative powers which are now well-nigh universally acknowledged as following the application of Mrs. Eddy's teachings. Permit me to offer some correction of this misconception of the *modus operandi* of Christian Science healing.

Suggestion may be the basis of hypnotism, but it has no part whatever in the work of the Christian Scientist. In Christian Science God is seen as the only Mind and this divine Mind is reflected by men according to their varied degrees of spiritual understanding. In proportion as men possess and reflect this divine Mind, are they equipped to heal the sick; therefore, those who possess fewest of the qualities of the mortal, or "carnal mind," as Paul phrases it, are the best reflectors of the one Mind, and, consequently, the best healers. The ability of Jesus to heal infallibly was due to the fact that his thought was consistently pure and spiritual. Regarding creation from a standpoint of absolute spirituality, he could not help healing every receptive individual with whom he came in contact. On page 476 of her book "Science and Health with Key to the Scriptures," Mrs. Eddy explains Jesus' healing work as follows: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

As mortals gain some glimpse of the real meaning of Mind, they inevitably begin to rely on God's power to help in every emergency, and thus it is that soldiers who know something of Christian Science learn to trust in God for protection from the terrors of war. It may be said broadly that if all men were Christian Scientists there would be no war. Failing in this at the present time, the next best thing is to apply Christian Science toward the alleviation of war's horrors, and those patriotic Christian Scientists who have enlisted in this war for liberty are doing this in large measure. They accept the Bible promises as definite and final, and in doing this they begin to live in the "safety zone" so well indicated



Digitized by Google

by the ninety-first psalm. This beautiful psalm of promise, understood in the light of Christian Science, is a bulwark against error of every kind, and if it means what it says, why should any Christian doubt its practical availability?

✧

[W. Stuart Booth in *Saguache* (Col.) *Crescent*]

There is surely no occasion for doubt as to the stand taken by Christian Scientists in the present world conflict, for many months ago The Christian Science Board of Directors of The Mother Church, in Boston, issued a widely published statement to the effect that no one could claim exemption from war service on the ground of being a Christian Scientist.

Consistent with their teaching, individual Christian Scientists have put their words into practice, and are gladly serving in the cause of liberty in the various ways presented, many in the ranks, many working through the Red Cross, while still others are bending their energies to the relief work carried on through the Comforts Forwarding committees organized by Christian Scientists in various localities. The War Relief fund established by The Mother Church has been the means of bringing comfort to a large number in the war stricken countries. All of these activities, together with the Camp Welfare work now being carried on, furnish abundant opportunity for service. At the time of the recent Halifax disaster a relief train laden with supplies and workers with several thousands of dollars, was furnished by the Christian Scientists. At the request of the mayor of Boston, city surgeons and Red Cross material were taken to the stricken district on this train.

No student of Christian Science who has gained a clear concept of its teaching could do other than support every righteous endeavor to obtain and protect the liberty of all peoples and that democracy of government which most nearly approaches the spiritual ideal. That idea of Principle, which gave our nation birth, and which has led us like a pillar of cloud in the day of prosperity and like a pillar of fire in the night of trial and adversity, is identical with the animating ideal of scientific Christianity. Christian Science, which brings not only the promise but the realization of complete liberation from every bond of evil, was surely heralded in that inspired and inspiring statement of truth in the Declaration of Independence: "We hold these truths to be self-evident,—that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are Life, Liberty, and the pursuit of Happiness."

✧

[Miss Mary Lascelle Struve in *La Science et la Vie*, Paris, France]

When man's spiritual being is understood as the idea of intelligence, or infinite Mind, this understanding dissipates the belief in matter, which until then had obscured the scientific and spiritual facts of existence, and this new understanding brings health and happiness; for the body being only the manifestation of this belief in matter, it follows that the mental change which is produced when the spiritual understanding of being appears, produces a salutary effect on the body. This proves also that Christian Science healing has no relation to faith healing as in the case of Doctor Carel's patient referred to by Doctor Philipon, although this healing was the result of a mental change produced through faith, but without scientific and spiritual understanding.

Christian Science has no connection with spiritualism or occultism, for it is an absolutely exact and logical Science. Since its Principle admits of only one Spirit or Mind, it does not admit that there can be in reality either spirits or minds; and consequently it does not admit the control of so-called finite spirits or minds, as is clear from a reading of the chapter entitled "Christian Science versus Spiritualism" from "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Christian Science declares that there can be only one First Cause or infinite Principle, Mind, and that this Mind being the only cause, "there can be no effect from any other cause" (Science and Health, p. 207),—the effect being ideas which are like itself, and consequently spiritual and not material; that man is the creation, the idea, the image of infinite Mind, and is therefore spiritual and not material. It is the understanding of this truth which produces the mental change resulting in healing. I should like to add that matter, having in itself no intelligence, can neither suffer nor experience pleasure.

Christian Science is the herald of a new era in the history of the world, bringing to the chaotic conditions of humanity the light of supreme Mind. About fifty years ago Mrs. Eddy, seeing discord and despair on all sides, seeing that human ideals were unfulfilled in spite of the most earnest endeavors, consecrated her life to the search after a permanent Principle and rule upon which one might depend to solve all problems.

Christian Science is the Science of right or correct thinking—in fact, of scientific thinking; it is based on self-evident proof, and not on the unreliable testimony of the senses. Its logic is flawless. It offers to the world a permanent and positive Principle which is reliable and which has always existed, but was not unfailingly available to humanity before the discovery of Christian Science. Its facts can be demonstrated with scientific accuracy in all the problems of life.

✧ ✧ ✧

## Quietness and Confidence

"I suppose you have read in the newspapers about the severe earthquake here last Sunday. I have experienced several of these shakes, but this was the worst one that I remember. A Christian Science lecture was in progress at the time and there were over five thousand people present. The building began to rock and roll as though it would come down; in fact the shock was so great that the chandeliers swayed three or four feet each way from the center and continued to swing for forty-five minutes after the shock.

"When the shock was at its height many of the people raised up in their seats and started for the door. The lecturer did not know what was happening; he only knew that fear had taken hold of the people. He turned to —— —— and was told that it was an earthquake. He immediately turned to the crowd and said, 'Sit down.' I was ushering at the main entrance in the rear, and repeated the command. The work of the Scientists caused the people immediately to go to their seats. Only twelve left the hall, and seven of these returned to hear the balance of the lecture.

"I am so grateful to have had this experience and to have seen the effect of the speaker's next remarks. He said in clear, positive tones, 'There is no power on earth that can make the English speaking peoples fearful.' When he said that there was a great applause and the mesmerism of the occurrence was over. He then told of a somewhat similar experience during an air raid. He told the people how an audience in London behaved under similar circumstances. I am sure that not one person who heard that lecture will ever forget the experience. Contrasting this experience with the mobs and rushes that were reported to have occurred in the theaters in the city, I see a great lesson."



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., May 18, 1918

# Editorial

## The House of Rimmon

NAAMAN was a great man in Syria. He had led the king's hosts to victory, and was a valorous man, a man of honor, too, and was rightfully honored by king and country. We remember the story of his healing through the ministry of Elisha, whereby he learned true humility—"and his flesh came again like unto the flesh of a little child, and he was clean." His whole thought was changed by this experience. "And he said, Behold, now I know that there is no God in all the earth, but in Israel." He resolved also that he would no more offer sacrifice to other gods. But there was a ceremony he must go through which he explained thus: "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing."

Paul makes a clear statement regarding idolatry in his time, saying, "We know that an idol is nothing in the world, and that there is none other God but one." He had already stated the individual relationship of man to God in saying, "But if any man love God, the same is known of him." Applying this to a present day problem, one may see that if any man love God he is necessarily protected by God's love, and even if human belief peoples earth, water, and wind with malevolent agencies, "though there be that are called gods, whether in heaven or in earth," yet to the enlightened mind "there is but one God, the Father." Fear then is reduced to nothingness by every clear recognition that all power belongs to God, and "God is love."

Naaman, the soldier, through the healing of his incurable disease, came to know the one God; and the psalmist must have experienced healing who could say: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." To-day these words can be uttered in truth and gratitude by a great host. Many of them are soldiers, who, like Naaman, find that to be in obedience as the soldier is required to be they must take part in some meaningless ceremonies—he to accompany his master through the rites in the temple of Rimmon, they to submit their bodies to medical rites less cleanly, involving vaccinations and inoculations.

Where now is the sun god, Hadad-Rimmon, ripener of the pomegranate, before whom multitudes prostrated themselves? Where indeed is silver Diana, the great Diana of the Ephesians, the making of whose images brought such profit to the craftsmen that they howled down Paul's offer of Christianity? Where are the talismans, charms and amulets, the sure cures, philters, and fetishes of past ages; where the drugs and the medical methods of yesterday? They are gone, condemned by their own imperfections; and many a man is now able to recognize the exact truth of the words of Jeremiah: "O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit." And what of the serum therapy of to-day? Undoubtedly the material and mindless theory of the hour, whatever it is, will be condemned by its own imperfections as the truth about it becomes known. If it be one of the "things wherein there is no profit," it must join the procession of all such false beliefs and pass into oblivion. Seekers after life and its preservation will then recognize that God, Spirit, saves, and will understand how and why "they that worship him must worship him in spirit and in truth."

Mrs. Eddy's guidance is quite specific and satisfactory regarding the duty of those who, in serving God and country, must meet Naaman's problem. In "The First Church of Christ, Scientist, and Miscellany" (p. 344) we find her statement: "I say, 'Render to Cæsar the things that are Cæsar's.' We cannot force perfection on the world. Were vaccination of any avail, I should tremble for mankind; but, knowing it is not, and that the fear of catching smallpox is more dangerous than any material infection, I say: Where vaccination is compulsory, let your children be vaccinated, and see that your mind is in such a state that by your prayers vaccination will do the children no harm. So long as Christian Scientists obey the laws, I do not suppose their mental reservations will be thought to matter much. But every thought tells, and Christian Science will overthrow false knowledge in the end."

This gentle and encouraging guidance should relieve those at home from anxiety, and should help them to take the metaphysical view which really means standing unfalteringly on the side of Principle, and therefore maintaining the unassailable reality of good. Materiality may worship a false theory as reverently as nations in bygone times worshiped a false god. But in the light of this day it behooves those who are wise to recall Paul's words, "To us there is but one God, the Father, of whom are all things, and we in him." Therefore, whether inoculations are accomplished by friendly ignorance in home camps, or the prisoner must submit to disease inoculation at enemy hands, God, who is Life, must be his reliance. The words of Jesus are adequate, "Nothing shall by any means hurt you."

WILLIAM P. MCKENZIE.

## Light and Gladness

ALL through the Scriptures we find the idea of light associated with joy and gladness; and there is no teaching of the Master which we should so often recall as his command to let our light shine before men in order that our heavenly Father may be glorified. Immediately following this command, which is to be found in the fifth chapter of Matthew, are these words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The Master then warns us against the danger of breaking even one of the least of the commandments, and he insists that the righteousness of his followers must exceed that of the scribes and Pharisees in any age.

This brings us back to the command, "Let your light so shine before men, that they may see your good works." At this point we may well recall Mrs. Eddy's words on page 510 of "Science and Health with Key to the Scriptures": "Light is a symbol of Mind, of Life, Truth, and Love and not a



Digitized by Google

vitalizing property of matter. Science reveals only one Mind, and this one shining by its own light and governing the universe, including man, in perfect harmony." Here it may be said that nothing else expresses the ever presence of infinite good so completely as does light; and when we think of light as dispelling darkness, we see that this action is instantaneous. This explains the immediateness of Jesus' healing work, and also the many remarkable cases of healing brought out in Christian Science through the understanding of the divine Principle of that work. These demonstrations would indeed tax the credulity of mortals, and can only be fully understood as the divine Science of man and the universe is recognized. To Christian Scientists the light of Truth is understood to be all; and the darkness which vanishes before the light requires no place in which to manifest itself, since it never was anything but a negation, although it seems very terrible to the human sense until the truth is known.

In Isaiah's prophecy we have the emphatic command, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Many times each day the Christian Scientist may with profit recall these words, especially when the clouds of sense seem to obscure for him the light. Let us assume that he is tempted to be impatient because of the error manifested by some one, by the mortal beliefs of selfishness, dullness, and opposition to truth; or it may be even the sorrowful beliefs which at this period are so much in evidence, and when the utter powerlessness of mortal mind to remedy the ills which afflict humanity is so apparent. Then here is the highest opportunity to do good and at the same time to bring joy and gladness into one's own life. "Arise, shine; for thy light is come." "Let your light so shine" that the clouds of sense, whatever their nature, may be instantaneously dispelled, for the light itself will do the work if only we are willing to reflect it.

At this point it must not be forgotten that each day furnishes the Christian Scientist with opportunities to let his light shine with respect to obedience to the Ten Commandments, even taken in their ordinary and accepted sense. Paul said that many things were lawful unto him, but that he would not do them because he might thus cause a brother to stumble, and for the same reason we should always be willing to abstain from anything which might seem to darken the dawning sense of one who had not risen above the most literal interpretation of the Scriptures. It rests with us always as our highest privilege to let our light shine where sin, sorrow, or the fear of death confronts us, also where there is an uncertain sense of what constitutes obedience to divine law, and we must never forget that as we reflect the light of Spirit we gain the priceless healing of divine Love, both for ourselves and others.

The story of the transfiguration is always wonderful, because it lifts us above the plane of mortal sense with its mists and vapors, and shows us the ideal man as manifested by Christ Jesus. Matthew tells us that "his face did shine as the sun, and his raiment was white as the light." Little wonder was it that the disciples were so amazed that they fell on their faces and were afraid until their Master touched them and said, "Arise, and be not afraid." This was a call for them to reflect the light which he was seeking to make them understand. Immediately after this marvelous experience we find another which seems different, and yet which is wholly like the first in its spiritual character. Jesus and the disciples who had been with him on the mount of transfiguration at the midnight hour, when all was light, went down into the darkness of mortal sense, although it was morning, and found the other disciples wrestling with a severe case of illness,—that of a lad who had from early childhood been afflicted with what is now called epilepsy. We read that a great multitude was present,—the people who still "walked in darkness," the darkness of mortal belief, and who did not believe that this healing could be effected.

From the record we can see how the disciples who had essayed to heal the boy must have accepted the evidence of the senses, and so failed to prove that the light of Truth is never absent; but when Christ Jesus approached the boy the radiation of the divine light dispelled the darkness and the boy was healed. This was the same light which had made glorious the midnight hour on the mount, so that even Jesus' clothing shone as the sun, and now it dispelled the darkness of doubt and fear, of sin and sorrow, and took the disciples forward on the journey from sense to Soul. When we walk in the light of Truth, we see the Father's face; and whatever be the testimony of the senses, His children have this sure word from Revelation: "The Lord God giveth them light: and they shall reign for ever and ever."

ANNIE M. KNOTT.

## Our Boys at the Front

WHAT does it mean to be at the front? Is it to be at the front with evil or to be at the front with God? Mrs. Eddy writes on page 102 of "Science and Health with Key to the Scriptures": "The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front." We can meet those "aggressive features" behind the fortifications of Christian Science. Daniel was at the front when he faced the lions. He boldly confronted evil, and his obedience to God was rewarded by his deliverance. Every one has the opportunity to be at the front with God who takes on the Mind of the Christ.

When Jesus was at the spiritual front in the garden of Gethsemane fighting the great battle of life against death, he besought those whom he left behind to "watch and pray." The danger is always present that those who are at home may enter into the temptation of mesmeric sleep, for "the spirit indeed is willing, but the flesh is weak." With laudable care righteous governments are providing for the feeding and clothing of their military and naval forces. Christian Scientists are helping to meet these human needs in many useful ways, especially indicated to the readers of their periodicals. But a greater obligation rests upon those instructed in Christian Science, to make their watching and praying effective in sustaining spiritually the armies fighting at the front. What is the right interpretation of the injunction to "watch and pray" with reference to those whom we delight to call "our boys"?

To properly sustain them we must first understand war to be fundamentally mental. Not a shot is fired but what has its origin in mind action of some sort. Every weapon has been thought out before it can be used; every one of the multifarious inventions used in the war zone has issued from the thinking of some one. The physical effect of all these destructive contrivances is due to mental preparation, and expresses the intent of human will power. It is also becoming clearer every day to the unprejudiced observer of the war that it was prepared in secret council; its possibilities were weighed and its probable effects forecast while the world at large was oblivious of the threatening danger. What must have been the hidden consultations, the agreements and engagements, which could finally produce an outburst such as the world has witnessed since August, 1914? The battle plan was already in mind, the strategy of the war had al-



Digitized by Google

ready been chosen, the mental manipulation had already long been practiced when war was outwardly declared.

The evil purpose must be detected and cast out as nothing; the chief weapons of the enemy must be recognized as fear and hate fired by hypnotism. Among the many contributions which Christian Science offers for solving the problem of the world war, perhaps the principal one is that love is more potent than hate. Mrs. Eddy states on page 454 of Science and Health: "Human hate has no legitimate mandate and no kingdom. Love is enthroned." Christian Science upholds the scientific fact that God is the only cause, and the Scriptural teaching that God is Love. The belief that the animal quality called hate can be cause and can be used to make and unmake nations, in a word to make history, is mere superstition. God is not matter but the great "I AM," invariable and impartial. While futile hate marshals its hosts and sends them to death, Love gathers the spiritually minded out of all nations and blesses them with the understanding of life eternal. While hate consorts with fear, greed, superstition, and hypocrisy, and officers its cohorts with sin and disease, Love equips the army of the Lord with purity, health, and gladness. While hate hangs upon its champion the heavy material weapons of a Goliath, Love slings the little stone of truth which proves physical force to be a sham and the boastful threats of mere matter to lead to a total collapse.

The scientific prayer of the spiritually minded can equip the army of the Lord with its needful peace of mind and steadfastness of purpose. It can watch over this army as it sleeps, sentineled by Spirit, sustained by imperishable substance, and protected by the atmosphere of God. The righteous prayer gives God's army the intelligence to choose the right moment to strike error and the moment to let error uncover itself. It furnishes the divine stimulus of life in the presence of the enemy which believes in death. It marches on the flanks and covers the rear of this army while God leads the way. It furnishes the whole armor, girds the loins, fits on the breastplate, shoes the feet, quenches the explosive bomb, provides the steel helmet and "the sword of the Spirit, which is the word of God."

When Christian Scientists at home are "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints," then it can be said of them that they are literally doing their part in sustaining our boys at the front. Let them obey the call to-day which Mrs. Eddy uttered in an address delivered in Chicago in 1888, as found on page 99 of "Miscellaneous Writings": "Men and women of the nineteenth century, are you called to voice a higher order of Science? Then obey this call. Go, if you must, to the dungeon or the scaffold, but take not back the words of Truth. How many are there ready to suffer for a righteous cause, to stand a long siege, take the front rank, face the foe, and be in the battle every day?"

WILLIAM D. MCCRACKAN.

✧ ✧ ✧

# Among the Churches

## Current Notes

GREENFIELD, MASS.—First Church of Christ, Scientist, has outgrown its hall, and moves to a much larger one. It has not been a rapid growth, and for some years the Christian Scientists were hardly more than a group, albeit a very earnest and faithful one. The recent expansion indicates the approach of the day when they will have a church of their own, a day that will only arrive when they are able to pay for the building, as one of the things which this faith avoids is debt, and its church edifices are not dedicated until paid for. The local growth is but an instance of the continued increase of the Christian Science denomination, which is widespread and constant.

There has come about a larger toleration of the Christian Science church and of its faith among those who in former years visited both denunciation and ridicule upon it. Perhaps the opposition has softened through observation of the practical good that its members derive from their belief, and their high example of making their faith alive in every worldly concern. The deeper reason may be that there is in the thought of every earnest person a fundamental agreement with the main concept of Christian Science, that mind and life are one,—with only a difference in the emphasis put upon this truth. At all events, the church that brings to its people the better means of solving daily problems and contributes to the wholesomeness and cheer of the community, overcomes intolerant opposition and gains the favor of an unrestrained welcome to the forces for good.

*The Greenfield Recorder.*

DETROIT, MICH.—First Church of Christ, Scientist, of Detroit, Michigan, was formally dedicated on Sunday, November 25, 1917. The edifice stands on the corner of Hancock and Cass Avenues, and its seating capacity is fifteen hundred and ten. At the three services which were held on that day all the chairs were occupied. Very fine interior views of this new edifice appeared in the *Sunday Free Press* of December 9, with the following description: "This building is one of the most notable structures devoted to religion in the city. Its cost, all paid, was $210,000." In spite of the fact that there are three other Christian Science churches in the city, large numbers are unable to gain admission to this church at its regular services, which shows the steadily growing interest in Christian Science in our city.

✧ ✧ ✧

# The Lectures

BOSTON, MASS. (The Mother Church).—Dr. Walton Hubbard, lecturer; introduced by Bicknell Young, who said in part:—

In commending the faith of the centurion, Jesus said, "Verily I say unto you, I have not found so great faith, no, not in Israel," and then he added this prophecy: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." That prophecy is being fulfilled in Christian Science. Its adherents are coming from all walks of life, and they are attaining something at least of the spiritual altitude which characterized the ancient worthies, and are finding a proportionate measure of the kingdom of heaven or harmony. Among those who have come, and are coming, from the East and West are many physicians. To those who know something of the medical profession, this conversion to Christian Science, so far from being strange, is really natural. Nothing is more disheartening than ideals made subservient to materialism, which is exactly the case with the medical profession.

Compassion, unselfishness, honesty, and purity are all included in its system of ethics, and often strikingly illustrated in its personnel, but while these qualities are regarded as invaluable for the character, little or nothing is said as to their effect upon the physique. Christian Science shows



Digitized by Google

that anything that is good for the character is equally good for the body, and if properly understood, will at once have a beneficial effect upon the body. Its system of education not only places a high value upon the noble aims and basic purposes of the medical profession, but frees them from materialism, and gives them scientific dignity and demonstrable value. Without ideals the world would indeed be a dreary place. Christian Science shows that even the highest human ideals are all too poor really to represent the divine facts, which are as apprehensible and as practical as the facts of arithmetic.

Our friend who is to speak to us to-night found that the ideals of his former profession, which could not be realized in that profession, are vital facts in the practice of Christian Science, and that they constitute in a large measure the medicine of the divine Mind. No wonder he became a Christian Scientist.—*The Christian Science Monitor.*

CENTRALIA, ILL. (First Church).—William W. Porter, lecturer; introduced by Walter R. Eis, who said in part:—

Perhaps there is no thought more paramount in the minds of thinking men and women than that of peace—the peace which will ultimately come after the dark hours of tribulation that the world is experiencing to-day. It is well to stop and consider the song of the angels to the shepherds of old, "On earth peace, good will toward men." Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." Can this peace "which passeth all understanding" be lost through the working of human hatred, greed, and strife? Such passions do not spring from love. And yet our Master said, "This is my commandment, That ye love one another, as I have loved you." Christian Science is essentially a religion of love, which in the hearts of thousands is making the golden rule a law of life.—*Centralia Sentinel.*

BATH, N. Y. (First Church).—Charles I. Ohrenstein, lecturer; introduced by W. W. Babcock, who said in part:—

I believe I am safe in saying that there is not a man or a woman within the hearing of my voice or in this city or in this good and free land of ours, but has deep down in his heart a desire for a better understanding of God, an understanding that he can prove in his daily life, and a desire for a better and closer acquaintance and fellowship with God—such an acquaintance that he may at all times feel His presence with him to direct and protect him every hour, in every problem. Now such assurance is the result of the teaching of Christian Science.

CORPUS CHRISTI, TEXAS (First Church).—John Randall Dunn, lecturer; introduced by Mrs. Ella Woessner, who said in part:—

Jesus of Nazareth taught and practiced Christian healing centuries ago, and multitudes came and were healed of their sins and diseases. Mrs. Eddy's followers, by trying to walk in his footsteps, are healing through Christian Science, and many are coming and being healed.

*Corpus Christi Caller.*

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Arcata: Arcata Woman's Club House, 8 p.m., May 28.
Los Angeles (First Church): Church Edifice, 1366 South Alvarado Street, 8 p.m., May 23 and 24.
CONNECTICUT—Middletown: Middlesex Theater, 3:30 p.m., May 28.
GEORGIA—Washington: Court House Auditorium, 8:30 p.m., May 21.
IDAHO—Blackfoot: Isis Theater, 8:30 p.m., May 28.
ILLINOIS—Chicago (First Church): Church Edifice, 4017 Drexel Boulevard, 8 p.m., May 24, and 3:30 p.m., May 25.
Edwardsville: Wildey Theater, 8 p.m., May 28.
Harvey: Congregational Church, Turlington Avenue and 155th Street, 8 p.m., May 23.
Oak Park: Church Edifice, Oak Park Avenue and Ontario Street, 8 p.m., May 18.
INDIANA—Hobart: Odd Fellows Hall, 8 p.m., May 25.
Indianapolis (Third Church): Tomlinson Hall, 3:30 p.m., May 26.
Muncie: High School Auditorium, 8:15 p.m., May 27.
Warsaw: Centennial Theater, 3 p.m., May 26.
MASSACHUSETTS—Brockton: Church Edifice, North Main Street, 4 p.m., May 26.
Haverhill (First Church): High School Hall, 8 p.m., May 21.
Malden: Mystic Theater, Pleasant Street, 8 p.m., June 2.
Medford: Pitman Academy, 180 High Street, near Winthrop Square, 8 p.m., May 23.
Worcester (Second Church): May 24.
MICHIGAN—Flint: Masonic Temple, 3 p.m., May 26.
Jackson: Masonic Temple, 8 p.m., May 23.
Lansing: Prudden Auditorium, 8 p.m., May 28.
Negaunee: Royal Theater, 8 p.m., May 21.
NEVADA—Goldfield: Elks Hall, 8 p.m., May 24.
NEW JERSEY—Atlantic City (Second Church): Apollo Theater, New York Avenue and Boardwalk, 3:30 p.m., May 26.
Ridgefield Park: Lincoln School, Lincoln Avenue and Austin Street, 8:15 p.m., May 21.
NEW YORK—Johnstown: Eagles Hall, Kennedy Building, 8 p.m., May 27.
Nyack: Church Edifice, 101 South Broadway, 8:15 p.m., May 28.
Rochester: Church Edifice, East Avenue and Prince Street, 8 p.m., May 23 and 24.
Staten Island: Curtis Lyceum, Stuyvesant Place and Wall Street, New Brighton, 3:45 p.m., May 26.
Syracuse: Empire Theater, 4 p.m., May 26.
NORTH CAROLINA—Charlotte: Academy of Music, 3 p.m., May 26.
Statesville: Court House, 8:30 p.m., May 23.
Wilmington: Royal Theater Building, 4 p.m., May 19.
Winston-Salem: High School Auditorium, 8 p.m., May 24.
NORTH DAKOTA—Devils Lake: Guild Hall, 8 p.m., May 21.
OREGON—Eugene: Church Edifice, Twelfth Avenue East and Oak Street, 8 p.m., May 23.
Portland (Fourth Church): Municipal Auditorium, 8 p.m., May 24.
PENNSYLVANIA—Bradford: Women's Club, 5 Chautauqua Place, 8 p.m., May 23.
Harrisburg: Orpheum Theater, 8:15 p.m., May 24.
Monongahela: Anton Theater, Third Street, 3 p.m., May 26.
New Castle: Opera House, 8:15 p.m., May 23.
Norristown: Opera House, 7:45 p.m., May 26.
Pittsburgh (Third Church): Church Edifice, Fremont Place, near Neeld Avenue, 8:15 p.m., May 27 and 28.
Scranton: Church Auditorium, 520 Vine Street, 8:15 p.m., May 23.
SOUTH DAKOTA—Aberdeen: Church Edifice, 307 Sixth Avenue, S.E., 3 p.m., May 26.
UTAH—Salt Lake City (First Church): Auditorium, Richards Street, 8 p.m., May 21.
WISCONSIN—Jefferson: Opera House, 8:15 p.m., May 30.
WYOMING—Cheyenne: Parish House, 8 p.m., May 27.

## Notice

Lecture notices must reach the Editorial Department not later than twelve days preceding the date of the *Sentinel* in which they are to appear.



Digitized by Google

# Testimonies of Healing

For six years I was an invalid. My husband, a practicing physician for many years, handled my case until he became disheartened, when he called other members of his profession to diagnose the case and prescribe for me. At times I seemed to improve, but no permanent help was received. We then began the experience of thousands, going away from home in search of health, to physicians, to hot springs, turning to baths, diet, exercise, and so on. Finally I prayed to God that if I could only reach home, I would be willing to die; for with all the rest I was homesick. I was taken home, and three or four physicians were called. One came from a distance, and he was the only one who gave any hope. I was placed under his treatment about April 28, 1891, but my condition did not improve; indeed, it gradually became worse, until I seemed only a skeleton. The trouble was pronounced a malignant growth of the stomach, and the verdict passed in August that there was no hope; it was only a question of a few days or hours.

At this point Christian Science treatment was requested by letter, and absent work commenced. In a short time I experienced a mental change, and soon afterward the physical improvement was manifested. I was better, and I knew it. A few days later I was taken to the train, placed upon a bed in a Pullman car, and traveled five hundred miles in order to receive present treatment. The day I received it, I walked seven blocks, and I have continued to walk every day since, now over a quarter of a century. I returned to my home in fifteen days, a well woman. Truly it was a different home-coming. On other occasions when I had been away, I had read the Bible and prayed fervently, but returned no better. This time I studied the Bible with our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, prayed as taught in Christian Science, and returned well.

I have relied upon this healing truth to solve my life problems ever since, and it has not been found wanting in any particular. There has been only one day in over twenty-six years that I have not been on my feet and at work. With gratitude I acknowledge Christ my Savior through the teaching of this demonstrable religion.

MRS. EMMA J. LEAS, Rock Falls, Ill.

✧

Even as the leaves of a tree are similar in general appearance, yet so different in detail that no two are exactly alike, so the experiences of all who have become acquainted with Christian Science are in agreement fundamentally, though the combination of details is different in each individual's experience. Although I had been reared in a home where the value of right action was emphasized, I found little satisfaction in conventional modes of living when the time came for me to strike out for myself. I lived very much after the fashion of those with whom I came in contact in the business and social world, yet there was always a sense of incompleteness—a strong desire for an explanation of it all. I had become a member of a church before I was fifteen years old, and was more or less active in church and Sunday school work, but the fact soon became apparent to me that I desired a clearer statement of truth than this denomination afforded; consequently, I lost interest in my church affiliation, and after reading a number of different interpretations of Scripture, decided that, since no one seemed to know about the great verities of being, there was nothing to do but to take things as I found them.

Following this state of things, I dabbled mildly in mental suggestion and kindred practices until living took on a distorted appearance to me because of continued efforts to achieve fulfillment of my petty plans through will power. It was at this juncture that I heard of Christian Science. At first I felt inclined to ridicule it; but later I read a lecture in pamphlet form and was very much impressed by the reasonable and logical statements it contained. Shortly after this I was stricken with fever and called in a physician; but before his third visit I decided to have Christian Science treatment to see if it would accomplish what had been claimed for it. Upon his arrival the physician was duly notified that his services were no longer required, as a change of treatment had been decided upon. Within a few hours after absent treatment was begun by a practitioner the fever left me, and in a few days I was up. Strength came to me as quickly as in the most favorable cases handled by the medical profession, and a great deal more quickly than is usually expected. Altogether I was absent from work about three weeks.

Such was my introduction to Christian Science. From the first I enjoyed reading its literature, and early became convinced that there was no resemblance nor relationship between this teaching and any form of mental suggestion or manipulation of the human mind; but it was not until I began to see the necessity of applying these teachings to the details of daily living that I caught a glimpse of their value, and of the proper place of Mrs. Eddy, the Discoverer and Founder of Christian Science, as a benefactor of mankind. I have not only been healed of fever, but of many other inharmonies as well. During the seven years which have elapsed since my first acquaintance with it, this saving truth has been my only remedy for discord of every nature. Severe bruises and cuts, skin disease, eye trouble, and many other physical ailments have been healed by its means. My position in the business world has been considerably bettered, fears of many varieties have been overcome, and a number of undesirable traits of character eradicated,—all through the agency of Christian Science.

I am grateful to be able to realize in a degree that to God there are no impossible situations, no impassable barriers intervening between man and the attainment of good, that such seeming tangles and insurmountable obstacles are but so many opportunities of proving man's oneness with the Father—his existence as a child of God, Spirit. Also, I am grateful for the apprehension, though in small degree, that there is really no deprivation in following St. Paul's exhortation "to be absent from the body, and to be present with the Lord;" that the pleasures of the senses, equally with the pains, are no part of the real man and hence not essential to his joy and happiness.

In closing I wish to express my appreciation of the faithful work of all those engaged in any way in the dissemination of the truth, those who through storm or sunshine are always at the post of duty, and through whose earnest work the redemption of the world from sin, disease, and death will sooner or later become an accomplished fact.

A. VERNON SHEFFIELD, Petersburg, Va.

✧

In the spring of 1911 I contracted what is known as snow blindness, and for a year and a half suffered terribly, as the attacks would come on during summer and winter alike and force me to stay in a darkened room for days. Between attacks my eyes would look dull and watery. I could not read or sew for more than a few minutes at a time, and if I



Digitized by Google

looked people straight in the face, tears would run down my cheeks. I bathed the eyes with lotions, and used different kinds of glasses, but without relief.

In the summer of 1912 a neighbor asked me why I did not try Christian Science, and told of her own healing in one treatment. This lady had, however, no real knowledge of the Principle of this religion, and I felt inclined to treat the matter lightly; nevertheless, I was willing to investigate anything which promised relief. After I had read in the *Sentinel* a few testimonies concerning the healing of eye diseases of many years' standing by the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I sent for that wonderful book. On a certain day I decided to give the book a trial, and consequently set to work on a piece of fine needlework, keeping at it until my head seemed bursting with pain, and when I picked up Science and Health I could scarcely see the letters.

I was very skeptical, but the first sentence in the chapter on Prayer arrested my attention, and breathlessly I read on; for I realized that I had found what I had longed for all my life and never before could find. When I read the statement on page 16, "Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick," my heart sank, because the subject seemed so large and I understood so little of what I had read; but it was proved that even a little understanding of Truth will do wonders, because I realized at the same moment that all pain had vanished, and when I jumped to a mirror I looked into two bright eyes. The healing has lasted to this day.

Shortly afterward my understanding proved sufficient to bring about an instantaneous healing of a burn, and also to prove God's protection when I fell and put my arm, bare up to the elbow, through a glass pane in the hotbed. The glass broke into many pieces, but I did not get a scratch. If I ever happened to cut my fingers, a few moments of silent prayer would stop the bleeding, and I have never had a cut bandaged since my first healing.

That same autumn I allowed some unpleasant happenings to worry me, and an old complaint, called "shingles," appeared. For about a year I suffered greatly, scarcely sleeping a night, and my work in Christian Science apparently did not avail anything. Finally I felt so stupid and dull that the words I read carried no meaning with them. I did not know any Christian Scientists, nor how to find a practitioner; so I decided to take a trip to a city where I had heard there was a Christian Science church. I shall never forget that first night. The moment I entered the church I was filled with peace, and the very faces of some of those present shone with a light I had never thought possible in this world. A testimony dealing with a case similar to mine showed that I had been looking to the body for proofs of healing, instead of trusting God, and I was healed that same night. At the next Wednesday evening meeting I was so overjoyed by this proof of God's power that I overcame a sense of fear of speaking in public and gave a testimony. Since then I have met so much love and helpfulness from more advanced Christian Scientists that I shall never cease to be grateful to these dear friends.

I have had other healings too numerous to mention, chief among them the correction of a displacement, for which a well-known doctor had advised an operation, if I ever hoped to be well. Stomach and bowel trouble, colds, sick headaches, sensitiveness, resentment, and worry have also been overcome. The healings have been glorious, but they are as nothing compared with the spiritual joy and peace which is mine now, and which grows each day. I am full of thankfulness to God and to Christ Jesus, the Way-shower; also grateful to our Leader, Mrs. Eddy, for the new light cast on the Bible by our Lesson-Sermons and periodicals. I feel deep gratitude, too, for class instruction, which has made it possible for me to help others, and for membership in The Mother Church.

MRS. BOTHILDE BLICHFELD, Brigade Lake, B. C., Canada.

✧

I have received many blessings from Christian Science. My first experience was the overcoming of the sense of pain caused by a burn. I got Science and Health and read it, trying to understand what I read, and in a short time the pain was gone. Next morning there was no trace of the burn. This experience was a great help to me in later trials. When we were in Chicago a bad odor made me feel very sick, and I was getting worse all the time; but the thought came to me that the other people around did not seem to mind it and it could not hurt me. That was the last of a sick stomach while on our trip. I have also been healed of severe headaches from which I had suffered for many years. Many people told me these would disappear when I got older, but they did not go until Truth healed me. After a year or two a doubt came to me one day as to whether it was Truth which healed me or whether they disappeared because I was older. I was, however, soon to learn how harmful it is to entertain doubt. A few days later I got up with a bad headache, but it left again in a few days. Then another came on, more severe than the first. I thought I would prove to myself if it was Truth that healed me, and I am thankful to say I have been free ever since. I know that I have been healed through the power of God.

I have had the privilege of class instruction, and truly thank God for all the blessings received. I am grateful to Mrs. Eddy for her faithfulness to God which enabled her to impart the truth to us; also to the laborers in the field, and for all our literature, which is such a comfort to us. It helps us to understand more of this healing truth. To heal the sick is my greatest desire.

MRS. M. B. MCFEETERS, Paullina, Iowa.

✧

I have been a Christian Scientist and a member of the church for nearly ten years, and in that time have proved the power of divine Love in many ways. About twelve years ago my wife had what two eminent physicians diagnosed as an abnormal kidney. They told her she would have to undergo an operation, to which she objected. On making a visit to Greenwich, Connecticut, she met a lady who told her of the beauties of Christian Science and of its healing power, the result being that on her return home she informed me that she was going to have Christian Science treatment. I laughed at her, and scouted the idea, not having any faith in it; but the result in a few weeks was a perfect healing, and it has been permanent.

The year following, my wife had an attack of acute lung trouble which was so severe I insisted on calling a doctor, for I was filled with fear, but she was faithful in her test of Christian Science treatment, and within a week she was healed. That led me to the study of this teaching. I began treatment, and was healed of kidney trouble, the smoking habit, and other evils, and found that God is an ever present source of good. On May 1, 1916, I had a stroke of paralysis, affecting the whole of my right side, and my speech. I had gone to my place of business, and after reaching there, col-



Digitized by Google

lapsed. I could not talk, but was conscious. Two men took me home in a cab, and my wife telephoned for a practitioner. In twenty-nine days I was back at my work, going up and down stairs quite frequently. The building was being remodeled, and the lower stairs had been taken away, so I had to use a ladder. I have been continually at work ever since. After such a demonstration, can anyone doubt God's love, or that His faithful servants reflect that love?

I feel that I am heavily indebted to God for all His blessings, and am deeply grateful to Mrs. Eddy for pointing the way for me to follow. Not a day passes that I do not praise and bless God for His wonderful goodness, mercy, and love to the children of men. My friends and neighbors think the healing is wonderful considering my age, which according to human concept is over seventy years. I am daily looking to God for all my help, and am happiest when I conform my actions and thoughts to the teachings of "Science and Health with Key to the Scriptures."

CLINTON L. BARKLEY, Poughkeepsie, N. Y.

✧

I want to express my thankfulness to God, who through Mrs. Eddy's clear consciousness has opened up the way for me to understand in a degree His omnipotence and love. I have been a searcher after truth through all the cults and isms, but never found in them the truth and the unity of thought expressed through Christian Science. It never occurred to me to turn to God as the great Physician in any of my troubles. Since I have taken up the study of Christian Science, however, I have been healed of chronic throat trouble and other ailments, and I know that I stand firm on the rock of salvation.

One night I was taken suddenly ill with severe pains in the lower abdomen, and they became so severe that I lost consciousness several times. My mother helped me at first; but a practitioner was afterward called, because my body was swollen and I could not breathe deeply or move, as the suffering was so intense. The practitioner responded very lovingly and remained with me several hours during the day. I had perfect faith in God, and proved it by refusing to have a doctor's diagnosis. Within twenty-four hours all the pain had left, the swelling subsided, and I lay there peacefully, knowing that God meets every need. I ate well and in about ten days was up and doing things around the house. It was not only the physical healing which proved the allness of God, but the love that was manifested in ways entirely unexpected, showing that we are all God's children.

To everybody who has helped me to understand the truth better, I give thanks.

MRS. ELIZABETH E. DORN, Upper Montclair, N. J.

✧

The first proof I had of the efficacy of the truth as given in Christian Science came to me nine years ago, when I was yet in a very critical attitude of mind. Upon my arrival at the union station of a city in the Middle West, a friend with whom I was to spend the night met me. We took the car and went uptown, stopping at the ticket office to make my berth reservation for the next day's journey. Upon opening my bag I immediately knew that I had left my purse, containing the money necessary to continue my journey south, on a seat in that crowded station, and the hopelessness of ever recovering it brought on a fainting sensation.

At this point my friend said that if I wished, she would apply Christian Science to this problem. She spoke gently but confidently, and this inspired me with a ray of hope. I assented, and we retraced our way to the station after an absence of nearly an hour. When we got there she dropped back, leaving me to go forward to do the inquiring. Soon I approached a group of four men, one of them holding up, open to view, my purse. Knowing that my cards were inside, I gave him my name and claimed the purse. He manifested gladness in finding the rightful owner, and said, "This is one case in a thousand," expressed congratulation, and declined to accept any reward. What to me seemed impossible, had come to pass. I did not perceive how, but was sure it was through my friend's application of Christian Science.

A year passed, however, before I turned to Christian Science and sought a practitioner for help. I was then in such mental and physical distress that I read the literature eagerly and hungrily. Science and Health was in my hands almost constantly for days, weeks, and months. The practitioner led me along wisely and lovingly, with the result that I was healed of stomach and bowel trouble of years' standing, also of severe attacks of neuralgia.

To me the most convincing proof that the healing came from God, was that I knew I was loving good. I had turned right around; had begun to be mentally regenerated. I began to feel more love in my heart for my fellow man, and was loving more impartially. I promptly subscribed for the *Sentinel*, the *Journal*, and the *Monitor*, and all along the way I have found each indispensable to my mental needs. I feel inexpressibly grateful for the Lesson-Sermons, for the church services, class instruction, the lectures,—all these helpful channels which our beloved Leader has established for the salvation of mankind.

MRS. ETHEL BORDEAUX CRAWFORD, Little Rock, Ark.

✧

My sincere gratitude for the blessings of Christian Science and for the many demonstrations of Truth's healing power experienced by myself and my family, impels me to write this testimony, that it may be helpful to some one who is wandering in darkness. I have been an earnest student of this teaching for over seven years, and am indeed thankful to God for the spiritual uplift gained through the study of the Bible in connection with our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I was healed of extreme nervous trouble in all its forms and of severe headaches and stomach disorder of many years' standing. There was a large swelling on my neck, for which the doctor advised electrical treatment as a last resort, and my left lung was slightly affected, seemingly causing many disturbances. I can gratefully say all these conditions were entirely overcome in a few treatments. During my first year in Christian Science I left off glasses, which had been worn four years. I had not been able to see clearly with one eye for many years, but all discomfort was gone in a short time, and since then I have used my eyes almost constantly, sewing and doing fine fancywork.

My husband has been healed of chronic bowel disorder, appendicitis, and acute lung trouble, and has almost entirely overcome fear and discouragement. Our children have also been wonderfully healed. Measles was overcome in about twenty-four hours, and a severe case of scarlet fever yielded to the truth in about three days. The patient was entirely free in two weeks, and there were no after effects in any form; at the same time she was healed of liver trouble, from which she had suffered since babyhood. I slept with her and cared for her constantly during this sickness, and God was indeed "a very present help in trouble." Through the help of a practitioner all seeming danger and fear were entirely overcome.

I am very grateful for the Christian Science Sunday



Digitized by Google

school, which is so helpful to our young people, and more than grateful for our literature, which helps us to apply this Principle to the working out of our daily problems. I can thankfully say I am learning to love my neighbor as myself. My heart is filled with gratitude for the many blessings we are receiving daily through the understanding of God and of our relationship to Him.

MRS. LAURA H. HOLBROOK, Los Angeles, Cal.

✧

Christian Science came to our home eighteen years ago through the healing of my husband of what was said to be creeping paralysis. He had been troubled with this for thirteen years, but was entirely cured in two weeks through the power of Truth. At that time I took up the study of Christian Science and have continued it ever since. This healing truth has been the only remedy used in our family all these years, and it has indeed proved adequate many times. I have received much benefit in a physical way from Christian Science; but if I had never experienced any physical healings, I would still know that it is the truth which Jesus said would make us free. Among the things that have been overcome are rheumatism, blood poisoning, ringworm, measles, mumps, skin disease, influenza, and other ailments.

Three years ago my son was stricken with nervous prostration two days after he graduated from high school. The other healings were accomplished very quickly, but this case seemed slow in yielding, and he was under treatment for eighteen months. Every organ seemed to be diseased, and as soon as one ailment was overcome another was uncovered and had to be destroyed. To-day, however, he is well and strong and has a good understanding of the truth, which he uses for all his needs. He is better mentally, morally, and physically than ever before.

I am very thankful for the privilege of membership in The Mother Church, also for class instruction. For the past twelve years I have been a member of the Christian Science Society in this city, and it is impossible to express in words the great good that has come to me through taking an active part in the church and the Sunday school work. I am thankful to God, and grateful to Mrs. Eddy, who has made all these blessings possible.—MRS. CORA M. JONES, Fairbury, Neb.

✧

With a deep sense of gratitude I send this testimony, hoping it will mean to some one who is struggling with some condition believed incurable, what a dear lady's message meant to me in an hour of great need. This lady, hearing of my condition, came to me with a face beaming with the sunshine of divine Love and a heart filled with gratitude, to tell me how she had been healed of a serious physical affliction, and also of a great sorrow. She had proved that "man's extremity is God's opportunity," and knew there was help for me. She had felt it her duty to come to me with this hope, and she left me a number of copies of the *Sentinel*, saying that she would provide me with more if I cared to have them.

At first none of this meant much to me, but finally I read a little in one of the *Sentinels* and enjoyed it so much that I read them all and sent for more. Then I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and after doing so for several weeks I began to realize that I was gaining. This encouraged me to continue the study, and in a little over a year I was entirely healed. I was at that time living in another state and was not acquainted with any of the Christian Scientists there. No one knew that I was reading the book, not even the members of my own family. No one knew what was healing me, nor did I myself fully realize that perfect healing was to be mine until it was nearly complete.

I had been in very poor health for fourteen years, much of the time not able to be around, and I had spent months in hospitals undergoing four serious operations. Finally I had a shock, which completely paralyzed one whole side, and such was the condition in which this lady found me. I had the best physicians in the city where I then lived, and they were faithful in doing all they could for me; but it was again proved that God is greater than man, and that the reading of the Christian Science textbook heals all manner of disease. I am now a member of The Mother Church. This healing took place about eight years ago, and has been permanent.

MRS. CORA M. DURKEE, Norwell, Mass.

✧

I wish to express my gratitude for Christian Science. In less than a week I was healed of chronic bowel trouble through treatment from a practitioner. This healing came at a time when I needed proof of Love's power, and it brought encouragement and hope, for it was evidence of the ever presence of divine Love. I have been healed of sick headache, colds, toothache, and other minor ills. Very painful corns were also overcome, though the demonstration seemed slow. A physician had told me he knew of no cure for them and that they would always cause me more or less suffering. An abnormal growth was more tenacious, and I cannot say when it disappeared; but over a year ago, when another sufferer asked me if I had been healed, I was so thankful that I could reply in the affirmative. This lady was also healed of the growth that so greatly distressed her, and in a very short time.

I am very thankful for the better understanding of God that comes through the study of Christian Science.

MISS ELIZABETH C. IRONS, Chicago, Ill.

✧

I wish to express through this channel of truth, which has helped me so much, my deep gratitude for my first healing in Christian Science. It was that of lung trouble, thought to be hereditary. After a week's absent treatment I was entirely healed. There have been many other healings in our family of six. For all of these I feel very grateful. I am so thankful to God for giving Mrs. Eddy the strength, love, and wisdom to proclaim this glorious truth to the world; I am also grateful to our Leader for her perseverance and endurance.—MRS. L. Y. CLAGETT, Arlington, Md.

✧ ✧ ✧

# From the Press

[*The Piedmont*, Greenville, S. C.]

The Board of Directors of The Mother Church, The First Church of Christ, Scientist, Boston, Massachusetts, have established Christian Science welfare workers in all states in the Union. A national Camp Welfare committee prevails, and branch workers carry on the work in and near all army camps and cantonments. The purpose of these welfare workers is to assist all officers and soldiers of their faith, but the work is not confined to the Christian Scientists alone, but to all of any faith.

War Relief committees have already been sent abroad to aid the suffering of all sects and creeds. These committees have charge of the welfare work in the war zones until welfare workers are established there, which it is expected will be done in a very short time. Several hundred thousand



Digitized by Google

dollars have been raised to carry on this work, and activities have begun on a large scale.

The Christian Science welfare worker at Camp Sevier announced to-day [March 30] that rooms under the auspices of the Church of Christ, Scientist, will be opened in the Beatty Building. These rooms are open to all, but especially to soldiers and officers. The Bible and authorized Christian Science literature can be found in these rooms, besides an abundance of free stationery. Men are permitted to go there and rest, and may feel welcome at all times.

Free subscription to *The Christian Science Monitor* is given all soldiers and officers for the length of time in the service.

[Editorial in *San Bernardino* (Cal.) *Index*]

Some papers are criticizing Secretary Daniels for appointing Richard J. Davis of Boston as chaplain in the navy, because he is a Christian Scientist, the first one of this faith honored by such a position. Davis, however, is going about his duties with a spirit that has the true ring. He says: "The thing is to win the war, and if I can help by inspiration I shall feel that my appointment has not been in vain. The right way to reach a man spiritually is to find a common ground on which to meet him. The wrong way is to urge sectarian doctrines, beliefs, and dogmas. I am going into the navy as chaplain to do my best for the welfare of the men of the service, to make them as happy as possible, to lift up and hold up the ideals for which we are fighting, and to strengthen their faith in God to bring the war to a successful conclusion."

[L. H. Gaunt in *The Christian World*]

Somehow we seem almost afraid to let ourselves really enjoy anything, however good it is. We say it is "too good to be true," or it is "too good to last." Why, if I tell some people how thankful I am that we have all been well for a few weeks, they say, "Touch wood!"—as though it were unlucky to thank God for our good health! Isn't that a silly idea? I'm sure it isn't a Christian idea. There was once a heathen king who was so happy and so fortunate that he began to be afraid that his gods would be jealous of him; so he threw away some of his most valuable possessions in the hope that in that way he might appease their jealousy. But our God is not like that. He has given us all things richly to enjoy—He wants us to be happy and thankful all the time. Nothing is too good to be true in God's world—but there are many things too bad to be really true. It is the bad things and the sad things that will not last—the good things will grow stronger and more beautiful continually.

❖ ❖ ❖


## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.


# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## From The Christian Science Board of Directors

All correspondence intended for The Christian Science Board of Directors should be addressed to the Board at 105 Falmouth Street, Back Bay, Boston, Massachusetts, and not to individuals.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# The Life of Mary Baker Eddy

By Sibyl Wilbur

No human being in modern times was farther removed from a desire to perpetuate a sense of human personality than Mary Baker Eddy, the Discoverer and Founder of Christian Science.

She knew that Christian Science was not dependent upon the personality of its Founder, but that this scientifically Christian religion would live and grow in the world in the proportion in which it was discerned and demonstrated as Science.

In "Retrospection and Introspection," as well as in her other writings, Mrs. Eddy herself gave what she regarded as the facts of her own life essential to the understanding of Christian Science and of herself. Yet there came a time when it seemed that some additional authentic, even if simple, life history of Mrs. Eddy should be given to the world. Therefore, though at first reluctant, Mrs. Eddy finally gave permission that such information should be given through Miss Sibyl Wilbur, first in a series of magazine articles, and later in book form, as published by the Concord Publishing Company.

In the Christian Science Sentinel of March 12, 1910, the following statement by Mrs. Eddy was published:

MRS. EDDY'S HISTORY

"I have not had sufficient interest in the matter to read or to note from others' reading what the enemies of Christian Science are said to be circulating regarding my history, but my friends have read Sibyl Wilbur's book, 'Life of Mary Baker Eddy,' and request the privilege of buying, circulating, and recommending it to the public. I briefly declare that nothing has occurred in my life's experience which, if correctly narrated and understood, could injure me; and not a little is already reported of the good accomplished therein, the self sacrifice, etc., that has distinguished all my working years.

"I thank Miss Wilbur and the Concord Publishing Company for their unselfed labors in placing this book before the public, and hereby say that they have my permission to publish and circulate this work."

In 1913 the publication of "The Life of Mary Baker Eddy," by Sibyl Wilbur, was taken over by The Christian Science Publishing Society, the sole publishers of all authorized Christian Science literature.

Careful reading and distribution of this work enables Christian Scientists to convey to the world a better understanding of the life and work of the Discoverer and Founder of Christian Science.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

## THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U. S. A.

Sole Publishers of All Authorized Christian Science Literature

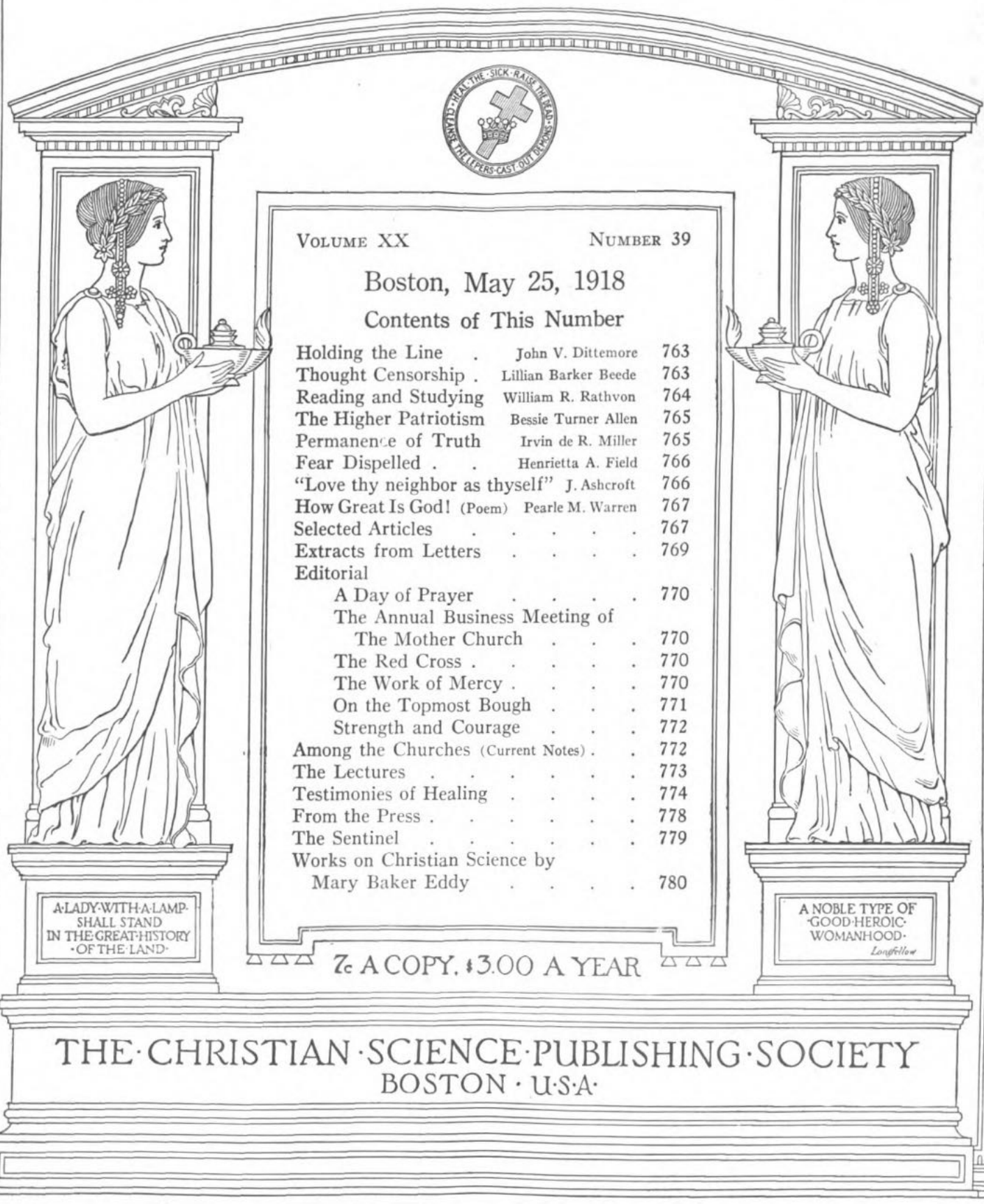
Digitized by Google

MAY 27 1918
UNIV. OF MICH. LIBRARY

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this magazine place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.
NO WRAPPER—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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




VOLUME XX NUMBER 39

Boston, May 25, 1918

## Contents of This Number


| | | |
|---|---|---|
| Holding the Line | John V. Dittemore | 763 |
| Thought Censorship | Lillian Barker Beede | 763 |
| Reading and Studying | William R. Rathvon | 764 |
| The Higher Patriotism | Bessie Turner Allen | 765 |
| Permanence of Truth | Irvin de R. Miller | 765 |
| Fear Dispelled | Henrietta A. Field | 766 |
| "Love thy neighbor as thyself" | J. Ashcroft | 766 |
| How Great Is God! (Poem) | Pearle M. Warren | 767 |
| Selected Articles | | 767 |
| Extracts from Letters | | 769 |
| Editorial | | |
| A Day of Prayer | | 770 |
| The Annual Business Meeting of The Mother Church | | 770 |
| The Red Cross | | 770 |
| The Work of Mercy | | 770 |
| On the Topmost Bough | | 771 |
| Strength and Courage | | 772 |
| Among the Churches (Current Notes) | | 772 |
| The Lectures | | 773 |
| Testimonies of Healing | | 774 |
| From the Press | | 778 |
| The Sentinel | | 779 |
| Works on Christian Science by Mary Baker Eddy | | 780 |


7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
BOSTON · U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in English-Dutch and English-German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See!"** Printed in English only.

### OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German, Dutch, and Swedish.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German and French.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish and French.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish and French.

### VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth. $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

01440x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.50.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50. Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 23 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to


## The Christian Science Publishing Society, Boston, U.S.A.

Sole Publishers of All Authorized Christian Science Literature


Digitized by Google

# Christian Science Sentinel

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

VOLUME XX MAY 25, 1918 NUMBER 39

## Holding the Line

JOHN V. DITTEMORE

IN order to be effective the work of Christian Scientists must be based upon a clear comprehension of what the present world conflict represents and includes.

There has never been and can never be but one war, and that one is the conflict of the ages between good and evil, between Spirit and matter, irrespective of what the issues seem to be according to mortal mind's interpretation. Swords and spears, men and chariots, dreadnoughts and torpedoes, trenches and battle planes, are but the expressions of mortal mind's struggle to sustain and preserve its idols or its ideals. But to-day, as ever, the warfare is in the human mind. Battles and bloodshed are always effects. Causation is ever mental, and history ultimately renders its judgments upon the motive behind the action.

The "line" to be held in the thought of Christian Scientists is that which Mrs. Eddy has described as "the scientific line of demarcation between Truth and error, between Spirit and so-called matter" (Science and Health, p. 586). This line is the firmament—"spiritual understanding"—which divine Mind establishes in the awakened consciousness of every mortal and which will be revealed to the receptive thought of every nation and people.

If the issues of to-day in their metaphysical significance are clearly understood by Christian Scientists, "the line" will hold. Making the world safe for democracy is making the world safe for Christian Science, since democracy is but the highest human concept of government, even a prophecy of that kingdom of which "there shall be no end" wherein "all nations and peoples" shall be governed "imperatively, absolutely, finally—with divine Science" (Science and Health, p. 565).

Those who understand the import of their enlistment in the great army of Christian Science are "at the front," whether actually in the trenches or in their homes. Their zealous and consecrated effort, based upon spiritual understanding, is the most potent force on earth to-day. The destiny of Israel and of the world is in the hands of the world's untiring scientific right thinkers. If Christian Scientists are faithful to their trust, the "line" will hold and "Israel" will triumphantly cross the "Jordan" of to-day and with new vision enter the "promised land."

## Thought Censorship

LILLIAN BARKER BEEDE

THERE is a significant object lesson to be gained from the action taken by the United States Government in the establishment of mail censorship. This wise precaution, prohibiting the sending of any information, however free from intentional harm on the part of the thoughtless writer, that can possibly lend assistance to the enemy which is attempting to defeat the great army mobilized for the purpose of establishing and maintaining democratic liberty for the world, reminds us of a note of warning which went forth over forty years ago to awaken the thoughtful to the wisdom of watchfulness.

When our beloved Leader rediscovered for us the way of salvation and freedom, and announced the essence of her discovery in the significant seven word sentence, "Stand porter at the door of thought" (Science and Health, p. 392), few people comprehended that the metaphysical emancipation proclamation for all mankind was being translated from the Scriptures into twentieth century language. Not many were aware that strict obedience to this admonition and the understanding of the explanatory teachings accompanying it, would be rewarded by as effective demonstrations of the power of the Christ-mind over evil manifested as sin and disease to-day, as was the devotion of Jesus to his divine mission when the external evidences of wrong thinking, known as blindness, paralysis, sin, and death, were destroyed by righteous thinking.

Our Government appeals to the spirit of patriotism when it calls upon its soldiers and citizens to guard well their written words lest they unwittingly give the adversary assistance and advantage. Christian Science, in the ringing words of its Discoverer, appeals to the world to put a censorship on thought. It is a command of equal importance to soldier and citizen, to the man in the trenches and the mother at home. To the one it suggests a sentry challenge to every thought of discouragement, of hatred, of revenge, of fear; to the other it means the most alert censorship of all anxiety, worry, sorrow, for the heroic dear ones at the front.

The great home army behind the men in the trenches can give no more effective aid to those on the fighting line than by a rigid observance of this thought censorship. Let us search our consciences daily, and if we find lurking therein fear for the safety of a loved one, let us instantly blot out the dangerous communication with the enemy by remembering the discernment of Job when he said, "The thing which I greatly feared is come upon me," and let us steady our thought by the words of the psalmist: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Do we find ourselves in an attitude of anxious waiting for a message of assurance from the front that "all is well"? Why depend upon the uncertainty and unsubstantiality of mortal mind's communications, when without delay we can turn to divine Mind and know that God's idea,—the spiritual man, the only man that in reality exists,—is not and never can be in danger. Poisonous gases, bursting shells, bullets, disease, or any material weapon of destruction invented, can never touch the real man, or for one instant separate him from Life, since God is his life and is ever present. World wars in reality destroy naught but the false beliefs of mortal mind.

Let thought's wireless messages that are continuously flashing to the front from every part of the world be protective, assuring ones, bearing only such statements as have passed through the rigid censorship of absolute Truth. It is thought force, not physical force, that is to win in the war;

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

thought that is wholly spiritualized, censored of all error's mesmeric suggestions, thought emanating from the omnipotent Mind.

## Reading and Studying

WILLIAM R. RATHVON

THOSE who know much of Christian Science are commonly those who want to know more. Those who have most thoroughly demonstrated its truths are those who are striving most earnestly to do still better work; but before we can demonstrate we must understand, and prerequisite to understanding in Christian Science is study. The study which leads to progress in Christian Science does not demand a high degree of intellectual proficiency or supernormal mental development. It is not necessary that we be intellectual giants like Macaulay, who could recite long poems word by word after a single reading, and who knew "Paradise Lost" and "Pilgrim's Progress" by heart.

Many of us approach Christian Science without having a mind trained to studious application. We may not have the advantages of a thorough education, or we may have neglected our early opportunities to learn how to think, which is the chief end of education. Our reading, perhaps, was made up of such spicy diet as the daily newspaper, the popular magazine, and the passing novel, which like the tippler's cocktail, stimulates but does not satisfy. So when we discover that continuous progress in Christian Science implies thoughtful study, we naturally deplore our lack of ability to read studiously, and, as it were, to travel mentally on unfamiliar roads. We find it difficult to make the mileage we should on the highway of understanding, and unless we firmly reject the silent proposals of error, may go back to our intellectual dram drinking, shelve our textbook for the printed stuff we formerly relished, and turn to Christian Science only when error pinches hard enough to make us uncomfortable. Or if not quite willing to put away the book whose pages have done so much for us, we may resolve to read dutifully a certain number of lines or paragraphs each day that we may sometime say, "There, I have read it through from cover to cover." But between perfunctory reading and studious reading there is a world of difference in results. The former may still a shallow sense of duty; the latter alone makes for spiritual growth.

The student who reads without studying what he reads, may have the letter at his tongue's end, but he misses its spirit, and on page 113 of "Science and Health with Key to the Scriptures" Mrs. Eddy assures us that "the vital part, the heart and soul of Christian Science, is Love." He may become ever so well versed, apt in quotation, and ready with an impressive word; but the Love that liberates, that dissolves the adamant of error and imparts the right idea of Deity, he may not know.

On page 495 of Science and Health Mrs. Eddy admonishes us to "study thoroughly the letter and imbibe the spirit." In her wise way, by using that simple word study, she has opened up to us a rich field of mental industry whose rewards are in proportion to our diligence in pursuing them; but however difficult may seem the pursuit to those whose minds are untrained in the art of study, there is no reason to be disheartened or dejected. In Christian Science no beliefs of deficiency or lack of time or of training or of disposition can prevent the progress of those who truly want to understand more of God. There is a well-worn path that leads to the home of Principle, and though it runs up over steep and rugged rocks, he can travel it who will. The rocks are not there to baffle us, but that we may become better climbers as we go.

The student who finds it difficult to study his textbook as he should, or to get out of it what it holds for him, will be helping himself by knowing that all beliefs of inability or stupidity are fallacies and falsities; that the inclination and capacity to study and understand are his by virtue of man's relationship with Principle, and that nothing can deprive the children of God of that which He has bestowed on them.

With this thought uppermost let him proceed sensibly with his study, seeking ideas, not merely repeating words; for words are only vehicles to carry ideas into the storehouse of consciousness. Whether we take out of them what *they* hold for us, rests with ourselves and not with the one who has arranged them for us on the printed page. The sentence which contains a helpful meaning for the one who is looking for it and understands it, carries the same helpful message for all. In the study of Christian Science, there is no special dispensation or private interpretation, but the ways and means which one has found to be serviceable and helpful are open to all.

Unfamiliar words lose their strangeness when we have a dictionary at hand. New uses of old words may be discovered by those who are alert, and enlarged understanding follows; for Mrs. Eddy selected her words and phrases with great care and used no word aimlessly. For this reason the practice is to be commended of comparing the several ways in which she uses a given word in different places. In this work the concordances are indispensable. It is sometimes well to read with a pencil in hand; that is, to mark your books (but never those that are not your own) when you find a passage that is profitable. This was habitual with Mrs. Eddy, as her personal library bears witness. There could be no more faithful student of our textbook than its author herself. Knowing that it came through inspiration, she reverenced and admired its lines in a wholly impersonal way, as though they had been written by another hand than her own.

These and other similar courses are productive of such profitable results that they may be called self-teaching, and that part of one's education in Christian Science which is acquired after one has started out to study for oneself, is often the best part. It creates desire for more of the same sort and proves that all the wealth of the author's thought is at our command. It is often said that Christian Science is the religion of progress, and it is also true that progress in the understanding of Truth is illimitable. There is no justification for being contented with the advance we have made in our understanding or demonstrations. Scientifically speaking, Truth itself is not progressive. It is always at the goal of perfection, lacking nothing; but the individual's understanding of Truth needs constant and continuous enlargement and expansion.

Stunted growth in Christian Science may be due to unfavorable surroundings, but more commonly this is because the student is not working mentally with the same consecration and selflessness which made his early experiences memorable. Whoever is content to review and rehearse his best demonstrations without striving whole-heartedly to have more of the same kind, should not forget that there are no way stations on the through line of progress where one may get off and idly remain as long as he likes before resuming his journey. Let him remember that the treasured experiences of his earlier days in Christian Science may be indefinitely duplicated in kind, if he will persistently study the letter, imbibe the spirit, and put into practice what he al-



Digitized by Google

ready knows. The great treasure that came to him as a free gift in the first place, he may continue to have if he is willing to pay the price, not in dollars and cents, but in study and in application with consecration.

## The Higher Patriotism

BESSIE TURNER ALLEN

CHRISTIAN SCIENCE, which gives mankind the glorious perception of God as the Father-Mother, inculcates in all its adherents a sense of patriotism far beyond that of their preconceived ideas of this sentiment, and their patriotism thus becomes the manifestation of a spiritual quality of thought, instead of human sentimentality. The very word patriot (derived from the Greek *patriotes*,—established by forefathers, and this from *pater*, a father) has a deep metaphysical significance for a Christian Scientist which it cannot have for one who is not versed in spiritual law. Our nativity may seem to belong to one country or another, but our real nativity is in that "better country" of which we read in the eleventh chapter of Hebrews, wherein is the "city which hath foundations, whose builder and maker is God."

The metaphysical sense of patriotism not only inspires in a Christian Scientist a deep desire to promote the welfare of his country, but it gives him a fundamental truth upon which is based his purpose to do good not only to his native country but to every nation of the world, thus aiding in establishing the true brotherhood of man. In place of the human sense of patriotism, the Christian Scientist knows there is the eternal truth of man's inseparable relationship with God, the Father-Mother, and that his real abiding place is in the kingdom of heaven, defined on page 587 of Science and Health as "harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul." The demonstration of this truth by the Christian Scientist, here and now, would express a high sense of patriotism. This is evident from the manner in which Christian Scientists have rallied to the flag in the present mental and moral conflict, bearing arms, giving their moral support to our chief executive and others in authority, and aiding substantially with their material means our Army and Navy.

It is well, having taken our stand as loyal Christian Scientists and patriotic citizens, to be alert to the mesmeric influences which would if unresisted drag us down from our high estate. It is imperative that we keep our thought anchored safely in the spiritual realm in these seemingly troublous days, that we may not be swept from our foundations by the aggressive suggestions of error. We should guard against drifting away on a wave of emotionalism from the spiritual realization of the truth about world conditions, thereby making a reality of that which we must see from the standpoint of absolute Truth, else our thought instead of healing the hatred of the world will but add fuel to the flame.

We need at this time to guard our churches sedulously from the suggestions of materiality, which, under the guise of patriotism, would dim the light of our services and tend to lead away from spirituality. Error never can deceive an earnest Christian Scientist except in some subtle way in the name of good. The right human footsteps are being taken to provide for the material as well as the spiritual needs of our soldiers and sailors, but our zeal in this matter should not cause us to forget that this work must be demonstration.

Never have Christian Scientists realized more keenly the need of "a closer walk with God" than they now do. Knowing that the supremacy of spiritual law is our only protection in these latter days when error is stirred to its depths by the power of Truth, our church services become a sanctuary from the troubled thought of the world conditions, and the inspiration gained therefrom is a support to the Christian Scientist during the hours of his human activities when he is thrown in contact with suggestions affirming the reality and power of evil. The Wednesday evening meetings are a vital factor in the Christian Science movement, and strict adherence to the order in the Manual is requisite. Beginning on page 148 of "Miscellaneous Writings" our Leader has set forth her high ideals regarding these meetings, which all loyal Christian Scientists desire to follow.

The Christian Science church is surely the church universal, which knows no distinction of nationality or race; for "there is neither Greek nor Jew, . . . Barbarian, Scythian, bond nor free: but Christ is all, and in all;" and it will manifest tact in keeping its services free from anything which would suggest a sense of separation among seekers for Truth. We should remember that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

## Permanence of Truth

IRVIN DE R. MILLER

IN the third chapter of Ecclesiastes we read: "I know that, whatsoever God doeth, it shall be for ever: . . . That which hath been is now; and that which is to be hath already been; and God requireth that which is past." These words have often been an inspiration to the writer, since they shed such a clear light on the reason for the permanency of healing in Christian Science. We learn very quickly, in our study of this infinite subject, that healing, whether of sin or of sickness, is not really the creation of a new state of consciousness, but rather the awakening to a state which, in Truth, has always been, and which God pronounced from the beginning as good. Any seeming condition of mental or physical inharmony, whether manifested as sin or as sickness, is the result of false belief, a belief that there can be joy or good elsewhere than in God, or that a power apart from God is able to alter that which He declared shall be forever.

When this belief has been destroyed by the knowledge of the truth about God and man as His eternal likeness, which comes to us through our study of Christian Science, then the inharmonious condition of which the false belief was the cause, likewise passes from our experiences. There is, therefore, no reason for us ever to fear a relapse, or a recurrence of this evil state, unless we carelessly or willfully permit ourselves to be drawn into the same false channels of thought which originally occasioned it. The past itself, whatever it may have contained of sin or of sickness, has no power over us, nor is it able to resurrect itself; as Mrs. Eddy has said on page 419 of Science and Health, "Neither disease itself, sin, nor fear has the power to cause disease or a relapse."

This may be made clear for us by a very simple parallel. Suppose a man had been taught the multiplication table incorrectly: then everything which he tried to do involving the science of numbers would be wrong; failures would beset him on every hand. If he were to pause and look back upon his past it would seem full of misfortune and mistakes, and seen thus, the present and future might well appear to be shadowed with gloom and discouragement. The moment, however, that the mathematical truth about multiplication was made clear to this man and he proceeded to act upon this basis, he would perceive his ability to solve his present problems, and his future would be brightened with confidence



Digitized by Google

and hope. As for the past, he would at once realize that it was not his past at all, but rather the past of a wrong concept of the science of numbers.

In the same way, as we replace our mistaken beliefs, founded as they are upon tradition and material hypotheses, with the scientific understanding of God and man, we demonstrate our ability to overcome present inharmony, and have confidence to go forward, trusting in the Father to vouchsafe us further light to solve the problems of the future. It is an added joy to know that the sorrows and mistakes of the past are no part of our true being and have no power over us at all; for, in so far as we have corrected the falsities which led to those mistakes, to that extent we have ceased to be the men to whom that past belonged. To that extent, also, we are newborn; "old things are passed away; behold, all things are become new."

## Fear Dispelled

HENRIETTA A. FIELD

THE two sat together in their favorite corner of the shaded porch, with the last rays of the setting sun filtering through the leafy branches that encircled it. They had been talking earnestly over the many perplexing problems of "the life that now is," and considering also "that which is to come," and the godliness which is profitable unto both, when the younger of the two women turned to her companion and laying her hand on her arm said timidly: "I want to tell you something that has troubled me all my life, but I have been ashamed to acknowledge it to anyone. I am now, and have always been, so afraid of the experience we call death, that all my efforts to overcome this fear seem utterly in vain."

There was a little silence while the one who had been questioned sought for divine wisdom with which to answer this cry of fear; then she replied gently: "I think the trouble is that you are expecting God to give you grace to meet a certain experience, thinking that experience inevitable. I know you well enough to be sure that you have often found God's help and grace sufficient for the need of the hour as that need has come. What He has done in the past is your guarantee for the future." There was a sigh of relief as the burden of years rolled away and gave place to a reasonable confidence in God's help when any need should come; while the self-evident fact that to-morrow's grace cannot be given us to-day, overbalanced the dread of the last enemy.

Not only has our Leader taught us to pray, "Give us grace for to-day" (Science and Health, p. 17), but again, in "Miscellaneous Writings" (p. 307), she says: "Never ask for to-morrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment. . . . This sweet assurance is the 'Peace, be still' to all human fears, to suffering of every sort."

How perfectly would this loving admonition meet all the differing phases of that much dreaded future whose horrors of imagination harass poor humanity! It is not that the sickness of to-day is dangerous, but there are vivid pictures of effects which may follow; our present financial supply may be sufficient, but what of to-morrow and its needs; the loved ones who are away are well and happy now, but something might happen later. Thus the suggestions of error torture us, because we doubt God's care for to-morrow; yet why should we fear aught in the future when we have the assurance that Christ Jesus "hath abolished death, and hath brought life and immortality to light through the gospel"?

We may be very positive and grateful in our recognition of God's mercy as having crowned the life of both yesterday and to-day, and yet, with unreasoning fear and mortal blindness, accept unchallenged the subtle suggestion that we are drifting out into a godless future, a to-morrow whose adversity cannot possibly be overcome or alleviated by any activity of good—into a place beyond His love and care—as if the psalmist's words could ever cease to be true, that "goodness and mercy shall follow me all the days of my life," both here and hereafter. With mental blindness mortals fail to use man's God-given right of reason, which would enable them to discern the fact that it is only the lie of error which is endeavoring to eliminate God and His omnipotent power from the experiences of to-morrow, and thus deceive its victims by the exaggerated presentation of evil. We should never forget that Paul has met this lie with his ringing declaration that Christ, God's idea, is "the same yesterday, and to day, and for ever," and that divine Love is the same present help through all the endless "to-morrows" with their ever varying conditions and circumstances; for, as the apostle again says, "neither death, nor life, . . . nor things present, nor things to come, . . . shall be able to separate us from the love of God."

While the Scriptures do not assure us of immunity from all trouble, they do constantly aver, both by promise and example, that when we are called upon to go through the most trying experiences, there shall One walk with us whose form is "like the Son of God," and whose presence will so annul the seeming power of evil, that "neither shall the flame kindle upon thee," nor the rivers "overflow thee."

So carefully is the future safeguarded that one cannot possibly come upon any forgotten or neglected portion of the way, but as Mrs. Eddy so comfortingly tells us on page 149 of Miscellany, "Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee." To Moses the assurance was given, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." That future stretches before each one, not as an untried path, but as a wonderfully prepared road over which we may walk fearlessly, Love protecting us at every step of it from unseen danger, making smooth the rugged places, and providing rest and shelter for the weary traveler. And all along that path are to be found the tender lessons and messages, left to guide the pilgrim in the way from sense to Soul and to bring him out into a larger consciousness of Life.

## "Love thy neighbor as thyself"

JOHN ASHCROFT

IN these days when resentment and hatred are much in evidence, obedience to the Master's great correlative to the First Commandment seems to require more attention than ever before; and there has been revealed, and is being disseminated in Christian Science, as if in anticipation of this hour of need, a scientific and demonstrable understanding of love which makes such obedience entirely possible. In her Message to The Mother Church for 1901 Mrs. Eddy says that "Love expresses the nature of God" (p. 3). St. John declared that "perfect love casteth out fear." Infinite, divine intelligence would necessarily know nothing that could inspire fear; even the suggestion that there might be something to fear would be absent from such consciousness.

The apostle also said, "Let us love one another." Let us reflect infinite, divine intelligence; let us know the truth about each other; let us know as God knows. Let us not be misled by appearances, tricked into believing that we are other than what God knows His children to be, deceived



Digitized by Google

into accepting as the truth of being that which is imperfect or offensive to us in ourselves or in others. If we see man as God's spiritual idea, we cannot fail to love and be loved.

True love is not a mere sentiment, not a passing emotion; it is the clear-sighted spiritual perception of things as they really are. How many of us, when we have failed to heal, have felt that we have not realized our Leader's ideal; that we have not reached our patient "through divine Love" (Science and Health, p. 365), the nature of which we have not fully comprehended. How much better our possibilities for work would be if we remembered that what we are called upon to do is to demonstrate sufficient truth to realize that in God's universe there is nothing to heal or to be healed,—that nothing can ever mar God's creation.

This love that "thinketh no evil," this love which expresses the nature of divine Mind, is the basis of all forgiveness. It is often said, "I can forgive, but I cannot forget;" but this cannot be the divine forgiveness which leaves no wrong to be remembered. To give oneself a right sense for a wrong sense of any person or situation is true forgiveness. To know the truth at all times about all things, to see as God sees, is necessarily to eliminate all that is evil or erroneous in our concept of ourselves or of our neighbors. Suppose that we have seemingly sustained a great injury at the hands of those we have trusted; that we have striven for and have attained some measure of kindliness toward such a one, though the undercurrent of bitterness is still present, to surge through our weary night hours and darken our days with pain and suffering,—how can we truly forgive? Only as we exchange the belief of man which we have been entertaining for the understanding of man as God knows him, can we begin to realize that there is in reality nothing to forgive or to be forgiven. Only as we succeed in recognizing the perfection of the children of God can we truly and finally forgive.

Mrs. Eddy has assured us in "Unity of Good" (p. 7) "that an acknowledgment of the perfection of the infinite Unseen confers a power nothing else can;" and Christian Science discloses the saving truth that it is not only the infinite unseen God who is perfect, but also the unseen man, His image and likeness, our true selves, our true neighbors, in whom there is nothing unlike the perfect Father. Thus, for us and for all mankind, "shall the Sun of righteousness arise with healing in his wings."

[Written for the *Sentinel*]

## How Great Is God!

PEARLE M. WARREN

If just one star were held in space,
We still would say,
How wonderful is God!
And yet 'tis myriad stars,
With orbits all their own,
He holds above.

If just one blade of grass sprang up,
We still would say,
It came by His great might!
And yet o'er earth each blade,
With outlines all its own,
Is in God's sight.

If just one child of God appeared,
We still would say,
In him His likeness see!
Yet God hath made us all
To bear Love's image through
Eternity.

# Selected Articles

["Mind Governs the Body"—*The Christian Science Monitor*, Boston, U.S.A., Dec. 5, 1917]

If the human body could speak, it would doubtless agree with the psalmist when he says: "False witnesses did rise up; they laid to my charge things that I knew not." Mrs. Eddy states the case of the false witnesses in another way when she says in Science and Health (p. 308): "This awful demand, 'Adam, where art thou?' is met by the admission from the head, heart, stomach, blood, nerves, etc.: 'Lo, here I am, looking for happiness and life in the body, but finding only an illusion, a blending of false claims, false pleasure, pain, sin, sickness, and death.'"

The question, What controls the body? is perennially turning mortal reasoning and human philosophy awry. Among the men who are said to be professionally qualified to understand what it is that controls the human body, this question is usually answered by the words, "Brain and nerves." This answer reminds one of the ancient myth in which the god Atlas is seen supporting the earth upon his back. When, however, that simple question is asked, What supports Atlas? we have suddenly reached the end of human fiction. Just so the question, What causes brain and nerves to act (if they act at all)? has a similar effect; for we have reached our starting point, having completed the circle of human limitations.

Plainly, then, the answer to the question, What governs the body? is not to be found in the body itself. We must look outside the body if we want to learn anything of value concerning its government. A very minute description of a trolley car, for instance, would hardly be called a definition of or a treatise on power. Yet the minute description of the anatomy and physiology of the human body has been held before the public so long that mankind have actually come to believe that the body contains within itself the issues of health and disease, life and death. It is no wonder, therefore, that the body seems to be the master instead of the servant of mankind, which is about as sensible as it would be for the trolley car to claim that it is the master of the power that moves it.

Looking closely into the desires of mankind we find that nothing is held in higher esteem than the absolute mastery of the body. Mrs. Eddy, therefore, has done a great service to humanity by actually showing us how we may learn to govern the body, not through athletic exercise nor erroneous human will, but through the understanding of the truth of being. In the first place, she makes it clear to all that a mortal body expresses a mortal mind and that from this same mortal mind come the beliefs of discord and disease; indeed the whole of this mortal mind is made up of these false beliefs. "A material body," she says (Science and Health, p. 208), "only expresses a material and mortal mind. A mortal man possesses this body, and he makes it harmonious or discordant according to the images of thought impressed upon it."

Is it not plain, therefore, that if we wish to have health we must get away from the false sense that man is mortal and has, separate from God, a mind of his own which produces the false beliefs of sin, sickness, and death? In the words of Paul: "O wretched man that I am! who shall deliver me from the body of this death?" Paul, who evidently knew more about the control of the body than our best modern physicians, indicates plainly that the deliverance from the ills of the flesh comes through Christ, Truth.

Now since it is plain that a mortal mind holds the belief



Digitized by Google

that man is mortal and that he lives and dies according to the testimony of the physical senses and limits himself with these senses and seems to make good his belief, then it must also be plain that immortal Mind makes and supports man, and that man is immortal. Does this not indicate the remedy for mortal mind and its belief of man as mortal? Manifestly this remedy can never be in anatomy, in physiology, or in *materia medica*. The remedy for the sick and sin beset beliefs of mortality is the great fact that the so-called mortal or carnal mind is a myth, that God is the only Mind, and that this infinite Mind and none other, is Life, Truth, and Love. Once we grasp firmly, through the teaching of Christian Science, the fact that mortal or carnal mind is a self-assertive delusion, and that in reality there is no mortal mind to argue sin and disease because divine Mind is the only Mind, then we have begun to break the power that claims to be the arbiter of mankind's health and morals. Also, if mortal mind, with its beliefs of man as mortal, is subject in the body to its self-constituted material laws, then, contrariwise, the great and glorious fact about immortal Mind and man who is spiritual and immortal is that he has dominion, not only over the beliefs of mortal mind and body, but over the whole earth.

The body is, of course, the expression of a state of mortal mind, as Mrs. Eddy has shown us. It is a question, then, whether we want the truth of immortal Mind or the errors of false belief to be the governing power. The true dominion is gained through the understanding which immortal Mind imparts through the study and demonstration of Christian Science. A material body, then, is found not to be the keeper of our life nor of our health,—it is utterly beyond the power of materiality to preserve life or to control it; God is the source of our life and our health, and our understanding through Christian Science learns to rest upon God instead of the body. It is not for nothing that God, Spirit, is likened in the Scriptures unto the "Rock," for this gives the sense of foundation or security. God, Spirit, is the only true foundation or resting place for our understanding. Thus God, infinite Life, is the true foundation of our health, and certainly can keep us, whereas mortal sense cannot. Paul's advice, therefore, to be "absent from the body" and "present with the Lord" is the soundest of health laws.

Immortal man, then, has his dominion through immortal Mind. This is the great fact of being, and we can realize this verity here and now through the understanding of Christian Science. Thus we discover that man never has been nor ever can be mortal; that he is always the image and likeness of God, Spirit. This discovery cannot fail to act as a corrective to our reasoning about ourselves or our neighbor, and the immortal man appears more and more to our consciousness while the errors of sense disappear. This is what Mrs. Eddy meant when she said (Science and Health, p. 427), "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual."

✧

[George R. Lowe in *Toronto* (Ontario) *Mail and Empire*]

In a recent issue a special writer charges that Christian Science is "the gospel of being comfortable," in contrast with asceticism and Puritanism, as well as with reasonable Christianity. He alleges that for the world's woes—sin, disease, death—Christian Science offers the solution of ignoring them—an ignorant solution, to be sure.

Christian Science does not advise merely a closing of one's eyes to the horrors of sinfulness and the denying that there is any such thing as sin. But it does point out that God, divine Love, is not the author of discord of any sort. The prophet Habakkuk declared that God is "of purer eyes than to behold evil." To turn away from sin to the pure, loving Father is the way in Christian Science. To turn to Love for relief and healing is also involved in this. It might be said truly that Christian Science is the gospel of spiritual comfort. It is not a new gospel, for St. Paul wrote of "the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." In "Science and Health with Key to the Scriptures" (p. 101), Mrs. Eddy says, "Discomfort under error is preferable to comfort."

Christian Science is not made up of abstract "denials," but of spiritual affirmations. A soldier with a grievous wound, who answers cheerfully, "Doing finely, thank you," who does not weakly side with the worst evidence of the senses suggesting pain and death, manifests more manliness than the self-pitying mortal, the unfortunate hypochondriac, or the pampered invalid. Right thinking does not magnify human ailments, but aims to surmount and to heal them. True sympathy encourages the sufferer to endure and to rise to higher altitudes of thought. Thus climbing the mountain of human experience, the sunlit heights are reached at length, and the joy of victory is achieved. This is the sort of comfort that Christian Science presents, the joy of spiritual ascendancy.

When once it dawns upon any critic that Christian Science is not superficial but requires to be studied, he will have gained an attitude favorable to his finding out what it is. The study of it becomes constructive and demonstrable. "Prove all things; hold fast that which is good." The critic should find that it is not a system of trying to deny facts, but the spiritual interpretation of the universe in which spiritual rarities are disclosed as the real facts, because eternal. Evil is not fact, but lawlessness, which destroys itself. The good is the real, the eternal fact, and honest study and practice of good brings healing and real comfort.

✧

[Robert G. Steel in *Plainwell* (Mich.) *Enterprise*]

Since the causes of the war find their root in fear, with its attendant evils of greed, lust for power, covetousness, hatred, malice, and the like, Christian Scientists realize that the war is mental. As nations are made up of individuals the destruction in the consciousness of the individual of the belief in these evils, through the process of right thinking induced by the spiritual understanding of God, good, as the only power,—in short, absolute obedience to the First Commandment, "Thou shalt have no other gods before me,"—would bring a cessation of the strife, and peace would follow.

Such a peace, predicated on the fatherhood of God and the brotherhood of man, would be both honorable and permanent, and would show progress of the nations along the lines of spiritual understanding, which is the only true progress. Mrs. Eddy, the Discoverer and Founder of Christian Science, in her book "The First Church of Christ, Scientist, and Miscellany," makes this clear in the following words (p. 277): "The characters and lives of men determine the peace, prosperity, and life of nations." And on page 281 she says, "War will end when nations are ripe for progress."

✧

[Samuel Greenwood in *The Sun*, Vancouver, British Columbia]

Christian Science advocates but one method in the healing of the sick; namely, the prayer that understands and utilizes the power of divine Mind; and this method, it is



Digitized by Google

needless to say, is not hypnotism but Christianity. Throughout all her writings, Mrs. Eddy emphasizes the fact that hypnotism is the antipode of Christian Science, as are all mental means which are capable of exerting an evil influence upon mankind. An entire chapter in Science and Health deals with the evil and the danger of hypnotism or animal magnetism, and shows the falsity of its claims. On page 482 of the same work Mrs. Eddy writes: "Christian Science is the law of Truth, which heals the sick on the basis of the one Mind or God;" whereas hypnotism and kindred methods assume to heal on the basis that there are as many minds as there are persons, and that these minds are the source of evil as well as of good influence.

It is well known that hypnotism neither calls for nor maintains any ethical standard. It has neither church nor creed, it recognizes neither religion nor righteousness, but offers itself as the tool of the most unscrupulous villain as readily as it parades in the guise of mental healing. It cannot, therefore, be the means or the mode by which Christianity, as taught by Christ Jesus, affords mankind the opportunity to demonstrate the infinite power of good in the overcoming of evil; and Christian Science teaches or advocates no other way by which men may work out their freedom from sin and disease.

✧

[Aaron E. Brandt in *The Lewistown* (Pa.) *Sentinel*]

Excerpts from the writings of Mrs. Eddy, the Discoverer and Founder of Christian Science, appeared in a recent issue. These excerpts, taken from their context, do not at all explain their meaning as intended by her. Mrs. Eddy did teach that man in God's image and likeness is never sick and never sins, but it is in this sense only that she wrote, "Man is never sick, for Mind is not sick and matter cannot be" (Science and Health, p. 393). As to the unreality of matter, Jesus showed this again and again throughout his career on earth. His passing into a closed room without the opening of a door, alone should be ample proof of it. In this particular it is necessary to assume either that matter is unreal or that Jesus is, who survived and overcame every condition of matter. Which horn of the dilemma does our critic wish to take? By his doctrine he cannot logically cling to both.

These excerpts a clergyman is reported to have discussed as false philosophy, and to have said that "all her [Mrs. Eddy's] teachings are in direct contradiction to Christ's." Now Christ Jesus himself gave the test of a true following when he said: "By their fruits ye shall know them;" "He that believeth on me, the works that I do shall he do also." There are many thousands of people to-day who gladly testify that there is nothing which is in any respect contrary to the teaching of Christ Jesus in Christian Science, when understood, and their testimony is based on understanding and proof. This proof is too strong and overwhelming for any clergyman to shake.

✧

[Albert F. Gilmore in *Buffalo* (N. Y.) *Express*]

It may be said without fear of contradiction that no religion accepts more fully the teachings of Christ Jesus than does Christian Science; and it not only accepts his precepts, but it puts them into actual practice; that is to say, it proves his words by its healing works. It demonstrates the principle which actuated his every thought and deed. It accepts him as the Way-shower to that salvation which reveals eternal life. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

That Christ Jesus pointed the way to this knowledge of the Father and demonstrated the allness of God more completely than could any man of less spiritual origin, every Christian Scientist firmly believes. And very far from the worshiping of theories, as our critic charges, is that understanding of Principle which enables the followers of Jesus to emulate his example in healing every phase of sin, sickness, and misery. Rather does it seem to relate pretty closely to the origin of being, the reality of the universe, which is divine Principle, when such results follow. Mrs. Eddy says (Science and Health, p. 25): "Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death."

✧ ✧ ✧

## Extracts from Letters

[Received from Switzerland]

"I received the kind gift, and thank you heartily. I felt that divine Love would always sustain me and lead me; and it surely did, when I was standing before an abyss and knew not how to cross it. For this and many blessings which I have received through Christian Science, I thank God with all my heart, and hope that the light of Truth may penetrate into all hearts. I am also grateful to our dear Leader, Mrs. Eddy, and all who have helped me to find this way of divine Science, from which I will never be separated. Once more accept my deep gratitude."

"My deepest thanks to The Mother Church in Boston, and all benefactors of this Christian source of help, and for all the assistance received during the war. I am happy to know the beautiful teaching of Christian Science. I have found through it the peace of mind which the world cannot give, as well as enlarged faith in God. Praise and thanks be to divine Love!"

"I wish to express my deep thanks through the distribution committee in Winterthur for the gift received during the war from the War Relief fund in Boston. It is my eager desire to perfect myself in this beautiful religion, and I hope that many people may find this way of understanding."

"With sincere thanks we acknowledge the loving gift received from The Mother Church in Boston, through the distribution committee of Christian Scientists in Winterthur. We are filled with joy and courage and have been convinced through this grand teaching that God meets every need."

"Allow me to express our deep gratitude for the proof of divine Love, in the form of financial support, which you have sent us. I was very sad before Christmas and thought myself incapable of giving my children the least joy. Then I found that 'man's extremity is God's opportunity,' for I was sent relief. Our joy was great, and we perceived that God cares for His children."

"I desire to express my sincere gratitude for the financial support which I have been able to receive through Christian Science. True Christian friends knew of my distressed condition at one time, and without being asked, they spoke for me. Just at the right moment, when I most needed direct financial support, it came to me through Christian Scientists, by means of these kind friends, to such an extent as to be very helpful.

"In good deeds or any relief for material or spiritual needs, there is more Christianity than in mere kind words. The field is indeed large on which Christian Science works in this unselfish way."



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., May 25, 1918

# Editorial

## A Day of Prayer

THE President of the United States has appointed Thursday, May 30, as a day of prayer

> "to pray Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts to see and love the truth, to accept and defend all things that are just and right, and to propose only those righteous acts and judgments which are in conformity with His will; beseeching Him that He will give victory for our armies as they fight for freedom, wisdom to those who take counsel on our behalf in these days of dark struggle and perplexity, and steadfastness to our people to make sacrifice to the utmost in support of what is just and true, bringing us at last the peace in which men's hearts can be at rest because it is founded upon mercy, justice, and good will."

At this time when the thought of the world is being turned through sacrifice and suffering toward the realities of Spirit, Christian Scientists should strive to gain the deep spiritual import of Mrs. Eddy's "Prayer for Country and Church" (Christian Science versus Pantheism, p. 14).

Mrs. Eddy has pointed out that "prayer means that we desire to walk and will walk in the light so far as we receive it, even though with bleeding footsteps" (Science and Health, 10:1–3), and that "the highest prayer is not one of faith merely; it is demonstration" (*ibid.* 16:2–4).

In compliance with the request contained in the President's proclamation there will be a brief service in The Mother Church at 11 a.m. on May 30. The order of service in The Mother Church for this special occasion will be as follows:—

1. Hymn.
2. A brief statement by the First Reader including reading the President's proclamation.
3. Hymn.
4. References suitable to the occasion, from the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy.
5. Silent prayer, followed by the audible repetition of the Lord's Prayer.
6. Hymn.
7. Benediction.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

## The Annual Business Meeting of The Mother Church

WHEN the Communion season in The Mother Church was abolished by Mrs. Eddy in 1908, it was pointed out that the seating capacity of The Mother Church Extension is limited to five thousand. Thus it will be seen that in order to avoid disappointment among the members, the demonstration must be made each year of limiting the attendance at the annual business meeting to the capacity of the edifice.

Mrs. Eddy has said (Miscellany, p. 125) that the annual business meeting of The Mother Church is "a grave guardian" because, as she explained, it requires us "to report progress, to refresh memory, to rejuvenate the branches and to vivify the buds, to bend upward the tendrils and to incline the vine towards the parent trunk."

According to the provisions of the By-laws no others than the officers of The Mother Church are required to be present, but in accordance with the established custom The Mother Church extends a loving welcome to its members, and requests them to aid in demonstrating an attendance at our annual meetings which shall not exceed the present seating capacity.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

## The Red Cross

THE humanitarian work of the Red Cross deserves the recognition and support of all our citizens.

Christian Scientists have assisted and will continue to assist the Red Cross in their work of mercy through financial contributions and by their loving cooperation in every consistent way to the end that the usefulness of the Red Cross may be increased and the efficiency of its humanitarian service upheld. It should not be lost sight of, however, that The Mother Church has established and is maintaining extensive war relief agencies which are being constantly extended and which are accomplishing satisfactory and far-reaching results. Christian Scientists naturally feel that their first allegiance is to this work and that the first demand for their support is from their own war relief activities.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

## The Work of Mercy

THE affairs of the world will increasingly prosper as there is more general recognition and valuing of the qualities of mind which may be termed womanly, whether manifested by men or by women. Among these qualities is mercy. Animalism cannot apprehend mercy, nor can materialism express it, because mercy in human expression is the reflection of Principle. Always "merciful and gracious" is Principle, God—"His mercy endureth for ever." Moreover Principle is complete, expressing both fatherhood and motherhood, and the mind governed by Principle, and manifesting characteristics which are its "image and likeness" cannot be imperfect, or one-sided, or incomplete. Man, therefore, cannot be a partial thinker but must express all the qualities of God.

One of the most beautiful expressions of womanly mercy and manly courage in the past was the work done in the Crimea by Florence Nightingale. She thoroughly prepared herself for her work and brought out certain qualifications, two of which our Leader speaks in the Manual as being among others necessary (Art. VIII, Sect. 31). Mrs. Eddy says that the nurse must be one "who thoroughly understands the practical wisdom necessary in a sick room, and who can take proper care of the sick." In this latter respect Florence Nightingale was perhaps the best equipped woman of her time, and when she reached the Crimea with the forty nurses who were under her care there was an opportunity to discover the influence and value of woman's work of mercy.

The marvelous increase in the percentage of recoveries of the wounded after her work began showed a great cessation of fear and discouragement. With the coming of a woman actuated by a Christian spirit some new element evidently was brought into effective operation. Hope and faith must have been aroused, and love must have mastered fear, to have brought recovery to so many of the wounded men.



Digitized by Google

What enabled this woman and her assistants to accomplish the results which seem to many unbelievably good? They must have looked to Principle in some way, and found the answer to prayer for guidance in a vision of man as more than flesh and blood.

The Red Cross Society was formed to carry out, broadly speaking, the work of mercy as thus defined: "Its objects are to care for the wounded in war, and secure the neutrality of nurses, hospitals, etc., and to relieve suffering occasioned by pestilence, floods, fire, and other calamities" (Century Dictionary). When Clara Barton was president of this association, Mrs. Eddy, with a woman's spiritual intuition, appraised and praised her work. She recognized her (Miscellany, p. 297) as "soldier, patriot, philanthropist, moralist, and stateswoman." Under her guidance the Red Cross Society had the absolute confidence of the whole country, and though both men and women were working together, the guiding ideal seemed to be woman's vision of mercy and good will.

While the work of mercy is universal, the Red Cross Society directs a considerable part of the work of ministry, especially to the sick and wounded, be they friend or foe. In such work as this, whether done by individuals or societies, what better guide and inspiration could be found than Mrs. Eddy's definition of prayer (No and Yes, p. 39): "True prayer is not asking God for love; it is learning to love, and to include all mankind in one affection. Prayer is the utilization of the love wherewith He loves us. Prayer begets an awakened desire to be and do good. It makes new and scientific discoveries of God, of His goodness and power."

The question of assisting the Red Cross Society has been and still is one for the individual decision of Christian Scientists. It would be impossible to estimate the thousands or tens of thousands of dollars contributed by them in good will with the expectation that a good percentage of the amount would go for genuine work of mercy. The thing which is touching and inspiring in the work of the Red Cross Society is the way in which men and women are finding opportunity for the expression of a true humanity. There is endless opportunity for the operation of human kindness. Its voluntary service employs the love and devotion of both men and women to feed the hungry, clothe the unprotected, nurse the sick, and care for the wounded. One is reminded of the "lady with a lamp" and her work of ministry, wherein she found such spiritual support. Mrs. Eddy proved this same law of good in her own experience, being uplifted and sustained in her toil for humanity. Hence she says (Science and Health, p. 385): "It is proverbial that Florence Nightingale and other philanthropists engaged in humane labors have been able to undergo without sinking fatigues and exposures which ordinary people could not endure. The explanation lies in the support which they derived from the divine law, rising above the human."

WILLIAM P. MCKENZIE.

## On the Topmost Bough

WHEN the storms shake the vineyards and the olive trees, only the most tenacious fruit maintains its hold. When the harvesters gather the grapes and shake the olive branches, only the hidden clusters and the berries on the topmost boughs or the farthest out of reach remain. When mental storms shake humanity, only those qualities which are farthest from the earth and the supposedly solid matter of trunk and branch keep their places. The carnal mind, satiated with its fury, finds these incomprehensible qualities too distant for its grasp. The effort to bring them down would be unprofitable, it argues. In this way the choice products of tree and vine, the oil and wine, may be saved from the destructive passions of the devourer. Isaiah prophesying punishment for Israel's idolatry declared, "Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel."

Present day world conditions are similar to those described by Isaiah with reference to Israel. The idolatry of to-day takes a different form in appearance but remains the same in essence. It is the belief in the power of matter rather than Spirit, bringing forth its own destruction. The belief of life in matter, mind in matter, sensation in matter, virtually sets up images of wood and stone and metal to be worshiped, and to them the flesh is sacrificed. Though the names of Baal, Moloch, or Vishnu may not be in use, the idolatry of matter continues under other names. Indeed, the worship of the more attenuated forms of matter in human will power and so-called human intelligence has reached the very zenith of evil to-day and is ready for destruction. Under these circumstances the spiritually minded are like the berries "in the top of the uppermost bough" and "in the outmost fruitful branches." They are beyond the reach of the marauder, safe from the stones and staves of the destroyer.

For what shall save at this hour but the Science of Christianity? Tradition, dogma and doctrine, scholasticism and ceremonials, have no saving grace in and of themselves to withstand the storm; they fall to the ground and are heard of no more. A theoretical Christianity cannot weather malignant gusts of hate propelled by hypnotic will power. The accumulated learning of the ages shrivels before the blasts of greed and revenge. Nothing less than a demonstrable religion can breast the hurricane; but this is already at hand firmly founded by its Discoverer, Mary Baker Eddy. Christian Science does not fall before the storm, for it is based upon the spiritual understanding of God, man, and the universe. The supposititious forces of evil do not take it by surprise, for all of evil has already been uncovered by the spiritual searchlight which it throws upon men and things. The Scriptures spiritually interpreted describe present day conditions and point to the inevitable restoration of Israel purged of its idolatry. The Christian Scientist who has followed the law of progress has risen above the blackness of the old world, leans no longer on the broken reeds of physiology and so-called physical science, of materialized religion, formalism, superstition, and fanaticism, and is found safe and sound "in the top of the uppermost bough," and "in the outmost fruitful branches."

Upon one occasion Mrs. Eddy was presented with a loving-cup. Of its adornment she wrote in words which may be found on page 347 of "The First Church of Christ, Scientist, and Miscellany": "The exquisite design of boughs encircling this cup, illustrated by Keats' touching couplet,

> Ah happy, happy boughs, that cannot shed
> Your leaves, nor ever bid the Spring adieu!

would almost suggest that nature had reproduced her primal presence, bough, bird, and song, to salute me." The advancing Christian Scientist reads in nature parables for his comfort and illumination, as Jesus related them to his contemporaries. Many illustrations have been drawn from the olive and the vine. At this hour the warning goes forth to all who are working in God's vineyard and gathering the berries for the oil: "See thou hurt not the oil and the wine,"



Digitized by Google

—spare the tendrils of budding love, the oil of gladness, and the wine of inspiration. Then when the storms break and error is unchained for its own destruction it can be truthfully said: "At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel."

WILLIAM D. MCCRACKAN.

## Strength and Courage

AT this hour we may well recall the words of strong assurance spoken by Moses to the people whom he was leading toward the realization of freedom, and that, too, in the face of their enemies. He said: "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." We find these inspired words repeated by Joshua after he had taken command of the tribes, and this was added to Moses' words: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

A superficial reading of the Old Testament might leave with us the impression that the children of Israel in their journeyings from Egypt into the promised land were simply bent on material conquest, as were those who had preceded them, and it is more than likely that a great many of the people were not sufficiently advanced spiritually to see any farther than this; hence their ceaseless disappointments and their long delays in realizing the good which they sought. If, however, we seek the truer meaning of the inspired word, we shall find that the real children of Israel were not represented by "Israel after the flesh." We must therefore think of this people as the pioneers of pure and undefiled religion based upon spiritual law, for we shall then better understand what they undertook to do and what they accomplished. It cannot be denied that so long as Israel kept the light of a pure spiritual ideal burning upon their altars, their enemies vanished before them, and peace and prosperity characterized them as a people; indeed the very reason for their national existence was that they might themselves hold sacred this divine ideal and extend its blessings to all the nations of the earth as they were ready to receive them. Had not God made this promise to Abraham: "In thy seed shall all the nations of the earth be blessed"?

With this in view we shall understand better the destiny of the American nation, which owes its very existence to the pure purpose of establishing justice and righteousness within its borders, and extending these divine ideas to all with whom its citizens come in any wise in contact. It is no vain thing that to-day all the peoples of the earth are looking toward this great nation for the help which can only come through the understanding of divine law and obedience thereto; and as the men and women of this country are giving of their best to support those who hold like ideals with their own, they need to draw ceaselessly upon the Life which is life indeed for their strength and courage.

Many there are who have been lifted out of the very depths of sickness and suffering by holding firmly to these inspired words of Mrs. Eddy on page 393 of "Science and Health with Key to the Scriptures": "Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man." At times the temptation may come to wish that in some way we could have evaded the issues of this hour and escaped the trial of our strength in the world's great conflict, but this would be the same as to believe that we could dally with temptation on the ground that we were not strong enough to face the foe and gain a victory, which in itself would be a virtual denial of both the justice and power of divine Love. Even if we could have delayed for a time the final issue while others suffered, we should fail utterly to read history aright, to see that in spite of mortal belief righteousness always prevails in the end; and the end is never far off to those who refuse to acknowledge anything except the supremacy of God, good. A poet has said:—

> Happy are all free peoples, too strong to be dispossessed,
> But blessed are those among nations, who dare to be strong for the rest!

This nation has in past years proved itself strong, and now has come the testing time, when it may—indeed, when it will—prove its strength far more grandly than it had ever dared to think,—prove it because on battle field and in the home alike, thought will turn from the frailty of the flesh and fleshly mind, and find in entire reliance upon the infinity of good the strength which can never fail.

Of old the psalmist said of God: "He shall judge the world in righteousness, he shall minister judgment to the people in uprightness," and if for a moment faith should seem to falter, we may remember Paul's words, "The weakness of God is stronger than men." We must not forget that man's dominion over all evil comes direct from God. It means nothing less than his reflection of the divine nature; and in Christian Science, man as God knows him is never separated from God, nor would it be possible to think of God as strong and man as weak. This godlikeness with all it implies must be brought out by each one in the pure realization that nothing else is worth while except to know God and to express the divine nature; and at the present hour we may rest assured that the kingdom of God is indeed drawing nigh to humanity, and it is for us to respond unceasingly to the divine demand which comes down through the ages, "Be strong and of a good courage . . . for the Lord thy God is with thee whithersoever thou goest."

ANNIE M. KNOTT.

✧ ✧ ✧

# Among the Churches

## Current Notes

FILLMORE, CAL.—Last Saturday [March 2] the Fillmore Christian Science Society acquired the corner at Central Avenue and Third Street, with a frontage of 140 feet on the former and 105 feet on the latter. This is the site of a church edifice the society plans to build. It is an admirable one for the purpose, and the *Herald* hopes to see it adorned with the new house of worship at no distant date.

*Fillmore Herald.*

GREAT FALLS, MONT.—Beginning on Easter Sunday [March 31] First Church of Christ, Scientist, changed the place for holding services from its church building at First Avenue North and Eleventh Street to the Masonic Temple Auditorium. The move has been found necessary on account of the crowded condition at all services of the church, which is no longer large enough to accommodate the audiences.

For a considerable time the Christian Science church has been crowded, and in the hope of meeting the situation the people were requested to attend the evening services, when convenient; but the attendance kept growing, with the result that every Sunday the building was overcrowded at both services, and the same condition obtained at the Wednesday evening testimony meetings.



Digitized by Google

The present church building was erected in 1911, and the first services were conducted in it on Thanksgiving Day of that year. That was seven years after the organization of the church in Great Falls, and it is an interesting coincidence that seven years later it has again been found necessary to find larger quarters, although when the present church was built it was believed of ample size to accommodate the attendance for many years to come. The church organization has for some time owned a double corner at First Avenue and Thirteenth Street.

*The Great Falls Leader.*

✧ ✧ ✧

# The Lectures

BARRINGTON, ILL. (Society).—John Randall Dunn, lecturer; introduced by Earl Virden, Sr., who said in part:—

Before I had any intimate knowledge of Christian Science, I had the hackneyed opinion that Christian Scientists were an overzealous class of fanatics who worshiped Mrs. Eddy, and I frankly admit that one Sunday morning I left my home and went to one of their churches in Chicago to get a good look at these people to see what they were like. Very much to my surprise I noticed going into this church a lot of representative people of Chicago, men whom I knew—some of them my friends. I was prompted to remain to the close of the service in order that I might take another look at them. The next Sunday I ventured into the church and enjoyed the simple and interesting service. On Wednesday evening I attended a testimony meeting and came away with the impression that Christian Scientists were either the greatest prevaricators I had ever heard or Christian Science was the most wonderful thing in all the world. I was prompted to investigate it further, so procured a copy of the textbook, "Science and Health with Key to the Scriptures," and some of the other writings by Mrs. Eddy, and looked into the subject a little more.

I was surprised to find that there were something like twelve hundred churches of this denomination. I learned that The Mother Church had been dedicated at a cost of nearly two million dollars and that about forty thousand Christian Scientists had assembled on the occasion of this dedication. As I became interested in the textbook I found that Christian Scientists depend absolutely on God to meet every need, but I could not understand how, if there was anything the matter with me, I could altogether depend on God. I thought if there was anything wrong with my body, something would have to be put in it or on it, something would have to be done to it—that God had to be helped along. A little later, however, there came about in my life a condition that apparently was about to wreck my future, and I readily began to appreciate that there was nothing of a material nature which would alter the situation; I had an opportunity to put the matter to the test, and am very happy to say to-night that even a slight understanding of Christian Science has helped me to pursue my duties intelligently; has taken care of every need that has come into my life in the past five years.

VINCENNES, IND. (First Church).—Virgil O. Strickler, lecturer; introduced by George W. Opell, who said in part:—

The message of Christian Science is not a message of material things, man-made doctrines, or dead ceremonies, but a message of the Christ, Truth, that our Master taught and practiced and "commended to his followers" (Science and Health, p. 35)—a practical, demonstrable, everyday religion, by which he was able to meet every need of mankind.

*The Vincennes Commercial.*

✧

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CANADA—Halifax, Nova Scotia: Masonic Hall, Salter Street, 8 p.m., May 30.
London, Ontario: Church Edifice, 540 Richmond Street, 8:15 p.m., May 28.
St. Catharines, Ontario: The Griffin Family Theater, 8:15 p.m., May 30.
Truro, Nova Scotia: Academy Hall, Prince Street, 8:15 p.m., May 31.

CALIFORNIA—Bakersfield: Labor Temple, Twenty-first and I Streets, 3 p.m., May 26.
Eureka: Church Edifice, Eleventh and H Streets, 8 p.m., May 27.
Fortuna: Church Edifice, Seventh and D Streets, 8 p.m., May 26.

COLORADO—Cripple Creek: Eagles Hall, 8 p.m., May 24.

ILLINOIS—Aurora: The Peoples Church, Main Street and Lincoln Avenue, 8 p.m., May 31.
Chicago (Thirteenth Church): Church Edifice, 10317 Longwood Drive, 8 p.m., May 30.
Chicago (Fourteenth Church): Constellation Masonic Temple, 3900 North Robey Street, 8 p.m., May 27 and 28.
Hoopeston: Church Edifice, Third and Washington Streets, 8:15 p.m., May 24.
Salem: Marion County Court House, Circuit Court Room, 8 p.m., May 30.

INDIANA—Grand View: Princess Theater, 8 p.m., May 31.

IOWA—Fort Dodge: Princess Theater, 16 North Ninth Street, 8:15 p.m., May 28.

MAINE—Freeport: Nordica Theater, 8 p.m., May 31.

MASSACHUSETTS—Brockton: City Theater, 7 p.m., May 26 (note changes).
Cambridge: Scenic Temple, Temple Street, Central Square, 3 p.m., June 2.
Lynn: Strand Theater, 3 p.m., June 2.
Pittsfield: Masonic Temple, 3:30 p.m., June 2.
Quincy: Music Hall, 3:30 p.m., June 2.
Salem: Empire Theater, 8 p.m., June 2.
Sharon: Unitarian Church, Main and Depot Streets, 8 p.m., June 4.
Springfield: Municipal Auditorium, 8:15 p.m., May 28.
Wellesley: Wellesley Town Hall, 8 p.m., June 4.

MICHIGAN—Alpena: 124 East Chisholm Street, 8 p.m., May 30.

MINNESOTA—Montevideo: Montevideo Opera House, 8:15 p.m., May 27.

NEW HAMPSHIRE—Littleton: Opera House, 8 p.m., May 30.
Manchester: Palace Theater, 8 p.m., June 2.

NEW JERSEY—Caldwell (auspices Montclair): Essex County Penitentiary, 8 p.m., June 1.
East Orange: Regent Theater, 88 Main Street, 3:30 p.m., June 2.

NEW YORK—Flushing: Church Edifice, Sanford Avenue and Murray Street, 8:15 p.m., May 27.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., May 30 and 31, and June 7.
Peekskill: Church Edifice, Washington Street, 8 p.m., May 26.
Watertown: City Opera House, 3 p.m., June 2.

NORTH DAKOTA—Ellendale: I. O. O. F. Hall, 8:15 p.m., May 25.

PENNSYLVANIA—Erie: Masonic Temple, Eighth and Peach Streets, 8:15 p.m., May 31.
Punxsutawney: High School Auditorium, 8:15 p.m., May 24.
West Chester: Church Edifice, North High Street, 3:30 p.m., June 2.

VIRGINIA—Richmond: Jefferson Hotel Auditorium, 8:30 p.m., May 30.

WASHINGTON—Spokane (Second Church): Lewis and Clark High School, 3 p.m., May 26.

WISCONSIN—Oconomowoc: Auditorium, 8 p.m., May 31.



Digitized by Google

# Testimonies of Healing

A good many years ago, after being told by one of our most eminent surgeons that while a serious surgical operation was my only hope, I would never be well again as I had waited too long, I walked out of his office, refusing even to discuss the subject further. Then for days followed a battle with self, after which I asked my husband to have another talk with the physician and see if he would not hold out the promise of a possible healing and, if not, to ascertain if I was to be benefited enough to justify the operation. This he did, only to be again told I could never be well, although I would be in much better health. I then accepted all that surgery had to offer me and submitted to the operation, and for the following six years was practically under medical treatment and taking medicine all the time. At intervals I seemed to improve; then would come periods of such intense suffering that it seemed as if in a few days I would lose all the ground I had gained. The physician finally told me again, as he had six years before, that I would always have these spells.

A few months after this we began to investigate Christian Science for healing for another member of the family, and while reading Science and Health I was instantaneously healed—made "every whit whole." I had been reading at intervals for about six weeks, and did not know anyone could be healed by reading the book; besides, I was not reading with any idea of healing for myself. My physical condition had caused intense headaches lasting for days, and relief from them was the first sign of the healing, it being probably two weeks before I realized that an internal organ had gone back into place and an enlargement had disappeared. The conditions which had been pronounced incurable were healed in a moment.

The healing came while reading of Jesus' three days' work in the tomb and his triumph over death. For me the stone was indeed rolled away, thought lifted above the crucified Jesus to discern the risen Christ. For the first time I realized it was the Christ-principle demonstrated by Jesus which enabled him to heal the sick, and that the same living, healing Christ is ever present here and now. This experience took place more than seven years ago, and there has never been a touch of these troubles since. I was also healed of inflammatory rheumatism from which I had suffered for years, at times spending the night as well as the day propped up with pillows in a chair, unable even to feed myself.

I am indeed grateful for the physical healing experienced by each member of the family—but most grateful that by following the rule, and demonstrating the Principle of Christian Science, we can daily come into a better knowledge of God. My earnest endeavor is to express my gratitude by living in accordance with the teachings of our Leader.

MRS. CORINNE BEALL MOODY, New Orleans, La.

✧

About five years ago I had an ailment which seven physicians tried to cure, but without any result. When I had about given up all hope, a friend who had been healed in Christian Science advised me to try it, and as a last resort I went to a practitioner, who told me of God's love for His children, that He does not send sickness, trouble, and death, but hope, life, and health, and unfolded to me this new-old truth which Jesus preached to the people nearly two thousand years ago. The result was, that through the power of Truth I was entirely healed of this trouble. Through the clear understanding of Principle, many erroneous conditions that have arisen in my family have been overcome and have gone to their native nothingness. A few of these experiences stand out in bold relief, for at the time they seemed very real. The drink habit was overcome very quickly, a pronounced rupture disappeared in three treatments, and what is known as wild eyelashes, heart trouble, and business problems have all yielded to the truth. Some of these were overcome by our own understanding of God's loving-kindness; others, by the assistance of a practitioner.

While words cannot express our gratitude for these healings, still the spiritual uplift is the most beautiful part of Christian Science, which teaches us man's relation to our Father-Mother God. We are indeed grateful for even a little understanding of the truth and for the many blessings received from Christian Science; also to our dear Leader, Mrs. Eddy, whose writings and teachings are far in advance of the generation in which she lived, and for the privilege of owning and reading her wonderful book, "Science and Health with Key to the Scriptures."

EMERSON A. CHAPIN, Reading, Pa.

✧

I have often been impressed with the marvelous results which come from the application to human problems of even a slight knowledge of Christian Science. In June, 1905, it was my privilege to witness a case of instantaneous healing. I was very much surprised; for I had known little of Christian Science, and had supposed that only nervous or imaginary diseases could be healed by it. My first thought was that there must be something good in this religion to produce such results, and instantly there came to me the Bible verse, "By their fruits ye shall know them."

I was filled with desire to know how this healing had been accomplished, so began to question my neighbor, whose healing I had seen. She answered all my questions, and offered to read to me from Science and Health—for at that time I was unable to read, on account of serious trouble with my eyes, from which I had suffered for over twenty-five years. I drank in this wonderful truth about God and His perfect creation as a thirsty plant absorbs water. It satisfied me completely, as the problem of evil, and the thought that God permitted it, had troubled me for many years.

I had no thought that my eyes would be benefited by the study of Christian Science, because I had tried for so many years, without avail, to obtain help for them. Good oculists had treated me for long periods, and I had undergone two operations, only to be told at last that there was no help for me; that all I could do was to take care of my general health and protect my eyes in every possible way. About a week after I began to inquire into Christian Science, I was obliged to take a little boat trip. I went unwillingly, because the reflected light on the water caused such pain, but it seemed my duty to go; so, with my eyes closed behind colored glasses, and even then suffering intensely, I was trying to make the best of the situation. All at once the thought came to apply what I had learned about Christian Science; and there on the boat, I began to think the matter over. I thought about God and His perfect creation, and as I continued to think along this line, I was filled with a great sense of shame as I remembered how often I had said that my eyes would not bear the light. I began to realize that the eye which was made for the light could bear the light, because all that God has made is perfect and eternal.

Suddenly I realized that the pain had stopped. I experienced a sense of surprise and an unspeakable joy. I removed the colored glasses and did not put them on again that day, but looked right out upon the water without any



Digitized by Google

inconvenience. The next day my eyes were in a bad state of pain and inflammation, and I was very fearful of the result of my exposure of them. When the neighbor who had read Science and Health to me came in, I said to her with quite a feeling of anger—for I felt that she had been instrumental in my discomfort—that I would never do such a foolish thing again. I have always been thankful that she answered me as she did. She said, "You have not held the thoughts to-day that you did yesterday, now have you?" I saw at once that it was thought which had determined the condition of my eyes.

I straightway began to "right about face," and for three weeks I prayed without ceasing. In spite of almost constant pain and weakness in my eyes, I still declared God, good, to be infinite and His creation perfect. It was about four months before I was able to read, because of fear. Whenever I attempted to do so, I would invariably remember the prognostications of the oculists. I kept reading a little every day, however, and the fear was finally overcome. Not only has the healing been permanent, but my vision is frequently commented upon by my acquaintances, as I read and do fine crochet work for seven or eight hours a day. I seldom retire before midnight, and the evening is usually given up to work of this kind.

I would like to mention an incident which occurred about the same time and shows again the effectiveness of the application of even a slight knowledge of Truth. Across the street from us there was work being done with horses, and a great deal of cruelty was shown in overloading and then whipping them. Nearly all the neighbors made complaints to the police and the Humane Society, but still this cruelty went on. One morning I awoke very early with a great sense of unhappiness that I could not account for. Upon analyzing my feelings, I found it was dread of witnessing this treatment of the horses. I thought the matter all over with a feeling of almost desperation at my helplessness. Then the thought came that God is an ever present help in trouble. I arose and dressed, although it was not yet light, and sat down to work out this problem by the help of Christian Science. I knew that all of God's ideas are under divine protection, and that man as His image and likeness reflects wisdom, justice, love. I worked in this way for some time, affirming the truth until I felt that the work was done. When the men came to work that morning, they brought an extra team of horses, and every load that was drawn in was met by this team and easily handled by four horses, where it had been nearly impossible with two. The work continued for three weeks, and in that time I heard only one blow struck.

During the past twelve years we have had many healings in our family, but the greatest blessing that has come to us is the knowledge that God is good; that He neither knows, creates, nor allows evil; and that, as our Leader says (Science and Health, p. 183), "the supposed laws which result in weariness and disease are not His laws, for the legitimate and only possible action of Truth is the production of harmony."

MRS. NETTIE ATCHINSON JONES, Detroit, Mich.

✧

I wish to express my gratitude for the many blessings that I have received through the understanding of Christian Science. Many beautiful healings have been experienced by myself and my family, and I am most grateful for them; but the spiritual uplift means far more to me. Although I seemed to make very slow progress, still on looking back I find that whenever I clung to the truth unswervingly, I was never without proof of its power. Every day I have more love for Mrs. Eddy, who was patient with all mankind and held steadfastly to God and His idea. I had tried nearly all that the medical profession had to offer, even to a diet, but finding material means did not cure me, I turned to Christian Science and was healed of chronic bowel disorder in a few treatments. Many other ailments, such as colds, throat trouble, and severe headaches, are being overcome through the realization of the truth. I never felt better in my life than at the present time. I am very grateful for all the help I have received and have been able to give to others, also for our literature.

MRS. JOSEPHINE CROSLEY, Ardmore, Okla.

✧

After training as a hospital nurse, I was called up for service as a nursing sister in South Africa during the Boer War. These, with other experiences, brought me to the conclusion that drugs were of no use in healing the sick, and surgery only in cases of accident, though I still believed in dieting and hygiene.

Then a friend calling to see me in Johannesburg told me what she had heard of Christian Science—that the sick were being healed in the way that Jesus and his disciples healed them. When she inquired if I thought such a thing possible to-day, I replied that Jesus did say, "Lo, I am with you alway, even unto the end of the world," so it must be possible, and I asked her to tell me all she had heard about this religion. She told me Mrs. Eddy had written a textbook, "Science and Health with Key to the Scriptures," that the first chapter was entitled "Prayer," at the end of which was an interpretation of the Lord's Prayer. Within a few days I borrowed a copy of this book, and turning to page 16 began to read this prayer. Mrs. Eddy's interpretation of the first line made me pause—to think she had discovered that God is Mother as well as Father. What a revelation of completeness! I read the whole prayer, and the sentence that stood out above all the others was, "Give us grace for to-day; feed the famished affections." I had often wondered what the petition, "Give us this day our daily bread," really meant, and here at last, I knew, was its true meaning.

I continued to read the book every spare moment, and in my desire to know more of Life, Truth, and Love, I slept little for three nights. During those days I realized such harmony that I went through all my duties without a hitch, while a sore finger that had troubled me for weeks was healed. This experience convinced me that the same Principle could overcome any form of disease; one had but to gain an understanding of its rule. Through the loving help of a practitioner I was healed of headaches and biliousness. I was thankful to be freed from these ailments, but am most grateful for the many blessings that have come through the overcoming of extreme nervousness, fear, worry, and pride. I now rejoice in the light which Science and Health throws on the Bible, making clear its spiritual meaning and so giving us our daily bread abundantly.

I gave a testimony similar to this in First Church of Christ, Scientist, London, some time ago, and the rich experience which enabled me to do this may prove interesting. For weeks I had been wanting to give it, but had not the courage to stand up and do so. One morning, while I was busy in my room, the words, "Draw out now, and bear unto the governor of the feast," came so clearly to me, that I felt impelled to get the Bible and read of the marriage in Cana of Galilee. It gave me a fuller, clearer sense of this so-called



Digitized by Google

miracle than I had experienced before, and I saw that I must obey this command and give of the inspiration which I have so often received—that a testimony meeting is a great feast of Love. These angels of God's presence enabled me to stand up and speak without a qualm. This has been a great blessing to me, for it has broken the mesmerism of limitation.

I wish to express my heartfelt thanks for the publication of the article "Life" (*Sentinel*, Feb. 2, 1918) by our dear Leader. What a blessing it will be to those on the battle field; it is such a clear statement about life and so completely disposes of death, the illusion people have feared so much. Words cannot express my gratitude for Christian Science; it can only be shown in daily deeds of loving service to others.—MRS. MARY WELLMAN, London, England.

✧

In the hope that this testimony will help many who are struggling with the generally accepted views of scholastic theology, as I was, and in gratitude for a helpful, consistent, reasonable religion, gained from the study of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I gladly write some of my experiences in Christian Science. The daughter of a minister, granddaughter of a bishop, with two uncles, a brother, and a cousin also ministers, I naturally heard much religious discussion and teaching from early childhood, but never did I hear that which would comfort me in trouble or stress of any kind, or that was a help in time of need, until I read a few copies of the *Christian Science Sentinel* given me by a neighbor. There for the first time I saw plainly that God is not both a good and a bad intelligence, but good only. The vexed doctrines of theology, which had worried me for years, were logically and satisfactorily settled by reading Science and Health.

I became so interested in the study of this religion, that I forgot to wear my glasses, which an oculist said would always have to be worn; also forgot my body to a great extent, and suddenly realized that I had been healed of neuritis of eighteen years' standing, sick headaches, catarrh, corns, a throat trouble, rheumatism, and an irritable temper. These healings took place nearly nine years ago.

The physical healing constitutes the smallest part of what I have to be grateful for in Christian Science, which is to me the Comforter that the world can neither give nor take away, as I have recently been able to prove in giving up two dear sons, one to serve in the Navy, and one now serving in the Army, having already left for France. In this experience, which humanly speaking leaves me entirely alone in the home, I am uniformly calm and happy, and glad to give my boys to "aid in the ejection of error" (Science and Health, p. 97). I can realize with the Master that "the Father hath not left me alone," and also for my boys that He will give His angels charge over them to keep them in all their ways.

I have the deepest appreciation of, and admiration for, the work so vigorously and splendidly done at our headquarters. I am grateful beyond measure for the help of our periodicals, which constantly replenish our spiritual thinking; also for the priceless privilege of class instruction. The greatest sense of happiness I have ever known, however, has been felt when I have been able to help others. I have much yet to learn, and am striving to eliminate from my consciousness as fast as possible all erroneous thinking, that I may be a better transparency for Truth. Mrs. Eddy has not shunned declaring to us the whole gospel of the Christ.

MRS. SUSAN A. PACKER, Chicago, Ill.

In February, 1913, Christian Science was brought into my home by a dear friend. At the time I could not turn myself in bed or even hold the telephone to call a practitioner, and I had not slept for two weeks except from exhaustion. As a medical nurse I recognized that my condition was serious and that something must be done quickly, for medicine was not helping me. The only relief offered me was an opiate which I would not take, because my mother was then living under the bondage of morphine which had at first been given her to deaden the sense of pain. I therefore turned to Christian Science for my healing. After the practitioner had given me an absent treatment, I slept from nine o'clock in the evening until four the next morning. Next day he came to see me and gave me another treatment. A short while after he left, I was able to lay my arm out on a pillow; it had been drawn to my side so I could not move it. To-day I am well and strong.

I am also glad to tell of my mother's wonderful healing through Christian Science, a year and a half ago. She is seventy-three years old, and had been taking morphine for fourteen years. In three days she was healed, and in five days was eating anything she wanted. About three months afterward she tended and raised about eighty-five chickens and had quite a nice little garden. While she was using the drug she was too weak to do this.

I hope some one will read this testimony who is living in bondage, and will be as grateful to Mrs. Eddy as I am for the wonderful truth that she so lovingly gave to the world.

MRS. SARAH WILLIAMS, Alhambra, Cal.

✧

The testimonies in the *Sentinel* and the *Journal* have been such a comfort and help to me that I want to add my mite, and thus perhaps help some one else who is struggling to grow in the understanding of Truth. Brought up in an orthodox church, ritual and form meant much to me, and I loved the beauty of the song service; but as life's problems pressed upon me,—and I had many,—I did not find the comfort needed, and when sorrow knocked at my door, instead of having a God to whom I could go and there find rest and peace, I had only a God to fear! This fear grew, and with it resentment; I could not see why so much sorrow should come to me and mine, and rebelled at the idea of loving a God who had chastened me so severely. Why was I treated like an automaton with no reasoning powers, if I were, as the Bible said, God's image, and as our church catechism stated, a "child of God and an inheritor of the kingdom of heaven"? These feelings and arguments frightened me, and I grew to dread the thought of church, especially the communion service. Only since I have come into Christian Science have I understood why the communion affected me so; for I had been a member of the church since childhood and an earnest worker in it, too. I now see that I dwelt too much upon the physical sufferings of Christ Jesus, and made them such a reality that his blessed mission and his true self as God's Son were hidden from me.

I had for years been a nervous semi-invalid; my condition was due entirely to overdoing and imagination and a horror of disease of all kinds. I grew steadily worse, and was in a critical condition for months. Through the care of my husband and my own determination not to allow nerves to get the mastery over me—for I had been told that there was no organic trouble—I began slowly to improve, but I longed for a tangible religion. It was all very well to try to be optimistic; but if God did not send illness, why did He allow it? Then, after years of suffering, both mental and



Digitized by Google

physical, the truth of Christian Science came to me. It came very slowly; but as the understanding of God as Love grew in my consciousness, nothing else seemed to matter; for had I not at last found a loving Father? It had been so hard all those years to want to love Him, yet to feel that I could not, because of His seeming injustice! But to know Him as Love, as the Father-Mother God who sends only good, as divine Principle forever operative and always present, was so beautiful after the weary years of doubt and resentment!

The way was far from easy for me, for I had so much to overcome in the old belief; each limitation had to be broken down. The coldness and misunderstanding of loved ones was hard to bear; but as each erroneous belief was overcome and its nothingness proved, the freedom was very sweet and restful, and more than worth while. I found it no easy matter, however, to be a Christian Scientist. Mrs. Eddy says, "Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind" (Science and Health, p. 1). I am daily and hourly proving this statement to be true, as well as others our Leader has so lovingly given us in her books. Constant watching of our thoughts and speech, absolute selflessness, and a desire to grow more and more up to the stature of the Christ, alone enable one to demonstrate even in a slight degree this beautiful and scientific truth.

It is over three years since I began this study, and I have had many proofs of Truth's power to heal. A severely injured ankle was healed overnight, allowing me to resume my duties as usual the next day without even a trace of the trouble. One of the deepest sorrows of my life has been overcome, and a sense of resentment has been proved so unreal that peace exists where, in the old belief, bitterness and hate would have followed. I have felt the joy of lifting the burden from many shoulders as it was lifted from mine, and have also been the channel for a number of healings both physical and mental. As our understanding grows we know that "love never faileth" (Rev. Ver.) Christian Science leads us gently so to reflect divine Love as to be ever eager to give the cup of cold water to all who are ready to receive it.

Mrs. Marie Stuart Taylor, Washington, D. C.

✧

I would like to express my gratitude for what Christian Science has done for me. I have been healed of stomach and bowel trouble of many years' standing; also of extreme nervousness and fear. Two doctors kindly advised me to try Christian Science, realizing they could do nothing more for me. I am most grateful, however, for the spiritual understanding that is daily unfolding to me, and for freedom from resentment and criticism, which I realize were to a large extent the cause of my suffering. Christian Science is a daily help in our family of six, and never fails. It has been our only help for nearly four years. Through it we have overcome a great sense of lack, and now we know that divine Love does meet our every need.

Words cannot express my thankfulness to God and to our Way-shower, Christ Jesus, and I am deeply grateful to Mrs. Eddy for this beautiful truth. My great desire is to live daily so as to reflect that Mind which was in Christ Jesus, and do to others as I would like them to do to me.

Mrs. Christine Keil, Seattle, Wash.

✧

The early spring of 1905 found me "having no hope, and without God in the world." According to the diagnosis of many good physicians, I had organic heart trouble, Bright's disease, and enlargement of the liver. I was addicted to the liquor and tobacco habits in their most aggravated forms. I became interested in Christian Science through attending a Sunday service. The next day I purchased the book "Science and Health with Key to the Scriptures" by Mrs. Eddy, and at the first reading I was convinced of the truth, and began to recover physically. The liquor habit left me almost instantly. In three months the tobacco habit followed the procession of ills, and in about a year I awoke to the fact that I was whole in every respect. I owe my recovery to the study of Science and Health, in connection with the Bible, and of the other works by Mrs. Eddy. The authorized publications are beyond price to me as an aid to the study of Christian Science, as is also the knowledge obtained through class instruction.

For all these things I am more than grateful to our Leader, and to all who have helped me to a fuller understanding of God.—Orrin H. Wilkins, Boston, U.S.A.

✧

About five years ago, friends visiting at my home brought the message that in Christian Science I could find healing and strength. The struggle in my heart went on for about three weeks, but finally, as the wonderful meaning of this Science came to me, I forgot about my desire for health, and to know the truth became all important to me. I then took my children and went to a city seven hundred miles distant to study this new-old religion. In less than a month my ill health disappeared, and my little son was cured of severe recurring attacks of a throat affection. Five months later a daughter was born to us, and the birth was almost free from pain. So different was this from former experiences of the kind that it seemed like a miracle. After that I began to study Christian Science in earnest, and about a year later, while I was studying alone one night, a chronic case of wood poisoning, which had appeared every summer for fifteen years, suddenly left and has not returned.

I am especially grateful for the wonderful way the Bible has been unfolded to me. The healing of the body is little compared with the joy of knowing that here and now God is all-power, all-presence, and that in these days if we come with the same understanding and faith, His law will prove itself to us as surely as it did in Bible times, for God is unchanging and "no respecter of persons." Gratitude has taken on new meaning, and David's psalms of rejoicing and words of praise are no longer bits of poetry, but true, and rich with significance.

Mrs. Mabel Potter Ringoen, New Salem, N. Dak.

✧

In order that it may assist others in obtaining the blessings of Christian Science, I take this means of expressing my gratitude for what this healing truth has done for me. Some years ago I was troubled with what is known as a weeping sinew in my wrist, and being a public stenographer it was a great annoyance to me. After having my wrist operated on by two surgeons, both operations being unsuccessful, I tried other methods of remedying this condition, but all to no avail. A girl friend then asked me to try Christian Science, so I went to a practitioner, and very soon was absolutely healed. I worked all the time I was being treated, even though the doctors had told me that my wrist would never get well so long as I continued my present occupation.

For this healing and many other blessings, I am deeply thankful to God, and grateful to all those who have helped to bring this great truth to me.

Miss Elsie C. Duff, New York, N. Y.



Digitized by Google

# From the Press

[From a "Special" to *The Christian Science Monitor*]

The school committee of this city [Portland, Maine] by a vote of ten to two has adopted the following rule, which becomes effective immediately, in regard to the vaccination of school children: "No child shall attend any public school without furnishing a certificate from some reputable physician that he or she has been successfully vaccinated. Exceptions to this rule will only be made, first, in the case of a pupil whose parents or guardian present satisfactory evidence in a sworn statement that they are opposed to vaccination on principle; and second, in the case of pupils who present from a physician a statement satisfactory to the school committee certifying that they are unfit subjects for vaccination. When it is necessary, in the opinion of the school committee, on account of the presence of smallpox in the city, these unvaccinated pupils may be excluded from school."

This rule was adopted after correspondence with the Board of Education of Cleveland, Ohio, where a similar rule has been put into effect. The experience of Cleveland with this rule was officially reported to be approximately as follows: "Number of children in public schools, 105,000; number of children successfully vaccinated, 100,000; number of children presenting sworn statements, 4000; number of children presenting physicians' statements, 1000."

[From an editorial in *Chicago* (Ill.) *News*]

Our social and moral systems are founded upon the absurd theory that the universe exists for the glory and profit of the human race—an animal species of contracted powers and undesirable tendencies—and that the salvation of this race, which somehow has "fallen," is the main business of being. A little reflection ought to show that this interesting but curiously egotistical race plays a relatively unimportant part in the scheme of things. The universal system does not revolve around it. The universe exists, obviously, to express the will of the omnipotence that brings it into being. And, in the expression of that will, the universe, from infinitesimals to infinity, must be governed by invariable, inflexible, perfect law. Nothing outside the omnipotent cause can change that law. It would seem to be the very special business of man the thinker—not man the animal—to discover what the law is and his true place in the general scheme. Then, perhaps, things would go well enough and the muddle in which man continually finds himself would be cleared up by a sunburst of understanding.

✧ ✧ ✧

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## Vest Pocket Pamphlet

The article "Possession," by Adam H. Dickey, has been reprinted in a pamphlet, vest pocket size, and is now on sale at four cents a copy.

## From The Christian Science Board of Directors

All correspondence intended for The Christian Science Board of Directors should be addressed to the Board at 105 Falmouth Street, Back Bay, Boston, Massachusetts, and not to individuals.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# The Sentinel

Written for *The Christian Science Monitor*
and published February 16, 1918.

The sentinel does battle, not with steel
Against the armed resistance of the foe,
But with the keener thrust of blades ideal,
That pierce the make-believe of matter through!

At night he walks his post; then must he be
On guard against the swiftly dealt surprise
Or soft advances of the enemy,
And watch that slumber do not seal his eyes.

For should he let his weary footsteps cease,
His heavy eyelids altogether close,
He would secure himself a wretched peace,
But give his brethren over to his foes.

Since only sleepless Mind can keep awake,
The struggle of the ages thus is his,
Denying all that Spirit did not make—
Where is a warfare mightier than this?

For brandish'd steel may ring on brandish'd steel,
And leave a thousand battles still unfought;
But when the power of Spirit stoops to heal,
The victory eternal is in thought!

---

The *Christian Science Sentinel*, designated by Mrs. Eddy as "intended to hold guard over Truth, Life, and Love" (The First Church of Christ, Scientist, and Miscellany, page 353), is well exemplified in "The Sentinel" portrayed in the poem above.

The *Christian Science Sentinel* may be sent to soldiers and sailors at the front or in the camps by utilizing the plan provided by the Postmaster-General of the United States described on the front cover of this issue.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

## THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

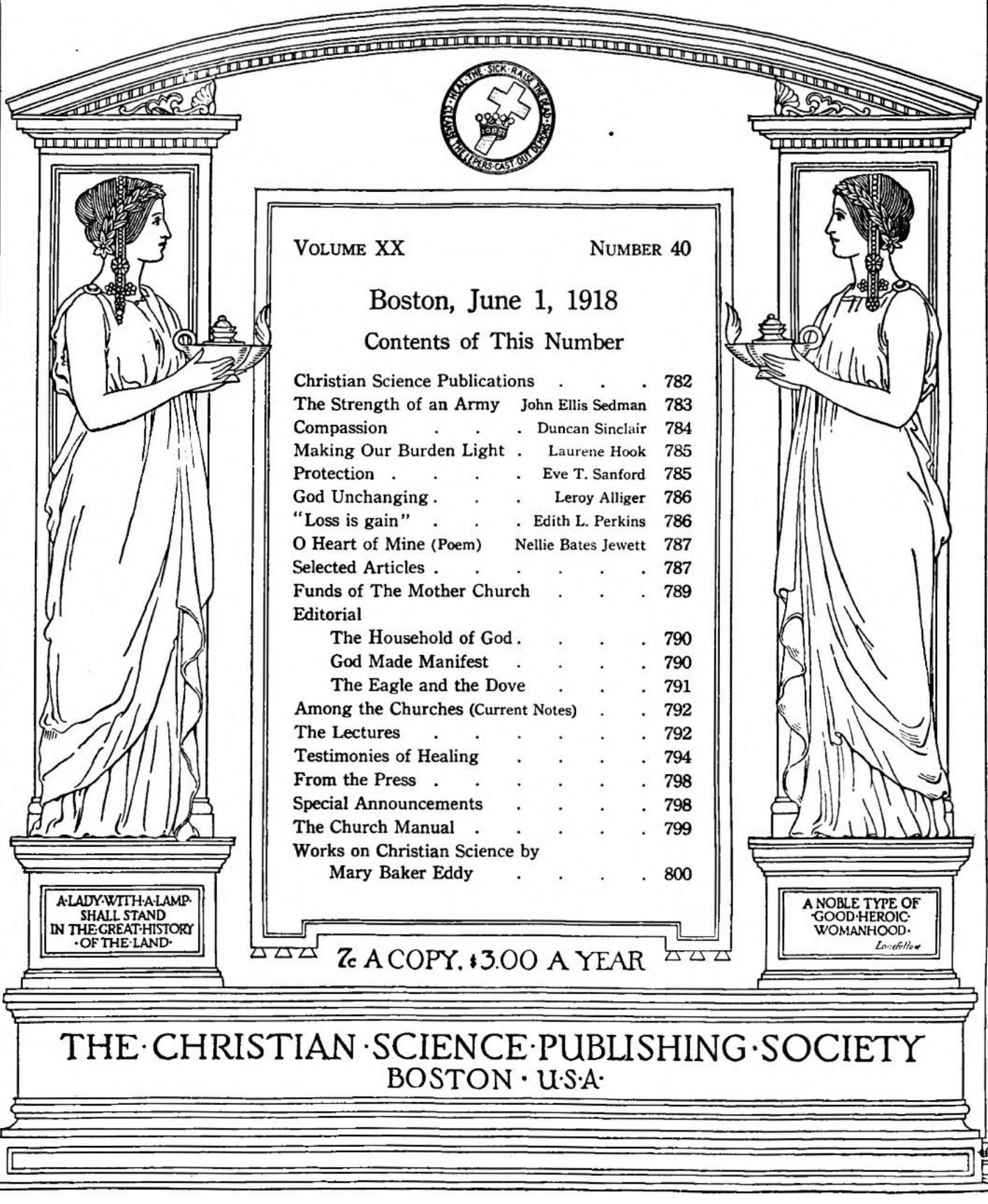
Digitized by Google

MAY 27 1918

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this magazine place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.
NO WRAPPER—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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




VOLUME XX NUMBER 40

Boston, June 1, 1918

Contents of This Number

| | | |
|---|---|---|
| Christian Science Publications | | 782 |
| The Strength of an Army | John Ellis Sedman | 783 |
| Compassion | Duncan Sinclair | 784 |
| Making Our Burden Light | Laurene Hook | 785 |
| Protection | Eve T. Sanford | 785 |
| God Unchanging | Leroy Alliger | 786 |
| "Loss is gain" | Edith L. Perkins | 786 |
| O Heart of Mine (Poem) | Nellie Bates Jewett | 787 |
| Selected Articles | | 787 |
| Funds of The Mother Church | | 789 |
| Editorial | | |
| The Household of God | | 790 |
| God Made Manifest | | 790 |
| The Eagle and the Dove | | 791 |
| Among the Churches (Current Notes) | | 792 |
| The Lectures | | 792 |
| Testimonies of Healing | | 794 |
| From the Press | | 798 |
| Special Announcements | | 798 |
| The Church Manual | | 799 |
| Works on Christian Science by Mary Baker Eddy | | 800 |

7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in English-Dutch and English-German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Applied Righteousness**—By Frank Bell.

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German, Dutch, and Swedish.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German and French.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish and French.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish and French.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth. $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.90.

01440x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.65.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50. Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 24 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

**The Christian Science Publishing Society, Boston, U.S.A.**

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX JUNE 1, 1918 NUMBER 40

## The Strength of an Army

JOHN ELLIS SEDMAN

AS with ever increasing earnestness of purpose the United States prepares to perform to the full its part in the world war, great events in the history of our country appear to its citizens in a clearer light and with a deeper signification. We feel a new thrill as we contemplate the coming of the Pilgrims from the old England they loved to New England, impelled by no mad dream of world conquest but solely by the desire to enjoy, unmolested, the privilege of worshiping God in their own way. In the world's long history, no nation ever had its foundation laid in a purpose more pure; and quite naturally this country was the first to adopt, as a part of its basic law, the provision that its inhabitants should always be free to worship God according to the dictates of conscience. In the light of present events we appreciate more fully than ever before the great blessing which resulted to the whole world from the publication of the Declaration of Independence, which gave new impetus to that ideal of government now so dear to all lovers of liberty everywhere. Christian Scientists perceive that in the forward march of events, only that which was natural and inevitable occurred when Christian Science, the Science of freedom, was discovered in New England, from whence rang out in clear tones that wonderful message to humanity contained in "Science and Health with Key to the Scriptures" (pp. 224, 227): "Truth brings the elements of liberty. On its banner is the Soul-inspired motto, 'Slavery is abolished;'" and "Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right."

Our country now faces the situation to which Mrs. Eddy prophetically referred, when she said: "But if our nation's rights or honor were seized, every citizen would be a soldier and woman would be armed with power girt for the hour" (Miscellany, p. 277). To-day, the battalions of the nations are indeed being set in array, and the issue is squarely drawn: Shall freedom and justice be trampled under the heel of tyranny, and all people be brought under the domination of carnal-mindedness, expressing its spurious and despotic power through elaborately developed human organizations; or shall those ideals of civil and religious liberty, with roots extending far back into the centuries, but which first blossomed in America, spread over and possess the earth, in fulfillment of prophecy, and in preparation for that day when every man shall be his own king and his own priest, and Christ's kingdom shall be established on earth as in heaven?

As our army takes its place beside those other armies which are fighting with a steadfastness and heroism possible only to those who fight for Principle, and we consider the power of this army (and it is destined to be an army of tremendous power; let us make no mistake about that), thought turns to Old Testament days. We see the shepherd boy, fresh from tending his flock, meet and overthrow the giant champion of the Philistines, not because a sling and a stone constitute a superior weapon, but because the youthful shepherd fought for "a cause" which he knew was right, and clearly realized that right alone has power. Had David accepted Goliath's invitation to "come down" to his mental level of trust in carnality he would have fared no better than the soldiers of Saul, who for forty days had fled before the giant's display of physical force. But the dauntless shepherd boy, who had seen the moral issue involved so clearly that he had dared to rescue an innocent lamb from a greed-impelled bear or lion, instantly saw what an untenable position Goliath occupied when, trusting in brute force, he defied the God of the armies of Israel, and proposed to enslave those who worshiped the only true God. This moral courage and spiritual discernment were David's real strength when he faced the Philistine, and they gave him both freedom and power to reveal the victory of Principle.

Again we remember brave Gideon, that "mighty man of valour," who was inspired by God to free his land and people from the wanton destructiveness and aggression of the Midianites and their allies. When he advanced to meet the foe, Gideon's trust in spiritual might grew steadily stronger, until he dared to reduce his army to a band of three hundred ardent, faithful followers; and with this small force he put to rout a multitude of armed men. Thus he made plain the lesson that the strength of an army lies not in its size, but rests on its trust in and devotion to God, good.

We ponder the fearlessness and perfect calm with which Elisha greeted the news that the host of the king of Syria had surrounded Dothan to capture him, and we recognize in the gentleness with which he dealt with those Syrians, rendered powerless to do him harm by his clear understanding of what really constitutes power, a proof of the statement, "Tenderness accompanies all the might imparted by Spirit" (Science and Health, p. 514). So we might go on through the long list of moral heroes, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

But when we meditate on these things, upon no point should we dwell more than upon this, that, since God's eternal law never changes, whatever has been possible is still possible to man. Every one knows the distressful method employed by human ingenuity when it undertakes to remove an abnormal growth from a human body; yet thousands know that Christian Science treatment, by eliminating the belief in an abnormal growth from human consciousness, thereby causes to disappear from the human body the manifestation of that diseased belief, as painlessly as dawns the morning light. Why then should we not realize that it is possible for an army to win a righteous victory without harm to itself? Did not brave Dewey sail into Manila Harbor and conquer the fleet of the foe without losing a single ship or a single man?

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

The same divine law which sustained Jesus and John and Paul, which brought the three Hebrew captives safely through the fiery furnace, and Daniel through the lions' den, sustained Washington and Dewey, and operates to-day to sustain, empower, and protect every soldier who fights for the freedom of humanity, and against the aggressiveness of the carnal mind. The more clearly this is realized by our soldiers and their friends, the more quickly and the less painfully will the victory be won, and the more impressive will be the lesson to all mankind. Whatever adds to the spiritual equipment of our soldiers is of supreme importance. How irresistible in power can be an army thoroughly imbued with the spirit of the ninety-first psalm, supported by chaplains, personal and impersonal, and by friends at home, who understand God well enough to pray "the prayer of faith," and who realize for the men the truth of the grand promise: "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." Something of this spirit does imbue our army, our nation, and its allies, and is destined to take possession of it more and more. Then with ever increasing confidence, of each brave soldier, lover of his country, friend and servant of mankind, we may truly say, in the words of one of our hymns:—

The Christian warrior, see him stand
  In the whole armor of his God;
The Spirit's sword is in his hand;
  His feet are with the gospel shod.

With this omnipotence he moves;
  From this the alien armies flee;
Till more than conqueror he proves,
  Through Christ, who gives him victory.

## Compassion

DUNCAN SINCLAIR

EVERY student of the New Testament is familiar with the parables of the good Samaritan and the prodigal son; and all who read them are struck by their simplicity and by the depth of the compassion which they illustrate. In the story of the good Samaritan, as given in the tenth chapter of Luke, a man is portrayed as having been wounded and left lying helpless by the wayside. While he is in this pitiable condition, a priest and, after him, a Levite come his way, see him, and pass by "on the other side." "But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him." The narrative then recounts the practical result of the good Samaritan's compassion,—the placing of the injured man tenderly under the care of those who would look after him till he recovered.

Again, is it not the father's attitude of compassion toward the erring boy in the parable of the prodigal son which indicates the power that leads the wanderer back to the home where peace and love and the healthfulness of purity abide? How wonderful are the words: "And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Compassion was there,—compassion, the outcome of that deep, spiritual consciousness which kept realizing, even when evil seemed to human sense most real, the indestructible nature of good, the omnipotence of Love, and persisted until it healed the contrite heart.

There are significant lessons in these parables. Everybody who has taken up the study of Christian Science seriously and who is endeavoring to live in conformity with its teachings should know that, while the letter is necessary, it is "the spirit that quickeneth." One might be able to memorize the words in "Science and Health with Key to the Scriptures" without being able to heal a single case of sin or sickness metaphysically. Behind the letter, making it yield up the gold of its spiritual meaning, must be the true Christian spirit, itself based on an understanding of the reality and allness of good. In her Message for 1902 (p. 18) Mrs. Eddy states the invariable attitude of Christ Jesus when she says: "Jesus was compassionate, true, faithful to rebuke, ready to forgive. He said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

The Nazarene is universally reckoned the most godlike man who ever lived in this world; his power for good cannot be disputed. He healed all manner of sickness and sin, and he raised the dead, overruling in each case so-called material law. How did he do these wonderful works? Christian Science gives the explanation. It was through his clear understanding of the allness of God and of God's perfect spiritual creation. Jesus knew so much about reality, about God and His ideas, and in consequence was so thoroughly aware of the false nature of every belief of evil which might endeavor to attach itself to mankind, that he was able to stand as one detached from the world even while in it, and thus to behold with compassion the struggles and trials of his fellow men, and to be always ready to heal the humble and contrite when they approached him. Jesus wept before the materialism of Jerusalem which pointed to its inevitable destruction. The evil beliefs of the world wounded him sorely, but they served also to make manifest the purity of his consciousness in the compassion which was symbolized in his tears.

It is impossible to dissociate Jesus' healings from compassion, but he did not condone evil at any time. He was aware how tragically it deceived the world. He could rebuke evil when the occasion demanded; but behind the rebuke there always lay his knowledge of the omnipotence of divine Love. It must ever be the same in Christian Science practice. The necessity may arise to point out the error of a certain line of thought or conduct, but how wisely it has to be done! Unless the Christian Scientist can do so with the compassion which springs from his own understanding of the omnipresence of divine Love, it were better far he should remain silent. The sick are sometimes peculiarly sensitive. How necessary, then, to approach them with one's consciousness radiating the truth of being. It is not the mere presence of the Christian Science practitioner which heals; it is his understanding of Truth that enables him to detect the error and uncover it, that it may be destroyed. Mrs. Eddy writes on page 365 of Science and Health: "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine." That is not an uncommon experience in Christian Science practice; and it is one which fills all who come within its range with unspeakable gratitude.

Compassion is a benign state of consciousness resulting from spiritual understanding. It cannot be thought of as existing by itself. With it are always associated affection, faith, hope, humility, honesty. The combination serves to measure in no uncertain way a man's spiritual understanding of Truth. It were well to stand still frequently to find out just where we are, to ascertain as accurately as may be how far we are faithful and obedient to Principle; and this



Digitized by Google

will be indicated by the compassion of which we are capable in our dealings with suffering humanity. Compassion is of close kindred to charity, which Paul extolled in the immortal thirteenth chapter of I Corinthians. Who can forget his summing up? "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

The granite of error is oftentimes hard to dissolve. The human mind resists the truth, and human beings often refuse to acknowledge it until suffering has convinced them of the futility of all so-called material aids; but whenever they turn in earnest toward Truth, they have to be met by loving-kindness and compassion. The broken heart must first be bound up, and then the healing will follow. Mrs. Eddy states the relationship which should exist between the Christian Scientist and those he would help, when she says (Science and Health, p. 366): "If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted." And surely the inference is that compassion must always be the handmaiden of spiritual understanding.

## Making Our Burden Light

LAURENE HOOK

"EVERY man's word shall be his burden," was the edict of the prophet Jeremiah. How little this great fact is understood may be learned by thoughtfully considering for one day, or even hour, the words that we, as a people, speak to each other. Jesus said, "The words that I speak unto you, they are spirit, and they are life," and when we come to have that same mind in us "which was also in Christ Jesus," for which we daily pray, we too shall breathe forth only words that bless and comfort and heal, instead of clouding the atmosphere of thought with words which may burden the world with their ponderous weight of materiality. If we follow closely the words of our Master, we shall find that their whole tendency was to uplift thought and inspire his hearers to higher and loftier aims and ambitions. His admonition, "Take my yoke upon you, and learn of me . . . for my yoke is easy, and my burden is light," shows clearly that his mission included the lifting of burdens from weary mortals oppressed by their own ignorance and unbelief. This he could never have done had he gone about talking of disease, death, woe, disaster, poverty, loss, and failure.

We do not, if we are wise, keep in our closets with our good apparel a lot of old, worn, faded, moth-eaten garments; yet we sometimes keep in our mental storehouse, side by side with our new understanding of God and His perfect, harmonious creation, old beliefs and superstitions which have come down from generation to generation, and which are so musty and timeworn that they fall into dust, disintegrate, the moment the searchlight of Truth is thrown upon them. Let us, then, frequently renovate our mental abode even as we do the clothes closets in our homes, cherishing all that is good and beautiful and useful—whatever we would not be ashamed to have brought out into the light of day—and discarding all that is useless, unwholesome, or burdensome—every thought, in fact, which does not measure up to the Christ standard.

We, as Christian Scientists, have a high standard to maintain in this regard, and can do no better than follow, so far as possible, the beautiful example of our revered Leader, Mrs. Eddy, whose words are fraught with such deep meaning. Her writings may be studied with great and still greater profit from day to day; for no idle word can be found anywhere in their pages, nor any word which could possibly become a burden to humanity. These words of hers, on page 324 of Science and Health, "The purification of sense and self is a proof of progress," show us clearly the need for a daily, prayerful elimination of every thought which is unproductive of good. It is our privilege to see to it that our thoughts, translated into speech, measure up to the "stature of the fulness of Christ"—of divine Truth. Thus may we come to realize the truth of our Leader's words (Poems, p. 12):—

> Then His unveiled, sweet mercies show
> Life's burdens light.
> I kiss the cross, and wake to know
> A world more bright.

Thus, too, we shall eventually gain the spiritual consciousness that is not only willing but eager to purify thought, word, and deed.

## Protection

EVE T. SANFORD

EACH year since I began the study of Christian Science, I have experienced better health and more of joy and happiness, because I have steadily grown in my understanding of God and my relation to Him. Previous to this time I had not known for many years what it was to have one day free from some pain or ache, and worry and fear were my almost constant companions. I was not quickly healed, and it has taken much study and striving to eradicate wholly the many wrong habits of thought, but the comfort and peace of mind which I have attained are well worth any amount of work and striving, and I know that I have so far had but a glimpse of the joy that a fuller understanding of God as divine Principle brings.

Even a very slight perception of Christian Science brings to the student a measure of protection from all the shafts of error, as was proved to me in the first years of my study, when I went to live in the tropics of Central America, where I remained for two years and a half. During this time I learned the great value of our literature, though it was about a month old when it reached me. My study of the Lesson-Sermon and the reading of the *Sentinel* and *Journal* enabled me to overcome every fear of climate and to realize that one can be as healthy in one country as another; as Mrs. Eddy has stated on page 120 of Science and Health, "Health is not a condition of matter, but of Mind."

At one time, while living in Nicaragua, I was obliged to be alone for a period of eighty days, with no one to speak to except the half-breed Spaniards, Jamaica negroes and Indians, who were in our employ, as we were in the heart of the mining district; but during this time I clung unswervingly to the truths of Christian Science, and so realized the protection which even a slight understanding of Truth always brings. During many trying night hours the ninety-first psalm was a great comfort, especially the ninth and tenth verses. The morning after my solitude came to an end a large snake, supposed to be poisonous, was caught crawling down the wall of my sleeping room, and its nest was found a short distance from the house. Had this occurred while I was alone, it would have been difficult indeed for me to have slept there, and I knew then that I had been protected because of my faithful adherence to the teachings of Christian Science.

Very many are the proofs I have had of God's protecting care during the nine years of my study of Christian Science, and I know that it is exactly in proportion as we are obedient and come into harmony with God's laws that we realize the peace and joy that are our divine inheritance. Man has not and never can have any will apart from God, but it is the belief of having a will apart from God which leads mortals



Digitized by Google

into nearly all the sorrow and suffering of their lives. Just in proportion as human will is subordinated to the divine do Christian Scientists radiate the health, happiness, and loving-kindness toward others that all true followers of Mrs. Eddy's teachings should reflect; for, as she has stated on page 367 of Science and Health, "The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love."

## God Unchanging

LEROY ALLIGER

BEDTIME, for two young children in a certain family, meant reading aloud from the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. "The scientific statement of being" (Science and Health, p. 468) and its correlative verses from I John as read at the close of the Sunday services in all Christian Science churches were great favorites. Sometimes the children asked for "Christ and Christmas" by our Leader, and the little faces would pore over the pictures, while the words of the poem completed for them the heavenly vision.

The child consciousness is eager and quick to grasp the thought most needed in a little one's problems, and it came about that the ninety-first psalm was known as "baby sister's psalm," while the "Love psalm," the twenty-third psalm, as spiritually interpreted on page 578 of Science and Health, was "brother's." When the evening reading was finished, when the little faces had relaxed, when the eyes were softened and brightened, brother would recite the prayer for little folk by Mrs. Eddy, as found on page 400 of "Miscellaneous Writings":—

Father-Mother God,
Loving me,—
Guard me when I sleep;
Guide my little feet
Up to Thee.

Then, since baby sister had not yet learned to lisp the truth-laden syllables, he would lean lovingly over her, and say it for her. The children knew that mortal mind had no power and that divine Mind never sleeps.

It became necessary for the family to take a long journey. From out the quiet order of a sheltered home in the country the children were taken into a mental kaleidoscope of taxi rides, electric cars, railroad travel, and an endless procession of strange people and startling sights, until little faces would droop and chubby legs would drag at times with the seeming friction of it all. But whether bedtime came in great hotels, in grandma's big, mysterious house, on railroad trains, or in the narrow confines of a steamer stateroom, it was a glorious awakening when both parents and children found that, through all the seeming change of chaotic mortality, the beloved statements were as fixed and unchanged as the Rock of Ages. All the surroundings might change, but the familiar psalms and the readings from "Science and Health with Key to the Scriptures" by our Leader became more and more a real haven, a safer and more dependable home than any inclosed by four walls. This more spiritual thought of home neutralized or overcame all limiting fears of change in food, beds, climate, mealtime and bedtime, playtime and rest.

And what of the parents who had looked forward for years to that first service in The Mother Church? Their lesson was not dissimilar! It was disclosed to them that, all unrecognized, the belief of scientific demonstration being easier in its vicinity had been allowed to creep into their thought. Never again would that or kindred errors be allowed to limit demonstration or render more difficult the task of the workers in Boston. It was an inspiring privilege to attend those services and to see the faithful workers performing the Truth lightened tasks of the central organization, but personal sense that whispered of easier scientific growth in any one place, was stilled forever.

The readers, the ushers, the soloist, the organist, the congregation—all these helped to bring inspiration, but they were not in any sense set apart from their brethren in similar positions throughout the length and breadth of the field. Our Leader's hymn, "Mother's Evening Prayer" (Hymnal, p. 240), sung by that vast congregation was identical with the same hymn as sung by a dozen untrained voices in the loghouse in the Ozark hills; the "scientific statement of being" sounded no less absolute, but no more so, than when read in the little church on the prairie; and those correlative passages from John, the beloved disciple, fell no more benignly on hungering hearts throughout the great edifice than in a well loved chapel far up in the Rockies.

God's love was not confined to Nazareth; nor is it poured forth more freely within the confines of Boston. "Love," writes Mrs. Eddy, "is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13). The God of The Mother Church congregation is the God of the tiniest gathering on the far-scattered frontiers of the Christian Science movement; the Science and Health which the lone Scientist takes from his shelf in a secluded home is the same textbook as that used by the First Reader at the services in The Mother Church; its truth is just as vital, its comfort just as available, its message of Love unchanged.

There is neither virtue nor danger in change of place or mortal circumstance. The only field of scientific activity is the individual consciousness; the only home is the Father's house, the abode of Love; the only real church is the great "church of the living God," within whose arches all mankind can find refuge; the only man is God's likeness; the only God is Spirit.

## "Loss is gain"

EDITH L. PERKINS

IN his essay on "Compensation" Emerson has written: "We cannot part with our friends. We cannot let our angels go. We do not see that they only go out that archangels may come in." To one struggling with a sense of inconsolable and almost overwhelming personal loss these words once came with a measure of comfort, as it was felt in a vague way that they must be true, and that at some future time God would reveal the blessing at present unseen, though the sense of loss still seemed beyond the hope of reparation.

Later there came physical healing in Christian Science, and with a gleam of spiritual understanding accompanying it, the above quoted sentences were illumined by the words of our Leader, Mrs. Eddy, who assures us that "God is good, and loss is gain" (Poems, p. 4). Then was it seen that blessings are not in a dim, uncertain future, but are a present reality, and the sense of loss is due to a false sense of separation from God, good; for in the light of Christian Science His love and tenderness stand out as qualities never failing, but always present to bless and cheer and comfort,—Christian Science revealing the motherhood as well as the fatherhood of God.

In the Christian Science textbook Mrs. Eddy writes: "My



Digitized by Google

angels are exalted thoughts, appearing at the door of some sepulchre, in which human belief has buried its fondest earthly hopes. With white fingers they point upward to a new and glorified trust, to higher ideals of life and its joys. . . . By giving earnest heed to these spiritual guides they tarry with us, and we entertain 'angels unawares' " (Science and Health, p. 299). So in the entertaining of thoughts from God, thoughts of Truth and Love, we behold the "angel of his presence," bringing us the sweet assurance that because we are never separated from God, we are never separated from His ideas.

As we realize more fully, through happy obedience to the loving demands of our Father-Mother God, the ever presence of divine Love, our thought goes out in gratitude to the one who, through her hunger to know God aright and her consecration in seeking Him, brought the truth to a world bowed down by sin, sickness, and sorrow, shedding its light upon the darkness of materiality, wherein darkness vanishes and spiritual reality appears.

May our consecration to God ever deepen, and our obedience to Him be made manifest in the bringing forth of the fruits of the Spirit. So shall we become better fitted to declare the truth to those waiting for the word of our Father-Mother God, and ready to receive His tender messages. Then shall we rejoice in a clearer and sweeter understanding of our Leader's words on page 19 of her Message to The Mother Church for 1902: "Are earth's pleasures, its ties and its treasures, taken away from you? It is divine Love that doeth it, and sayeth, 'Ye have need of all these things.' " Surely does this understanding reveal that such loss is gain!

The promise of the Master is fulfilled: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." Through the illumination of spiritual understanding gained from the sacred revelations of Christian Science we see that our angels "only go out that archangels may come in," and know indeed that as we part with a finite sense of happiness there comes to us the ineffable joy of a conscious knowledge of God, our Father-Mother, in whom there is no sorrow, no separation,—in whom "we live, and move, and have our being."

[Written for the *Sentinel*]

## O Heart of Mine

NELLIE BATES JEWETT

O HEART of mine, hast thou a place prepared
For that sweet presence thou hast sought so long?
Has love, with harp and viol, lifted up
Its holy ardor in thy secret song?

Has joy unsullied tilled thy vineyard fair,
And left no stone of sloth embedded there,
And stilled the winds of memory-haunted days,
And filled thy chalice with the wine of praise?

Swiftly as flew the heavenly Seraphim
With fiery coal to purge all dross and sin,
A glow of kindling warmth suffused the plain
And rose, from trembling deeps, a sacred flame;

And burned the adamantine walls, self-wrought,
And shone down all the corridors of thought,
And wreathed the sacred hills of pure desire,
And girdled barren isles with holy fire.

Bend low, O heart of mine, tender and warm,
With chambers swept of envy, pride, and scorn;
Thy lamp of Truth no darkling shade can dim,
For love with vesture white hath entered in.

# Selected Articles

["Safety"—*The Christian Science Monitor*, Boston, U.S.A., April 27, 1918]

The ninety-first psalm has been for centuries the refuge of the Christian in the hour of trouble. If you were to ask him the reason for this, he would probably founder in his analysis. He might tell you that it was God's message to humanity in their affliction, that it was instinct with divine protection, and a hundred other things. Yet, being at sea in the midst of a submarine zone, or on shore, amidst the shell craters of "No-man's-land," he would probably rather trust to the protection of a destroyer, in the first instance, or to a covering barrage, in the second. He would explain this, quite naturally and quite genuinely, by saying that God has given the race its intelligence with which to safeguard itself, and that the destroyer and the barrage constitute the manifestation of this intelligence. Nevertheless he knows such reasoning to be faulty, and, if pressed, will retire to a frank declaration of faith in something he can neither explain nor understand. For, indeed, the writer of the psalm never advised his readers to rely on material ingenuity, but, on the contrary, to dwell in the secret place of the most High, with the result that, "a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

It is tolerably obvious, then, that if the protection of the secret place is to be made practically available to-day to those who go down to the sea in ships, or who jeopard their lives in battle, it must be through some surer protection than the blind faith urged on humanity by St. Gregory, as the only faith which is faith. The writer of the psalm certainly meant something by his words, and that something was translated by Jesus the Christ and his immediate followers into language less archaic than the cadences of the poet, and more scientific than the imagery of the prophet, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free;" and again, "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. . . . For as the body without the spirit is dead, so faith without works is dead also."

Such language, surely, puts an end to vain argument. Knowledge is not guesswork or even a blind acceptance of other people's experience. It is the outcome of personally demonstrated experience. A man may have faith in the acceptance of a premise which he has assured himself is theoretically sound, but he has most certainly no knowledge of the truth of his theory until he has demonstrated that truth, or, as James says, proved his faith in it by works. Then his faith has passed into knowledge, and, as the proofs of the truth of his theory accumulate, this knowledge becomes exact or scientific. This is the full, exact, and so scientific knowledge of God, of the Christ, and of Truth, which the writers of the New Testament are repeatedly urging upon their readers, a knowledge so scientific and so exacting that, as Paul plainly warned the church in Rome, sensuality and materiality revolt against it, finding a positive relief in animality, and accepting as true those physical phenomena whose sole claim to recognition is that they are counterfeits of or lies about the true creations of Spirit, since, as Paul writes, "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made," which is as much as to say that the only true thing that can be said about a lie is the fact that there is a truth to lie about.

Paul, indeed, put the same colossal truth even more



Digitized by Google

simply and directly to the Hebrews than to the Romans, for, as he wrote in that famous letter, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." The man, then, standing on the deck of a steamer, watching the wake of a torpedo, or almost stunned by the roar of the guns tearing craters in "No-man's-land," has not got to find safety in the guns of a destroyer or the cavity of a dugout. He has only to realize exactly what Paul meant, namely, that the torpedo and the shell, although things that are seen by the human vision, did not originate in things apparent to the human senses, but are simply misconceptions, formed by the human mind, of spiritual realities. When this is done, the thinker finds that he has taken refuge in the secret place of the most High, in that knowledge, in other words, of the absolute truth, which, Jesus declared, frees men from the ignorance of their material beliefs.

What this all amounts to is the gospel teaching of the unreality of matter. This, of course, is a vast subject in itself. But it may be understood or rather comprehensively stated in these declarations of Jesus himself, of Peter, of James, and of Paul. Mrs. Eddy accepted them as the basis, in Science and Health, of her teaching of the healing of sickness. Paul had explained that things were not what they seemed, that the evidence of the senses was untrustworthy, since physical phenomena did not, in the least, originate in matter, that is, in "the things which do appear." In precisely the same way, Mrs. Eddy, writing, on pages 476-7 of "Science and Health with Key to the Scriptures," of what are termed the miracles of Jesus, says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

Now, in destroying an unreal mental phenomenon, there is no difference whether it be a torpedo in the Atlantic, a shell in "No-man's-land," a wound in a dressing station, or a fever in a base hospital. You do not turn aside a torpedo or a shell in flight, or a bayonet thrust, any more than you will away fever. What you do is to realize that these things are "not made of things which do appear." You endeavor to grasp the fact that inasmuch as a lie cannot be about nothing, your torpedo, shell, bayonet, or fever must be lies about some truth, which, when you know it, frees you from the effect of the ignorance bred of the material concept. You see, as Mrs. Eddy says, the perfect Truth, and the lie disappears. It is not, necessarily, that the torpedo twists away from your ship, that the shell fails to explode, that the bayonet strikes another object, or that the fever epidemic suddenly abates. It is that in gaining a true concept of substance these things necessarily cease to be. You do not discover a spiritual torpedo, a heavenly shell, a godlike bayonet, or a Christly fever, but you do discover that these material phenomena are all counterfeits of spiritual reflections of Principle or lies about ideas in divine Mind. It is not that there is any spiritual object corresponding exactly to a torpedo, a shell, a bayonet, or a fever: it is that divine Mind contains no idea, and Principle casts no reflection, that is not spiritual and harmonious. For as Mrs. Eddy writes, on page 310 of Science and Health, "Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments." When once you have grasped that metaphysically, and attuned your life to your precept, you will find how utterly impossible it is that the false concept or lie, whether in the shape of torpedo, shell, bayonet, or fever, should ever come nigh thee.

[Peter B. Biggins in *Edmonton* (Alberta) *Bulletin*]

In these days when there is so much need of spiritual comfort, when people are rightly turning for solace to the promises of Christianity, large numbers are finding this consolation and healing through the teachings of Christian Science. It should be readily conceded by all thinking people that Christian Scientists have the right to enjoy these much needed blessings, even though they may have left the denominations of their fathers. When so doing, however, Christian Scientists cannot be correctly regarded as apostates, although this was implied in the address of a visiting evangelist, as recently reported. The religious teachers among the Jews regarded Christ Jesus as an apostate, but history has fully shown that they were mistaken. If these teachers had been truly practicing the precepts of Moses, they would have had no quarrel with Jesus, but would have received him with open arms. So in proportion as the Christian churches of to-day are true to the teaching and practice of Christ Jesus they will warmly welcome Christian Science.

This gentleman is reported to have said: "There is no . . . 'absent treatment' which wins souls to God." This, of course, contradicts the teaching of Scripture and seriously discredits the practice of Christ Jesus. One instance may be sufficient to prove this. In St. John's gospel it is related that Jesus healed a nobleman's son by absent treatment, and the direct result was that the nobleman and his whole family accepted the teachings of Christ Jesus. "Then enquired he of them the hour when he began to amend," so this beautiful narrative runs. "And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house."

The evangelist indicated that the Christian Science movement has prospered in spite of the fact that it has not established missions. But this statement may be somewhat misleading. It is true that Christian Scientists in propagating the gospel of Christ follow a plan suited to their own denominational requirements, and different from that of other denominations, but this need not produce unfavorable comment. Wherever the Christian Science church is found it is not only preaching the gospel, but also healing the sick. And so it will be readily seen that the Christian Science churches throughout the world—all branches of The Mother Church, in Boston, Massachusetts—are working quite as diligently as the missions established by other denominations.



[Peter V. Ross in *Pacific Grove* (Cal.) *Review*]

From a report in the *Review* of the proceedings at a recent meeting of the Itinerants' Club I notice that one of the speakers selected as the subject of his discourse, "Substitutes for Christian Science." Possibly if he had investigated Christian Science as thoroughly as unnumbered thousands of other seekers for the truth have done, he might, with them, have reached the conclusion that Christian Science and Christianity are identical, and then have styled his address "Substitutes for Christianity."

In this land and age he would be a bold advocate indeed who, notwithstanding all the mistakes that have been made in the name of Christianity, would recommend any substitute for it or argue that its teachings, if understood and practiced by all mankind, would result in anything short of establishing the kingdom of heaven on earth. Yet is not this precisely the stand that any man takes when he commends some other system of healing and regeneration in place of the Science taught and demonstrated by Christ Jesus and aptly desig-



Digitized by Google

nated by Mrs. Eddy as Christian Science? Such advocacy, however, would have this much in its favor: it would carry, by implication, the admission that there is merit in Christian Science, else why offer a substitute?

This disposition to seek some other than the straight and narrow way marked out by Principle is no new development of the human mind. Centuries ago, it will be remembered, Jesus, who so well understood human nature that he "needed not that any should testify of man," discerned that tendency and referred to it in the parable of the man "that entereth not by the door," but "climbeth up some other way."

At one point in the course of his address the speaker characterized Christian Science as being in the nature of a metaphysical healing system and "not religious in its character." Now, anyone who reads the New Testament can hardly escape the conviction that religion and metaphysical healing are most intimately associated. The Founder of Christianity made no attempt to differentiate the two. On the contrary, teaching spiritual truth and practicing it in healing the sick and sinful went hand in hand with him. "Whether is easier," he exclaimed when healing the man sick of the palsy, "to say, Thy sins be forgiven thee; or to say, Rise up and walk?" And if it is necessary to show further the closeness of the relationship between metaphysics and Christianity, this is shown in the oft quoted declaration of the Master, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

The speaker advocated "recourse to prayer and trust in God," and thought that thereby "greater wonders in healing might be expected." Certainly this is wise and wholesome counsel, and exactly what Christian Science advocates. Prayer and treatment in Christian Science are essentially synonymous terms, and faith in God's ability and readiness to heal is no small part thereof. Such prayer consists in a realization of the all-presence and all-power of God and the consequent absence or nothingness of disease and evil. It is not merely pleading with God to heal and save, but rather an affirmation of that spiritual truth of perfect God and perfect man which breaks the supposed laws of disease and sin and sets the sufferer free.

Speaking on this subject Mrs. Eddy has said in her inimitable way (Science and Health, p. 1): "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love."

✧

[Robert G. Steel in *Muskegon* (Mich.) *Chronicle*]

Christian Science, in accepting the spiritual creation as the only reality, explains logically and convincingly the unreal nature of the material formation recorded in the second chapter of Genesis, and harmonizes the many seemingly inconsistent and contradictory texts occurring throughout the Scriptures. In doing so it does not deny God's word in any particular. Smith's Bible Dictionary is authority for the statement that "we cannot, of course, conceive that anything essentially and originally evil was created by God." And Jesus said, in speaking of personified evil, "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." In Habakkuk we read that God is "of purer eyes than to behold evil," and cannot "look on iniquity."

Those who are giving all or a great portion of their time to the study and practice of Christian Science are assuredly better qualified to judge whether its Principle is at present understood and correctly applied than is a self-appointed denunciatory critic, who by his misstatements as to its teachings shows that he knows little about the subject. If such students are given over of God to Christian Science beliefs, as our critic avers, then surely they must be walking in the true path, and rightly dividing the word of God. That success has crowned and is crowning their efforts, the grateful testimony of hundreds of thousands of persons all over the world who have been healed of all manner of sickness and lifted from lives of bondage to sin and discordant conditions of every nature through their ministrations is ample proof, and is evidence that, as Mrs. Eddy says on page 97 of Science and Health, "Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick."

✧ ✧ ✧

## Funds of The Mother Church

### Camp Welfare and War Relief

"Please find inclosed a draft for seventy-five dollars for War Relief fund. This evening a gentleman came to my house inquiring for the clerk of this church. He stated that he and his wife desired to make a small contribution to the War Relief fund of The Mother Church, and handed me seventy-five dollars. They are not members of this church and are strangers to me, but they are awake to the blessed privilege of giving to the War Relief fund."

"Inclosed please find postal orders for two pounds, being a donation to the War Relief fund of The Mother Church from a few Christian Scientists in Pilgrims Rest, Transvaal, South Africa. I may add that we only started holding services here in a private house three months ago and the inclosed sum is part of our collections. We hope to continue sending every few months."

"I want to send a small contribution of five dollars to the War Relief fund. I send it in gratitude for the wonderful love and protection I have received since finding the 'pearl of great price' and the understanding of Christian Science. My prayer is to be more worthy of membership in The Mother Church."

### Real Estate

"Inclosed find New York draft for $2348.50, the same to be divided equally between the Real Estate and The Christian Science Benevolent Association funds. This remittance overpays the pledge made last January to these funds. . . . From our periodicals we note the splendid progress being made in this branch of Christian Science activities."

"Inclosed please find money order for five dollars to be equally divided between The Christian Science Benevolent Association fund and the Real Estate fund. I was a druggist for sixteen years and was healed through Christian Science after doctors had given my case up as hopeless and sent me home to die. I am indeed grateful for the many blessings which Christian Science brings daily into my life."

### The Christian Science Benevolent Association

"Inclosed please find a money order which is an effort to express a little of the gratitude we feel for the many blessings we have received since taking up the study of Christian Science. While we have been saving this money ($20) with the intention of sending it to The Christian Science Benevolent Association fund, we thought it best to send it to you to place it in whatever channel you think advisable and knowing that Love is directing."



Digitized by Google

# Christian Science Sentinel

Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., June 1, 1918


# Editorial

## The Household of God

PAUL defines the household of God in a letter to Timothy as "the church of the living God, the pillar and ground [that is, basis, foundation, bulwark] of the truth." This house, or household, of God is spoken of in the epistle to the Hebrews, and the faithfulness of Moses therein is recognized as the faithfulness of a servant, or a prophetic witness, whereas the faithfulness of Christ Jesus is described as that of "a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." The writer says that "every house is builded by some man; but he that built all things is God." So it is God's house wherein the Son rules, and the church of Christ is the manifested household of God.

In a wisely governed household there is unity of purpose, community of interest, and the coherence of mutual affection. Not the house as a building, but house as a unifying idea, brings about the conjoining of interests and the welding of affections. Christian Scientists are very well aware that their manifestation of membership in "the house of God" is not primarily in edifices and organizations, but in that spiritual cohesion, evidenced in the union of the Son with the Father, which unites them with divine Principle. This purified and exalted condition is well described by Mrs. Eddy (Miscellany, p. 127): "Happy are the people whose God is All-in-all, who ask only to be judged according to their works, who live to love. We thank the Giver of all good for the marvellous speed of the chariot-wheels of Truth and for the steadfast, calm coherence in the ranks of Christian Science. On comparison, it will be found that Christian Science possesses more of Christ's teachings and example than all other religions since the first century."

Healed as they have been, inspired as they are, grateful as they must be, Christian Scientists feel the irrepressible activities of good will. The knowledge of God so gladdens them they wish that all may know God and rejoice in His salvation. The medieval imagery of saints sitting in heavenly places with the view of the suffering of sinners in hell for a contrast is to them incomprehensible. Their work is done that all men everywhere may "turn from sin's dishonest snare," and in this reformatory and healing effort they have engaged devotedly, and employ wise methods.

This household of faith, or church of Christ, exists in the world not primarily as an organization which must be enlarged and defended. What is primal is the baptism of Spirit; for, as Paul says, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." So the multitude of our churches giving hospitality, reading rooms offering quiet retreat for study, distribution committees scattering the good news concerning the kingdom by means of authorized periodicals and literature, the work of accredited teachers of Christian Science, the lectures whereby truth is published through apostolic preaching, the committees on publication confuting the false utterances of opponents, the welfare committees reaching out the hand of kindness,—all express the activities of those aware that "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

What is the unique service of Christian Science to the world? It delivers both the righteous and the unrighteous from belief in evil. Those who are called the good fear evil and by mental suggestion are held in bondage to that fear. The wicked believe in the power of evil and by malicious mental suggestion use it for their own ends, only to be involved in its reaction and destruction. The hymn says, "Ye timid saints, fresh courage take," and an understanding that reality and good are one and the same thing is the true basis for courage. The hypnotist involves himself in a tangle of error ever complicating, until increase of suffering leads to repentance. Christian Science is not mental suggestion in any form. It offers not mundane influence but true vision—light to the blind, intelligence to the deaf, love to the forlorn. It establishes atonement; that is, it reveals the unity of divine Principle and its idea, the oneness with the heavenly Father of His image and likeness, man. Its work is precisely described in the call, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

In Mrs. Eddy's address in 1894 at the laying of the corner stone of The First Church of Christ, Scientist, in Boston, Massachusetts, she indicated her prayer and hope, with which we may join (Miscellaneous Writings, p. 144): "Today I pray that divine Love, the life-giving Principle of Christianity, shall speedily wake the long night of materialism, and the universal dawn shall break upon the spire of this temple. The Church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty."

WILLIAM P. MCKENZIE.

## God Made Manifest

ALL Christian Scientists are acquainted with the inspired statement which is read at the close of every Sunday service in the Christian Science churches throughout the world, and which is part of the "scientific statement of being" found on page 468 of "Science and Health with Key to the Scriptures." It reads, "All is infinite Mind and its infinite manifestation, for God is All-in-all." This naturally relates itself to Paul's words in his first epistle to Timothy, "God was manifest in the flesh;" also to the words in the first epistle of John: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." The apostle goes on to say, "Whosoever is born of God doth not commit sin; . . . and he cannot sin, because he is born of God."

Christian people are all agreed that God was made manifest to humanity through Jesus of Nazareth, but unfortunately it is also believed to a large extent that this manifestation ceased when Jesus departed from the earth. Christian Science, however, has come declaring that the manifestation of God through man as His idea is an eternal fact, that man as God's reflection can no more be blotted out than can God, his original. The question therefore presents itself, How was God made manifest by Christ Jesus, and how can the followers of the Master make God manifest to those around them? This question would almost answer itself for those who are students of Mrs. Eddy's teachings, for to them the life of the Master is so illuminated by divine Science that they discover on every page of the gospels how Jesus revealed God to men,—not alone through his words, which



Digitized by Google

were few, though precious, but through his mighty deeds in the overcoming of sickness, sin, and death. For students of Christian Science the barrier has been taken away which shut out from them this divine ministry with the belief that it belonged to a bygone age; and that something else, something quite material, and something which is nearly always disappointing, had taken its place, namely, material medicine.

There is little wonder that owing to the prevalence of this mistaken belief so many should have come to doubt the very existence of God, and to doubt that Jesus ever did the wonderful things recorded in the gospels; and many indeed exercise much ingenuity in explaining away the Master's so-called miracles. Not so, however, those who have come to understand through Mrs. Eddy's teachings that the demand rests upon them to make God manifest to all mankind through Christlike living, which of course includes the overcoming of the works of the devil mentioned by the apostle. Happily for humanity the belief is fast disappearing that God is in any wise responsible for sickness and death, any more than He is for sin, although this was too long believed; but now we are, through Christian Science, brought face to face with the fact that our Master's work was to destroy the works of the devil,—sin and sickness,—and that we cannot rightfully claim to be his followers unless we engage in the same ministry, because we have his full assurance that the works he did are possible to all his faithful followers, those who abide in his teachings.

We are sometimes thrilled when we read of a noble life in which self is forgotten and the pure purpose to serve God and humanity shines out from it, proving man's possibilities as a child of God. We are, however, too apt to think that such a character is almost abnormal because it seems to be above the reach of the average man; but from the Christian Science viewpoint a great and noble character is the only normal one; indeed it furnishes the surest proof that God is, and that man still is His likeness, as he was declared to be in the beginning. On page 349 of Miscellany we read: "Inductive or deductive reasoning is correct only as it is spiritual, induced by love and deduced from God, Spirit; only as it makes manifest the infinite nature, including all law and supplying all the needs of man."

At this period we are witnessing the most wonderful breaking of the fetters which have so long bound the human race, the beliefs of pride, cruelty, and tyranny, which are now replaced by the unfolding qualities of love for humanity and the self-sacrifice which reveals the man that cannot be lost or sacrificed in any ignoble way. We are also seeing as never before the advancing steps of the spiritual evolution of the race; and as our eyes are lifted from the mortal plane we shall see that man as God's idea is divinely protected and is self-sustained. He neither knows fear nor reflects fear; and as this is recognized we see the man born of God, and, as John tells us, we may have confidence because we know that in making God manifest we have the unbroken joy which is both promise and proof of eternal life.

ANNIE M. KNOTT.

## The Eagle and the Dove

WHO does not remember the psalmist's words, "So that thy youth is renewed like the eagle's," and Jesus' illustration, "Harmless as doves"? The Bible repeatedly uses these two birds to express spiritual qualities. The eagle is swift, strong, and graceful, mounts into the sky, and makes its nest on high. Its face denotes piercing keenness of spiritual perception. Nothing escapes the eagle eye. The spiritually minded are sharp-sighted, detecting hidden error and uncovering it as nothing. With beak and talons and beating wings the eagle is formidable to the evildoer. Its extraordinary flight distinguishes it in the bird kingdom. There is no reason why extraordinary accomplishments should not be made by us when there is the inexhaustible power of God and a never ending supply of intelligence to draw upon. We read in Revelation that when the dragon "persecuted the woman which brought forth the man child . . . two wings of a great eagle" were given her "that she might fly into the wilderness."

The psalmist also sighed, "Oh that I had wings like a dove!" and we remember that after Jesus' baptism by John "he saw the Spirit of God descending like a dove, and lighting upon him." The dove symbolizes tenderness and peace. Individuals may prefer the dove to the eagle or the eagle to the dove, but the spiritual qualities symbolized by both birds are necessary in bringing men and nations out of bondage into freedom. In righting present world conditions the eagle is making the way straight for the dove of peace, but the unrighteous planner would have had the dove fly on ahead and be pierced by the arrow of hate while carrying the olive branch of peace in its beak. Not so was it decreed in God's plan. There is need for reformation and reparation, for a just acknowledgment of crimes committed and mistakes made, before God's permanent peace can come, with war no more.

So important is the symbol of the dove in Christian literature that Mrs. Eddy has placed a spiritual interpretation of it in the Glossary of the Christian Science textbook (p. 584): "DOVE. A symbol of divine Science; purity and peace; hope and faith." These dovelike qualities mark the hour of demonstration; they belong to victory; they come at the close of some great struggle, and are the sign and seal of forgiveness, of error destroyed and absolute Truth enthroned. Who has not in moments of self-surrender, when some long cherished resentment has flown, or some persistent misunderstanding has been cleared up, or some old score settled, heard, metaphysically speaking, the flutter of the dove's gentle wings and felt the touch of its soft feathers? The psalmist understood this, for he wrote, "He shall cover thee with his feathers, and under his wings shalt thou trust." Then comes the Sabbath stillness, when the conflict of fear, conceit, and selfishness, against obedience, gratitude, and love is passed and gone; the omnipotent power of the unseen spiritual has put to shame the pretense of material force.

When Noah sent forth a raven from the ark, that bird did not return; but when he sent forth a dove the latter returned, and the second time brought Noah an olive branch as a token of gladness that the waters had receded from the earth. In the metaphysical representation of Spirit coming to the flesh, the warrior-angel Michael may be likened to the eagle, and the peacemaker Gabriel to the dove. The long flight of the eagle, which encounters storms of all descriptions, typifies spiritual endurance. It glides gracefully above the winds, and even rests upon the storm. So Christian Science gives us the wings of spiritual endurance to rise above adverse conditions and have real peace. But an artificial, double-headed eagle, invented by human pride, can only be a malformation. In the dictionary of falsities it stands for a double standard, for the supposition that good and evil are both real, for a mixture of mind and matter, life and death, intelligence and nonintelligence. When admitted to rulership, the double-headed eagle becomes a monstrosity capable of every excess and atrocity.

That birds should be used as spiritual symbols and em-



Digitized by Google

blematic devices seems particularly appropriate when we realize that they mount above the more solid forms of matter, such as land and water, into the rarefied air. Thence they can look down upon that which is of the earth, earthy. Just as, seen from above, the earth gives up its secrets, so the sea also becomes transparent, its preying monsters cannot hide themselves from the eyes of the birds which hover and soar, plunge and skim overhead. In "Science and Health with Key to the Scriptures" Mrs. Eddy writes (p. 511), "The fowls, which fly above the earth in the open firmament of heaven, correspond to aspirations soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love." To the spiritually minded the so-called mystery of evil becomes a sea of glass, made transparent by understanding and love,—a sea which can therefore be placed under foot.

In her notable poem on "The United States to Great Britain," to be found on page 10 of her Poems, Mrs. Eddy brings the qualities of the eagle and the dove together in demonstration of a noble, epoch making reconciliation:—

The hoar fight is forgotten;
Our eagle, like the dove,
Returns to bless a bridal
Betokened from above.

WILLIAM D. MCCRACKAN.

## Notice

After June 3, 1918, Mr. Bliss Knapp, who has held the position of Treasurer of The Mother Church since November 4, 1917, returns to the board of lectureship, and Mr. William R. Rathvon, who has been a member of the board of lectureship since June, 1911, assumes the duties of Treasurer of The Mother Church.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

## Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names and present complete mail address of all officers and men in the military, naval, or aero service of the United States and of its allies, who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Back Bay, Boston, Mass.

✧ ✧ ✧

# Among the Churches

## Current Notes

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

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

LANARKSHIRE, SCOTLAND.—During the year ending January 31, eleven references to Christian Science requiring correction appeared in the press. Of the eleven letters sent in correction, nine were published. Reprints from *The Christian Science Monitor* have appeared at intervals, varying in length from a few lines to a complete editorial. The influence of the *Monitor* upon modern journalism is inestimable; and it is unquestionable that it has modified, to a very considerable extent, the attitude of editors and journalists toward the Christian Science movement.

Notices of the Christian Science lecture given on November 1, 1917, appeared in seventeen newspapers. In seven of these the report varied from about a column to a column and three quarters. Such a wide circulation could not fail to attract attention to Christian Science in many new quarters.

During the year the following pieces of literature have been distributed to the troops for the Trustees under the Will of Mary Baker Eddy: 1602 *Sentinels*, 36 *Journals*, 7134 *Monitors*, 50 *Heralds*, 481 pamphlets—total, 9303 pieces. The literature has been sent to many individual soldiers interested in Christian Science at all the fronts, as well as to those in this country; and expressions of gratitude have been frequent from them. Seven hospitals are in regular receipt of the literature.

The literature distribution committee also reports that during the year the following literature has been distributed: 5678 *Sentinels*, 1339 *Journals*, 31,852 *Monitors*, 16 *Heralds*, 1387 miscellaneous—total, 40,272 pieces. There have been 95 new openings. One copy each of "Science and Health with Key to the Scriptures," "Unity of Good," and "The Life of Mary Baker Eddy," and one copy of the pamphlet, "Law and Work," in English Braille, have been given to institutions. Two former recipients in Glasgow, and one in Paisley now purchase their *Monitors*, and two others have each purchased a copy of the textbook.

BROKEN BOW, NEB.—Owing to the unfavorable conditions, the Christian Science Society has postponed the building of a church this spring and will use its lots for a war garden, and invest four per cent of its building fund in War Savings Stamps. Services will continue for the present at the City Hall.—*Custer County Chief*.

✧ ✧ ✧

# The Lectures

HALIFAX, YORKSHIRE, ENGLAND (First Church).—John W. Doorly, lecturer; introduced by Major Duncan Webb, who said in part:—

A good many years ago, before I became a Christian Scientist, I was engaged in writing an article, called "The Reconciliation of Theology and Science." I had been working at this subject and pondering it over about two years, when one day, sitting in my study at home, I suddenly found myself, as it were, standing on a vast plain. It was very dark, but I could just see, by a flicker of light, away on the distant horizon. Wherever I went I saw nothing but ruins—ruins of temples, ruins of palaces, ruins of churches, ruins of business houses. Everything was a ruin.

Overwhelmed at the scene of awful desolation, I said, "Are there no foundations anywhere?" Then somehow I became conscious of a voice which said: "These are the ruins of human beliefs; this is the law of the elimination of error. Move toward the Light." I at once started to obey, but I very soon found that Truth is not reached at a single bound; that it is approached step by step. I also discovered



Digitized by Google

that the propelling power is this law of the elimination of error, under pressure of which we are compelled gradually to give up error, and thus to advance step by step toward Truth. As I pondered over these things I made a further advance; for I realized that this elimination of error must, in the fullness of time, ultimate in the destruction of all error, and I asked myself, "What will the final state of man be?" I dimly recognized that this final state of man must be perfection, and then the words of the great Teacher came to my thought, "Be ye therefore perfect, even as your Father which is in heaven is perfect." At this point I came to a complete standstill. I could discern perfection, but I could not express it, until Christian Science came to lead me on. Who is the perfect man? Christ is the perfect man, and Christian Science, which is founded entirely on the Bible, teaches the practice of the perfect man—the Science of Christ; that is why it is called Christian Science.

*Halifax Courier.*

CAMBRIDGE, MASS. (First Church).—Paul Stark Seeley, lecturer; introduced by Robert E. Buffum, who said in part:—

In these times of stress and trial a lecture on Christian Science is a particular blessing to any community. At this time in the world's history, when the earth seems to be flooded with fear, doubt, hate, and their sad effects, and when untold human sacrifices are being unselfishly and courageously made in defense of the ideals of liberty, it is only natural that those who have heretofore been indifferent to religious appeals should now, in prayerful longings, turn their thoughts Godward in search of a Savior. There is convincing evidence on every hand of a great universal and genuine religious awakening which gives positive assurance of the dawning of the day when the kingdom of God and the brotherhood of man will be realized, international comity established, and the commonwealth of mankind will be an accomplished fact.—*Cambridge Chronicle.*

PORTLAND, ORE. (Fifth Church).—Dr. Francis J. Fluno, lecturer; introduced by Walter G. Hayes, who said in part:—

Mary Baker Eddy discovered Christian Science, the light that is saving the world and its people. She spent most of her earthly career explaining this discovery through her many writings. The best evidence which proves her teachings to be true, is the testimony of her many followers, heard at Wednesday evening meetings, acknowledging God's healing power through the application of the rules of Christian Science. I have tested Christian Science in the sick chamber, in business dealings, and carried it into the court room where the battle was fierce, and I want to say that it needs no defense at my hands. People feel the need, more than ever to-day, of something substantial to cling to in this world war. Christian Science offers a Principle that is available; it satisfies; it will meet every need of mankind.

HOUSTON, TEXAS (First Church).—Charles I. Ohrenstein, lecturer; introduced by J. D. Sherwood, who said in part:—

Christian Science is meeting the needs of a great multitude of people throughout the whole world. Its practice lifts the human consciousness out of its dense materiality, and inspires it with a more spiritual apprehension of the divine nature. Through its wholesome ministrations the earnest desire of those who are seeking a better understanding of God, is answered by "signs following." It heals the sick, it reforms the sinner, and it comforts the sorrowing by the same spiritual means, and every sincere inquirer may to-day gain an understanding of its teachings that will enable him to prove for himself the truth of all that is claimed for Christian Science as being the most efficient remedial agency on earth to-day.—*Houston Post.*

BRONXVILLE, N. Y. (Society).—Willis F. Gross, lecturer; introduced by Willis J. Abbott, who said in part:—

For three centuries after the crucifixion of Jesus the primitive church healed the sick and purged the sinner by the declaration of truth, and by denial of the error that God could have brought sickness and sin into the world, or finding them there would permit their continuance. How the practice of healing fell into disuse among the Christians of the early church, or just how and by what malign force faith in drugs came to be substituted for faith in God, we do not know. But we do know that about fifty years ago Mrs. Eddy, after being healed of what had been pronounced an incurable disease, sought out the law by which her own cure was effected, and made it so readily understandable in Christian Science that hundreds of thousands have appealed to it with success.

✧

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CANADA—Hamilton, Ontario: Temple Theater, 3 p.m., June 9.
Ottawa, Ontario: Russell Theater, 3 p.m., June 9.
Port Arthur, Ontario: Lyceum Theater, 8:15 p.m., June 13.

CONNECTICUT—Greenwich: Havemeyer Auditorium, 8:15 p.m., June 10.
New London: Union Lodge Building, Union Street, 3 p.m., June 9.

MAINE—Auburn and Lewiston: Church Edifice, 93 College Street, Lewiston, 8 p.m., June 9.
Calais: Church Edifice, Germain Street, 7:30 p.m., June 13.
Portland: City Hall, 3 p.m., June 9.
Waterville: Unitarian Church, 8 p.m., June 10.

MASSACHUSETTS—Amesbury: High School, Main Street, 7:45 p.m., May 31.
Cotuit: Freedom Hall, 8:30 p.m., June 10.
Fairhaven (auspices New Bedford): Town Hall, 3:30 p.m., June 9.
Holyoke: City Hall, 8 p.m., June 7.
Melrose: Memorial Building, Main Street, 3:30 p.m., June 2.
Newburyport: Church Edifice, State and Prospect Streets, 8 p.m., June 6.
Rockland: Happy House Theater, 4 p.m., June 2.
Woburn: Lyceum Hall, 8 p.m., June 6.

MINNESOTA—Excelsior: Town Hall, 8 p.m., June 13.

NEW HAMPSHIRE—Lebanon: Unitarian Church, 8 p.m., June 7.
Nashua: Odd Fellows Hall, 3:15 p.m., June 9.

NEW JERSEY—Vineland: Stanisics Hall, 3:15 p.m., June 9.

NEW YORK—Brooklyn (Third Church): Sunday School Auditorium, 261 East Twenty-first Street, near Albemarle Road, 3:30 p.m., June 9.
Mamaroneck: Mamaroneck Auditorium, 3:30 p.m., June 9.
New York (Third Church): Church Edifice, 125th Street, near Madison Avenue, 8 p.m., June 10.
New York (Seventh Church): Park Theater, Columbus Circle at Fifty-ninth Street, 3 p.m., June 2.

OHIO—Kent: Kent Opera House, 3 p.m., June 9.

PENNSYLVANIA—Oil City: I. O. O. F. Building, 8:15 p.m., June 11.

RHODE ISLAND—Providence: Strand Theater, 4 p.m., June 9.

## Notice

Lecture notices must reach the Editorial Department not later than twelve days preceding the date of the *Sentinel* in which they are to appear.



Digitized by Google

# Testimonies of Healing

Having spent the greater part of my life from 1902 to 1913 behind prison bars, I feel that I have a message of interest to my fellow men. In 1902 I was sentenced to serve three months in the county jail of a large western city, and the day of my release I was rearrested, and sentenced to serve two years in the state penitentiary. Leaving this institution at the expiration of my term, broken in health through having had bronchitis, typhoid pneumonia, and other ailments, I was seemingly driven again to resort to swindling, or what is legally known as "obtaining money under false pretenses," the charge on which I had already been sentenced twice.

I had been at liberty only about four months when I was again arrested, in a southern state, and sentenced to a county prison road gang, where I was compelled to wear a ball and chain, and to break rocks as punishment. At this time pleurisy developed. Through the loving help of a friend I was freed from the place and sent to my home in Massachusetts, where I remained but a few months when the desire to resort to my old ways of obtaining money returned. I was soon back in prison for a two-year term. All of this sentence was spent in the prison hospital, where I underwent an operation for what is known as an advanced condition of pleurisy, being in bed about five months. I left this place in a very much weakened condition. I was fortunate enough to get work which enabled me to lead an honest life for several years, but the old desire to defraud led me to my former dishonest practices, with the result that I spent a ninety-day sentence in the county prison of a southwestern state.

Finally, in 1913, while I was in the hospital ward of the Utah State Prison, being confined for forgery, some one called my attention to the Christian Science literature so kindly placed there by the distribution workers of Salt Lake City, advising me to read it. I read the selected articles, and they seemed so sincere and fair in their statements that I determined to learn more of the religious beliefs of the people who could write such articles. I already possessed a Bible and was furnished a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, through the kindness of a gentleman doing the work of reader at the Christian Science services in the prison. I read this volume six times and also studied the Lesson-Sermons, read the *Sentinel, Journal,* and *Monitor,* as well as every pamphlet and book on the subject that was printed or sold by The Christian Science Publishing Society. About six hours daily were spent in this way, just because I enjoyed it all and could not seem to get enough of it. I had no idea that I would be healed or helped by this study, but I was pardoned when my term was about half over, in spite of the fact that I was thousands of miles from home and seemingly had no one to help me. I know that "the sunlight . . . glances into the prison-cell," also that "Love is the liberator" (Science and Health, pp. 516, 225), as Mrs. Eddy tells us.

For the past few years I have not been tempted to resort to the old methods of getting money, but all my financial needs are being met just to the extent that I apply the rules of right thinking and living, as outlined in the Bible and the Christian Science textbook, and have availed myself of the articles printed in the periodicals. Instead of being troubled by high altitudes and damp climate, or having difficulty in eating certain foods, I have made several trips from coast to coast of the United States without suffering any inconvenience whatsoever, in spite of the doctor's statement as far back as 1911 that the left lung was badly affected and the right lung slightly affected, and that it would be advisable for me to live in California, if I wished to get well. The above-mentioned results were all obtained without the aid of a practitioner, but through the diligent study of the Bible and Science and Health with the aid of the Lesson-Sermons.

I am very grateful that there was one woman so unselfish and loving as to devote her entire life to the study of the Bible, and then to set forth the rules of right thinking and living in such a simple and concise way that anyone who sincerely applies the teachings of Science and Health can overcome any and all disagreeable conditions that may arise. I wish to thank all those who contribute the various articles, testimonies, and so forth, to the Christian Science periodicals, as they are thus helping me in my progress onward and upward. To me the *Sentinel, Journal,* and *Monitor* are part of the munitions of our warfare, and through the truth they give out we are protected from evil in any form.

I especially wish to thank the members of the distribution committee through whom the *Sentinel* that first led me to study Christian Science was placed in my hands.

CHARLES P. GOUGH, Denver, Col.

✧

Words are inadequate to express the gratitude I owe Christian Science for the good it has brought and is bringing to me each day. Being by nature full of care, emotional, and sensitive, I did not find in the religious teaching I had received anything that met my heart's aspirations or answered the troubled questioning about human woe. I therefore thought it was only by intensifying my work that I could follow Christ, and by trying to drive away the evil thoughts that attacked me. It soon came to me that I was busying myself intellectually instead of remaining calmly at the feet of Jesus to receive spiritual teaching.

Following upon this overwrought sense I fell seriously ill in April, 1914. Medicine only made me worse. I believed that God alone would be my Physician, and patiently awaited His help. I spent a year in isolation and silence. The least noise, the least movement, reading, an effort to think, even the slightest attempt to take food, produced an indescribable sense of suffering. Rest improved my health, but was far from bringing me healing.

Several times I had heard of Christian Science, but it was not until January, 1917, that I started out fully in this way of Truth. I had treatment, and soon began to feel better. Vigor gradually came back to my limbs, and the organs of the body resumed their normal functions through the clearness of the teaching received. I began to understand the nonexistence of inharmony, and tried to think right. My fear gave way to a calm security in the certainty of the all-presence and all-power of God, Spirit. In October, 1917, I had the great joy of being able to earn my own living once again without feeling any fatigue. Every one says my healing is a miracle, a resurrection.

My mother, who is very happy over this marvelous demonstration, asked for help to overcome bilious headaches, from which she had suffered for forty years, and also a skin disease, which had lasted two years. The eruption soon disappeared completely, while the headaches rarely occur, and when they do are much less severe.

We are thankful to God for the great happiness He has given us in opening for mankind this door which no one can close. This spiritual understanding reveals the real world, where all is love and bliss. Our gratitude goes out to Mrs. Eddy for her great work. No obstacle could stop this noble woman, because God sustained her at all times and made her victorious. We are grateful for all the Christian Science lit-



Digitized by Google

erature, especially for the new periodical in French, and for the translation of Science and Health, which is truly the key that opens up to us the Bible, that great treasure house.

(Miss) LOUISA SCHENK, Pâques-Genèva, Switzerland.

✧

For nearly eleven years Christian Science has met my every need, and during that time I have had many proofs of the healing power of divine Love. I am especially grateful for the quick and complete healing by mental surgery, at two different times, of dislocation. The first was about eight years ago. I stumbled when going upstairs and put out my hand to save myself; the third finger came in sharp contact with the edge of the step, with the result that the second joint was knocked out of place. I covered it at once with the other hand, realizing the power of Truth to heal every condition, and was able to put the finger straight, but the pain for a short time was great. I had to go almost immediately to teach in the Sunday school, so the suggestion that I should not be able to wear a glove was put aside, and the pain was soon overcome. The finger was never wrapped up and I felt no inconvenience, but did all my work, using the hand as usual. The swelling soon went down, and in a few days I could bend the finger as usual.

The other time, I slipped and severely hurt my thigh, getting home with difficulty, for the pain was severe. I treated myself to destroy all belief in injury, and the pain was relieved a little, but I could not lift my foot from the ground when sitting. In the evening I wrote to a practitioner for help, and very soon after she received my letter the thigh joint moved with a jerk back into its place. I had no idea until then that it had been dislocated, and for some hours the leg was very much swollen; but very soon all pain went, and I was able to move easily in bed and had a good night. I got up without difficulty in the morning, and except for stiffness when going downstairs, for about two days, there was no more inconvenience.

I am very grateful for these proofs of Mind's power to adjust and govern all. I have often been helped by the realization that there is nothing to injure or to be injured, mentally or physically, since God, Love, is All-in-all. This testimony is sent in grateful love to God for the revelation of Christian Science by Mrs. Eddy.

(Miss) ELIZABETH PICKRILL, Eastbourne, Sussex, England.

✧

I first heard of Christian Science in Chicago about sixteen years ago. It seemed to me, at that time, that it was what I had always been seeking, and I accepted it without question or resistance, for it was to me perfectly natural that people should be healed to-day as they were when Jesus was here on earth. The next day I went to see a practitioner, and with two weeks' treatment I was healed of chronic catarrh of the nose and throat for which I had been treated by specialists for several years without receiving any benefit. Since then I have not used material remedies of any kind, but have depended always on the truth as revealed to us in Christian Science. I have had many proofs of the truth of Mrs. Eddy's statement (Science and Health, p. 495), "God will heal the sick through man, whenever man is governed by God."

If Christian Science had done nothing more for me than to heal me of physical diseases, I should certainly be grateful; but I consider the physical healing the smallest thing that Christian Science does for me. By far the most important thing, and that for which I am most grateful, is the overcoming of sin,—of fear, sensitiveness, resentment, of pride, self-love, and all the beliefs that rob us of joy and happiness. It brings to light the falsity of these errors, and teaches us how to uproot them and cast them out. It is impossible to tell others just what this religion does for us; each one must study it for himself and practice it in his daily life in order to realize the freedom, peace, and joy which are the fruits of such endeavor. I can only testify out of my own experience, that an understanding of this truth is truly the "pearl of great price," and that it is worth selling all we have in order to gain it.

I am thankful to God, from whom comes every good and perfect gift; grateful to Jesus, our Way-shower and Exemplar, who so perfectly demonstrated the Christ for us; and grateful to Mrs. Eddy, our Leader, who was so pure in heart that in the seeming darkness of this age she could see God and again reveal to us the perfect man in God's image.

(Miss) KATHERINE CLOSE, Iowa City, Iowa.

✧

The study of Christian Science has revealed a glimpse of man's at-one-ment with God. I did not take it up for physical healing, but because I was a daily witness of what this truth was doing in the lives of others. As a child I had always found it difficult to subscribe to the faith of my fathers, and although I was accepted as a member of an orthodox church, I never felt any interest in its teachings. On growing to manhood I drifted far away from any religious body, and considered all religious observances and those who practiced them, as objects of ridicule. With the exception of the hours devoted to the pursuing of my vocation, all my spare time was used in the vain search for worldly comforts and indulgences. All the so-called pleasures of material existence were sampled, with the result that while some were found to be devoid of any attraction, others seemed to be more alluring and formed themselves into bad habits.

After marriage my wife, a student of Christian Science, exerted a quiet influence which, even when I mentally resisted it, made me feel rather ashamed of many of the things I was doing and thinking. This led me to read "Science and Health with Key to the Scriptures" in order to find out more about her religion. Our first child passed on about this time, however, and a reaction of feeling set in that expressed itself in the determination to have nothing further to do with Christian Science, so for several years I went on in my old way of living. Two other children were born and reared under Christian Science teachings, my wife never having wavered in her trust in God's love. The elder child is seven and the younger five years of age at the present time, and neither has ever taken a drop of medicine or had the services of a physician, with the exception of the compulsory school medical law examination requirements, which include vaccination.

About five years ago a circumstance arose which called for immediate action on my part, as it seemed to involve loss and disaster to those near to me; also I seemed to be the only one to whom they could turn in this time of stress. After a careful consideration of the facts involved, I found that all human aid, as expressed through philosophy and theory, of which I had been a great student, was unable to help in this time of trial, so I turned once again to God, wondering the while whether there was any use asking His help after the life I had been leading. This time, instead of a half-hearted reading of Science and Health, the careful study of the Bible with the aid of the *Quarterly* and the textbook was taken up, and needless to say, the seeming problem was solved in a satisfactory manner. Since then Christian Science has been my all-in-all.

As a result of the application of the truth, many healings



Digitized by Google

have taken place in our home. Both of our children have been healed of the measles, whooping cough, colds, and the results of accidents. As an effect of the measles, the elder child lost her hearing. She was so deaf that she was unable to hear a band play. There was a gathering and the suffering seemed intense. We asked for treatment from a practitioner and in ten days the child was completely healed. The pain from the abscess stopped after the first day. She now has as acute hearing as could be desired. This same girl suffered with an almost complete paralysis of the vocal cords, due to another ailment, and was unable to speak above a whisper. My wife and I applied our understanding of Christian Science to the best of our ability, and in a short time the healing took place. To-day the child possesses a clear musical voice, without the least sense of impairment. I have been healed of the tobacco habit of many years' standing, also of profanity and a bad temper.

Since these healings it has been my privilege to help others prove the healing power of God. It has been a great blessing to have been accepted as a member of The Mother Church as well as of our local church. In conclusion, I wish to thank God that one was found in this age whose life of purity and devotion to Principle made it possible for her to give us the rules for guidance in our passage from sense to Soul. I am grateful for the periodicals that furnish us daily food, and my sincere prayer is that by following the teachings of the Bible as explained by Christian Science, I may be counted worthy to be called a Christian Scientist.

JAMES BARR WILES, Philipsburg, Pa.

✧

I am very grateful for the many blessings my family and I have received through a better understanding of God as taught in Christian Science. Ivy poisoning, burns, varicose veins, headache, abscesses, neuralgia, and imperfect sight are some of the ills that have been overcome by Christian Science treatment.

I regret to say that two years were wasted in doubt and prejudice; now I am studying hard trying to make up for lost time. One statement by Mrs. Eddy that always gives me new courage is, "What God cannot do, man need not attempt" (Science and Health, p. 231). If we only would believe this and realize it every time a problem confronts us, it would certainly enable us to wait patiently for divine guidance. I am very grateful to Mrs. Eddy, who has given us a key to the Scriptures which enables us to understand God as Love, ever present and all-wise. It seems wonderful to have a religion to teach our children which they can apply to their everyday needs all through life.

(Mrs.) ELLA M. SCHWARZ, Richmond Hill, N. Y.

✧

I am grateful for the privilege of expressing gratitude to God for healing through Christian Science. This truth came into my life when I was called upon to part with one who was nearer to me than anyone else in the world. I was wonderfully sustained during trials that seemed to overwhelm me, and was instantly and most beautifully healed of grief. My gratitude for this is most sincere, for I had believed that I would have to learn to endure this state of mind and pass through many years of loneliness.

During my first reading of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of defective eyesight. I had not finished the book when I suddenly knew that I did not need my glasses, and they have never been worn since. A specialist had treated me for this condition and had told me that it could never be healed, but the understanding of what God is, gave me normal use of my eyes.

I am grateful for many healings, but am not able to express in words my gratitude for the beautiful and practical truth about God that came into my life through Christian Science. It has indeed given to me "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—(Mrs.) CLARA D. LONGLEY, Boston, U.S.A.

✧

It is with heartfelt gratitude to our Father-Mother God, and to the noble woman who has given to this age a demonstrable understanding of His law, that I write this testimony. Before taking up the study of Christian Science, some twelve or thirteen years ago, I was as a ship without a rudder, having never found an explanation of life that seemed logical, or a religion that satisfied. I could get little comfort from the Bible, which seemed to me full of happenings contrary to law; and so I was filled with doubt, for I felt sure nothing contrary to law had ever taken place. When Christian Science unfolded to me the law of Spirit which puts to silence so-called material law, the Bible became to me, in the words of our Leader (Science and Health, p. 24), "the chart of life."

The study and application of Christian Science has done much for me mentally, morally, physically, and spiritually. It has healed me of bowel disorder in a very aggravated form, stomach trouble, rheumatism, and neuralgia, and has met every need which has presented itself. It is slowly but surely healing me of fear, worry, and a sense of human responsibility by giving me more faith in, and understanding of, God. My little daughter, now nearly ten years old, has never had a drop of medicine, and has been wonderfully protected by this beautiful truth.

That I may show my gratitude by more obedience and unselfed love is my greatest desire.

(Mrs.) MINNIE ADELL SCHENBERGER, Strathmore, Cal.

✧

Words seem inadequate to express my gratitude for Christian Science, not alone for the physical help received through my study and application of its teachings, but more so for the spiritual uplift, for a clearer understanding of God, of my relationship to Him, and of the brotherhood of man. For eleven years I thought it necessary to wear a truss, and seemed unable to go without it even for a day. One day it broke and I was obliged to walk down town without it. I had been told this was a most dangerous thing to do, so was fearful lest some mishap should befall me. Job tells us that the thing he greatly feared came upon him; so before the day was ended, a serious condition set in. I kept at my work for several hours, not knowing what was the trouble nor telling anyone of my suffering, and finally became unconscious. I was then taken to a hospital and hurriedly operated on, although I was not aware of what had happened until the nurse told me, after it was all over. The operation was not successful, as the incision healed outwardly but not inwardly; so my condition was worse than before. Not wanting to submit to another operation, I was again fitted to a truss.

At the time of the operation I had some knowledge of Christian Science, but it was not until two or three years later that it dawned upon me that this healing truth was for me as well as for my fellow beings, not alone to talk and read about, but to put into practice. I studied diligently, trying to apply its teachings to my everyday problems, and one day the thought came to me that I need not wear this support nor



Digitized by Google

look upon this trouble as a part of me; that I was free if only I was able to realize it. I saw that this condition was only a manifestation of fearful mortal mind, which had become so real to me that never before had the thought come to me that it was only an erroneous belief. For a couple of days I battled with this error, then one morning I cut the straps of the support. Words cannot express the freedom I felt. I dressed and walked out, soon forgetting that I had ever been in bondage to a truss. This experience occurred about eight years ago, and I am completely healed.

This has been a wonderful lesson to me. On page 199 of Science and Health Mrs. Eddy says, "Mortals develop their own bodies or make them sick, according as they influence them through mortal mind." I am grateful for the knowledge that we can dismiss disease in proportion to the occupancy of our thoughts by truth. I am grateful for the protection daily experienced through Christian Science.

(Mrs.) SIDA LOUISA DE LA MER, Portland, Ore.

✧

When I became interested in Christian Science, I was suffering from the effects of a severe accident in which I had been run over by a horse and wagon going at great speed. I found myself, after a gradual convalescence under the doctor's care, condemned to semi-invalidism on account of injuries to the spine, internal organs, and nervous system. A state of hysteria, exhaustion, and constant pain in the spine, head, eyes, and a weakened heart, made my life unhappy and my work as teacher a great burden. Those who knew me at that time realize how wonderful my present state of health is, which has resulted from Christian Science treatment. All this illness seems to me nothing but a dream, as I now have no evidence of these conditions.

I have been healed of blood poisoning in the foot, which had given me a great deal to overcome in the way of fear; also of severe sore throat and of influenza. Divine Love has likewise strengthened me during several bitter experiences in grief. Erroneous characteristics are being overcome, and I am deeply grateful that the constant study of the Bible, Mrs. Eddy's writings, and our periodicals, as well as the great blessing of activity in a branch Church of Christ, Scientist, are steady sources of healing. The happiness of following God's guidance according to the way in which His will becomes understood, is giving me an ever strengthening dominion over self.

My thankfulness to God and to Christ Jesus, and my gratitude to Mrs. Eddy for so intimately revealing divine Truth to us, can best be expressed through the highest demonstration of Love of which I am capable. It is my earnest desire also to state profound appreciation of the splendid work of the editors of our periodicals and of the ever watchful guidance of The Christian Science Board of Directors of The Mother Church.

(Miss) BERTHA M. PRESBY, New York, N. Y.

✧

I desire to express my gratitude for a healing experienced through Christian Science in October, 1913. I had suffered for many weeks from gallstones and appendicitis, and during that time was treated by a well-known physician of this city. My condition, however, gradually grew worse, and an operation was declared to be the only means of relief. It was while I was preparing to go to the hospital that a friend urged me to try Christian Science. I finally consented to do so, and a practitioner was called, with the result that I was instantly healed, being up and about my household duties the next day.

This is only one of many proofs of God's love and care for me and mine, for during my four years' study of Christian Science, I have had other healings. Chronic stomach disorder and valvular heart trouble of twelve years' duration, both of which ailments three doctors had pronounced incurable, have yielded to the power of Truth, and among the members of my family I have witnessed the overcoming of tubercular disease, catarrh, and severe headaches. For all these benefits I am extremely grateful, but the richest blessing I have to-day and the one for which I am most thankful, is the right understanding I have gained of God and of man's relationship to Him.

(Mrs.) D. R. YOUNG, Chicago, Ill.

✧

I have gained so much from reading the *Sentinel* that I wish to express my thankfulness to God that this beautiful truth is for all time and all people, and my gratitude to His messenger, Mrs. Eddy, for her devotion to Principle, through which we are benefited. I am also grateful to our editors, who are so faithful as to the purity of what is written in our periodicals.

When Christian Science was first presented to me, through a near relative, I would not have it, although sadly in need of a physical healing such as hers had been; namely, that of weak eyes. Three years later, in April, 1915, when I could not read or use my eyes after dark without experiencing severe headaches, she again brought this teaching to my attention. This time a practitioner was asked for treatment, and an instantaneous healing followed, so that glasses which had been worn constantly were laid aside and never have been used since. Other healings followed as I began to use the understanding gained from the study of the Lesson-Sermons, from the Bible and "Science and Health with Key to the Scriptures." I am also gaining more peace and love.

(Mrs.) JESS WOOLMAN HARLAN, Lake Charles, La.

✧

I came into Christian Science for the love and truth and help it could give me, for I thought it a very beautiful religion. The study of Science and Health was begun in 1906, and I have taken no medicine for eight years or more. I was healed of a broken finger, and three years ago laid aside glasses which had been worn for about nine years. My husband was healed of a stomach trouble after one treatment given by my daughter, and afterward of jaundice by my declaration of the truth. He has never had a return of the trouble and is strong and healthy.

I have been relieved of tiredness and pain and sudden sickness by knowing that God is the only power. Not long ago I got a wire in my finger so tight I could not pull it out, and said to my husband and granddaughter that I thought I would have to go to a doctor and have it cut out; but after I had declared the truth about it the wire came out immediately and I felt no pain. I was very thankful for that help and that I was a Christian Scientist. I have been a member of the society here for over six years, and am a member of The Mother Church also. I am thankful to God that Mrs. Eddy was inspired to discover Christian Science, whereby comes to us this spiritual understanding of the Bible so that we can know and prove its truth.

For all the help received and for our literature, including the *Quarterly*, I am truly grateful; also for the lectures and for the work of the Publishing Society.

(Mrs.) LAURA E. WHEELER, Caldwell, Idaho.



Digitized by Google

# From the Press

[*The Methodist Times*]

The combination of courage and vision is needful to a great faith. And so far the churches are trammeled by their past and "cumbered about much serving." They lack the unselfishness and venture that are essential to a great Christianity. There is much talk, but it leads to little action. Still less does it lead to action on a scale that will bear comparison with the needs of the situation, or even with the action that statesmen are prepared to take in the secular affairs of the coming age. Let it be clearly recognized by all that a church life based upon the traditions of the past and fettered by the narrow limitations of the present is for the future impossible. The churches of all denominations and in all lands must rise to a larger conception of its life and task, or slowly waste away, while the tides of the Spirit bring their inspiration elsewhere.

[*The Biblical World*]

Patriotism has generally been regarded as a belligerent virtue. Men have been ready to fight for their country when they dodged taxes for its support. It has been easier to go to war than to go to meetings of reformers. Men have decorated the graves of dead soldiers while they were growing rich by underpaying soldiers' children. But patriotism is outgrowing its past. Nations are less important than humanity, but only super-idealists can believe that patriotism is necessarily hostile to universal brotherhood.

[Rev. G. Ashton Oldham in *The Living Church*]

Spiritual forces, in the last analysis, are to determine the duration and results of this war. Let every Christian repair to the church's armory and learn again the use and value of his neglected weapons. Let him take up in earnest the spiritual combat within his own soul with faith enough to believe that there the great issues of the universe must be settled, and that just in so far as there they are settled right he will hasten the coming of the immortal reign of justice and peace, the kingdom of God.

[From an editorial in *Philadelphia* (Pa.) *Bulletin*]

To-day there is more belief in the return of primitive Christianity than in a physical second coming. . . . We learn most by experience, and after the bloodiest struggle in history we ought to be assured that life consists not in the abundance of things we possess, but rather in the triumph of good over evil.

❖ ❖ ❖

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## New Pamphlet

"Christian Science: Applied Righteousness," a lecture by Frank Bell, has been published in pamphlet form, and is now on sale at five cents a copy.

## Bible Catalogue

Bible Catalogue No. 24 is now ready for delivery. Advance copies have been mailed to all churches and societies advertised in *The Christian Science Journal*. Additional copies will be supplied on request.

Attention is called to the changed prices of some of the Bibles, including 01440x and 01483x, notice of which appears on the inside of the front cover of this periodical.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to WILLIAM R. RATHVON, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# The Church Manual

A lawyer in a middle western city related his experience with healing in Christian Science, through the study of the Church Manual of The First Church of Christ, Scientist, in Boston, Massachusetts, as follows:

"I was sick and a victim of bad habits. I had for some time tried to understand and apply Christian Science. I read the Christian Science textbook and other works of Mrs. Eddy, but still seemed unable to grasp the Science it contained or get relief from my difficulties, although I thoroughly believed that Science as taught by Mrs. Eddy was the truth, and would heal me if I could properly understand and apply it.

"Finally a copy of the Manual of The Mother Church fell into my hands. Being a lawyer by profession, I started to read this Manual as an example of law, and as a study of Mrs. Eddy as a lawgiver. As I read I marveled at the wonderful way in which the Discoverer and Founder of Christian Science had checked individual with individual, and balanced function against function in the government of The Mother Church.

"I not only realized that I was reading the most perfectly balanced and the most wonderful law in the world, but I also found myself healed!"

This testimony again proves the healing power contained in all our inspired Leader's writings without exception, and that, as Mrs. Eddy states on page 446 of "Science and Health with Key to the Scriptures," "A thorough perusal of the author's publications heals sickness."

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 70 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

JUN 10 1918
UNIV. OF MICH. LIBRARY

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this magazine place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.
NO WRAPPER—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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




VOLUME XX NUMBER 41

Boston, June 8, 1918

Contents of This Number

Christian Science Publications . . . 802
The Problem of Evil Solved
Clarence W. Chadwick 803
Dreams . . . Katharine T. Porter 804
The Ark . . . . William Lloyd 805
As Children . . . E. Olive Davis 806
"Bring ye all the tithes" . Marie Le Clair 807
Selected Articles . . . . . 807
Extracts from Letters . . . . . 809
Editorial
Working, Watching, Praying . . 810
The Motherhood of Being . . . 810
Remembrance . . . . . 811
Among the Churches (Current Notes) . . 812
The Lectures . . . . . 812
Testimonies of Healing . . . . 814
From the Press . . . . . 818
Special Announcements . . . . 818
Co-operation in Advertising . . . 819
Works on Christian Science by
Mary Baker Eddy . . . . 820




7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in English-Dutch and English-German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Applied Righteousness**—By Frank Bell.

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German, Dutch, and Swedish.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German and French.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish and French.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish and French.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth. $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝. $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.90.

01440x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.65.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers. $12.50. Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 24 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to


## The Christian Science Publishing Society, Boston, U.S.A.

Sole Publishers of All Authorized Christian Science Literature


Digitized by Google

# Christian Science Sentinel

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

VOLUME XX JUNE 8, 1918 NUMBER 41

## The Problem of Evil Solved

CLARENCE W. CHADWICK

THE inscrutable problem of evil still engages the thought of philosopher and religionist, and must continue to do so until the demonstration of Christian healing comes to the rescue with its proof of the omnipotence and omnipresence of God, good. Human reasoning, if humble enough to concede the all-power and presence of God, may lead thought to the foot of the mountain, but it cannot scale the steep heights of spiritual discernment and attainment. Demonstration alone can do this. Until some faint gleam of spiritual light dawns upon human consciousness, the vexatious problem of evil will seem mountain high; and worldly wisdom will be found contending for the reality and continuity of that which denies the power and presence of God.

Christian Science to-day would have no vital message to the world did it not offer the one and only solution of this problem of evil. Scholastic theology may scoff at such a statement, but the indisputable facts are here to confirm, beyond all question of doubt, the soundness of Christian Science doctrine. When the so-called incurable sick and sinful come to Christian Science for help, and when, upon no other basis than that of the omnipotence and omnipresence of God, they are completely relieved of their burdens, and are mentally, morally, and spiritually quickened to discern the risen Christ-idea, there is just one reasonable conclusion at which to arrive, and that is that the hand of God is in the demonstration. No honest man or woman can question the proof of Christian Science healing after once having experienced it, and after having gained an understanding of Principle, the basic truth upon which such healing has been accomplished. The demonstration of healing, in its broadest sense, is the one and only answer that will ever be given concerning the why and wherefore of evil. However difficult may seem the problem of evil in its manifold phases, the only remedy for it is the obliteration of its seeming existence in human consciousness. Christian Science undertakes to accomplish this very thing, and it asks only to be judged by its fruits.

The occasional spasmodic attempts to belittle the claim that Christian Science is Christlike because it does the works which Christ Jesus did, are almost, without exception, frenzied efforts to bolster up the contention that evil is everywhere present, and that it is sometimes even more powerful than good. Is it not amazing to see how passionately the rank and file of professing Christians will argue for the reality and permanency of evil when challenged by the practical demonstration of Christian Science healing! Why indulge in ill-tempered epithets against Christian Science any more than against the record of the New Testament, which abounds with cases of healing performed by the Master and by his followers, in proof of the fact that they had compassed the solution of the problem of evil?

Who is so unwise as to declare that Christian Science leaves the mystery of evil an unsolved problem? It is he alone who fails to separate the tares from the wheat and to follow that which is good. The student of Christian Science undertakes to solve the problem of evil in the same way that a mathematician deals with mistakes in calculation. That is, he understands evil to be simply a mistake; not a mistake of the one infinite or divine Mind, which is incapable of making a mistake, but a failure of the so-called mortal or human mind to understand and to grasp the real nature of God, good. He corrects the mistake by gaining and applying an understanding of what is right and true. He views the belief in evil as a subtle conspiracy against good, and the conspiracy is dissipated the moment its falsity is laid bare through his understanding of the true nature of good. In other words, he understands evil to be but the seeming absence of good, rather than an intelligent entity or power incapable of dissolution. He reasons thus: Since God is good and ever present, there is no room left for evil to occupy; consequently evil cannot be considered on a par with good, and must, therefore, be supposititious rather than actual or real. This reduces evil to a purely relative experience, unknown to the consciousness of absolute good or to the real man reflecting this consciousness. When this concept of the mythical nature of evil enters human consciousness, it is the unseen message of Truth which comes with healing in its wings; it is the coming of Christ, Truth, to the individual who is receptive to spiritual truth. This coming of the Christ is no mere theory to be accepted or rejected by mankind, but an actuality, an inevitable, incontrovertible, demonstrable fact; an active, vitalizing prelude to all true spiritual attainment.

How can a professing Christian repeat the statement of Habakkuk, respecting God, "Thou art of purer eyes than to behold evil, and canst not look on iniquity," and then presume to give actual power and presence to evil as something to be believed in by the same human being who is admonished to "have faith in God," omnipotent and omnipresent good; and to worship this God with his whole heart, mind, soul, and strength? When this higher light of spiritual understanding dawned upon Mrs. Eddy, she was sufficiently childlike and humble to let it be put to the supreme test in the healing of a desperate case of disease; and this is what she has to say of the experience on page 7 of "Unity of Good": "When I have most clearly seen and most sensibly felt that the infinite recognizes no disease, this has not separated me from God, but has so bound me to Him as to enable me instantaneously to heal a cancer which had eaten its way to the jugular vein." After reading of such experiences, students of her writings may in all humility recall the words of the Master, "The works that I do in my Father's name, they bear witness of me." Whoever professes love for Christ Jesus must be able to point to works of healing as evidence of spiritual understanding on his part, else he must be placed on the list of those who have not yet solved the seeming mystery of evil.

The admonition of Scripture, "Let every one that nameth the name of Christ depart from iniquity," has a deep

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

significance in the consideration of the problem of evil. He alone departs from evil who rules it out of his thought, thereby refusing to give it either entity or power. To admit that evil is either conscious or intelligent would make it the concomitant of good. To depart from the belief in evil is to know that good and evil cannot dwell together, and from this self-evident fact to deduce that good is one and all because it is infinite; therefore good is the only real presence there is or ever will be. No professing Christian would admit that the consciousness of good involves a consciousness of evil. He knows that good is good only, although he may fail to recognize that good is one and all. Christian Science teaches that there is one infinite, all-good Mind, and to this great spiritual fact, when all is said and done, every knee must bow and every tongue confess.

How shall the consciousness of good only ever be attained? Only through purification from the human mind which is opposed to calling evil "a liar, and the father of it," as did Jesus. Any thinking person must admit the possibility of rising above certain evil thoughts. Then why should it be impossible to rise superior to all evil thinking? Paul says, "Be not conformed to this world: but be ye transformed by the renewing of your mind." Christian Science shows how this transformation is to take place. It can never be accomplished by believing in the reality or actuality of evil, but by departing from this belief, by disbelieving it. The most devout of professing Christians have striven and are striving to "overcome evil with good," but how can they ever expect anything but failure so long as they admit that evil is any part of man's real consciousness. How can they hope to overcome or destroy that which they are unwilling to condemn or repudiate? How can they repeat daily, "Thine is the kingdom, and the power, and the glory, for ever," and then immediately deny this statement by giving power, intelligence, and reality to evil? Would this mean any mental departure from iniquity? Why should Christian Science be maligned for so magnifying the name (character) of the Lord that the mythical nature of evil is thereby disclosed and Christian healing made available in this day and age? Why say, "I believe in God Almighty," when you do not believe that God is all, omnipotence and omnipresence? Why should Christian Science be repudiated because it enables its faithful followers to declare intelligently and confidently, We know that God is all-powerful, and because He is the only power there is, we are enabled to prove this fact through "signs following," thereby departing from evil in the only way possible to men?

To believe that evil has power to make men sick or sinful, robs one of the ability to practice Christian healing. To know that evil has no real power for good or evil places human consciousness under the guidance and control of the one Mind, God, who is "not willing that any should perish, but that all should come to repentance," by ceasing to believe in something opposed to God, good. And when the will of God is made manifest, the sick are healed and the sinful are reformed to-day as they were in Jesus' time. He who essays to criticize Christian Science should first ask himself whether he has investigated Christian Science up to the point of being enabled to heal the sick according to its teaching; and unless he has done so he must, if perfectly honest with himself, admit that he is in no position to express even an opinion about it. In order to pass judgment upon Mrs. Eddy's teaching, one must be open-minded enough to hear something new concerning the solution of the problem of evil and to put it to the test. If he finds that it does not do what is claimed for it, when intelligently and honestly applied, then will be the time to pass judgment. Fortunately for him, Christian Science will always stand the strain of honest and sincere investigation. One who understands it can heal the sick. One who does not understand it cannot heal the sick, nor can he impart to others the Master's concept of good, which gave him all power "in heaven and in earth" to prove evil a mere negation. He alone knows the power of Christian Science who solves the problem of evil by implicit obedience to God's command, which says, "Thou shalt have no other gods before me."

What more powerful, positive, scientific, and exact statement of truth could fall from human lips than that which came from the great Teacher of men when confronted with the audacious assertion of evil voiced through Pilate, "Knowest thou not that I have power to crucify thee, and have power to release thee?" Jesus then answered, "Thou couldest have no power at all against me, except it were given thee from above." Jesus took his stand on the side of omnipotent good and thereby maintained his sonship with the Father. He never once believed in the reality of evil; never once believed in evil as place, person, or thing; but he did recognize what evil claimed to be, and by proving this claim a lie, a would-be usurper of God's power and presence, he not only worked out his own salvation, but outlined for all mankind the way to attain heaven, the consciousness cognizant of good and of good only. No wonder our Leader voiced this sentiment (Miscellaneous Writings, p. 309): "He advances most in divine Science who meditates most on infinite spiritual substance and intelligence."

## Dreams

KATHARINE T. PORTER

THE operation of Christian Science in the human understanding is essentially a process of waking up. The Scriptures constantly refer to mortal existence as a dream, and St. Paul tells us that "it is high time to awake out of sleep." Mrs. Eddy also insists on this fact persistently throughout her writings, and from her urgency on this point one concludes that the realization that the mortal sense of existence is but a dream is essential to healing on scientific lines. To make spiritual progress, the dream sense of existence must become more and more unreal and incredible to us; we must see through its inconsistencies and falsities, and our best metaphysical perception must correspondingly acknowledge only that which is ruled by Principle. The reference to this life, so called, as a dream sometimes calls forth the protestation that it lasts too long to be of a dream nature, that we have been born asleep, as it were, and have never known anything else. It is also argued that a sleeping dream is utterly inconsequential, entirely without law or order or the consecutiveness which characterizes our earthly experience. This claim of the mortal life dream to be consistent and governed by law, requires examination and analysis; for it is not true, and it is foolish to allow it to exercise any influence upon mortals.

In Isaiah we find this prophecy: "It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite." It was along these same lines that the writer once received much spiritual help. Going to bed supperless, she too dreamed that a satisfying meal was spread before her, but was removed before she could partake of it. Waking, she experienced a pang of disappointment, and in spite of the obvious absurdity of the



Digitized by Google

wish, ruefully thought, "I wish I had eaten those good things before I awoke, anyhow!" Then certain mental questions rapidly presented themselves, demanding replies, as often happens when a lesson is being driven home: "Would you be a bit better off if you had eaten that dream meal? Could it have satisfied you—or, on the other hand, could it have caused indigestion?" No, it could not have done either; for it was not substantial, or real. "Now, do you see why matter is not causative, cannot either heal or nourish, can have neither ill nor good effect?" It is not real substance. It is but a dream dose we take when we take medicine; for mortal existence is but a dream.

Since we generally consider dreams to be lawless, irrational, irresponsible, therefore no specific suffering is attached to our dream deeds. Mortal mind does not condemn us to limitations and penalties in the sleeping dream sense, as it does in the waking dream sense. In our dreams we can fly, change our surroundings and environment without effort, go through endless experiences and lightning changes without the least surprise or distress; we can part from those we love without any sense of loss or grief,—in short, in dreams time is unknown, space is annihilated, and personality has little or no sway. This enhanced sense of freedom is more or less general with all dreamers, although the details are never twice alike; therefore the objection that the dream sense is limited to the individual himself, whereas the waking sense of life in matter is universal, loses any weight it may have had.

On page 110 of "The First Church of Christ, Scientist, and Miscellany," our Leader, in writing on this subject, asks: "And what of reality, if waking to bodily sensation is real and if bodily sensation makes us captives? The night thought, methinks, should unfold in part the facts of day, and open the prison doors and solve the blind problem of matter." And so it does, if we will but let it: the night thought will teach us many things,—to be more free, less bound to our own human-made laws and penalties, to be more simple and fearless, more "as a little child." Compared with the inconsistencies of night dreams, the waking sense claims to be rational, natural, and true; but, indeed, the human sense of life in matter is a compound of self-contradiction and impossibility, beginning as it does with a perfect creator, who is Spirit, then declaring for a creation which is sinful and material.

We find, on examination, that what causes this deceptive sense of life in matter to deceive, is chiefly its counterfeit of law,—of given effects following given causes. The night dream is guiltless of any such false claim to usurp the prerogative of Deity; it is frankly and completely disorganized, and therefore it is the lesser liar of the two. In his first epistle to the Corinthians, Paul declares that "the strength of sin is the law," meaning surely not God's law, but the so-called law of mortal belief, which condemns men to sin, sickness, and death. In Galatians he also says that "Christ hath redeemed us from the curse of the law." In the seventh chapter of Romans he tries in every way to explain this to his readers and says, "Ye also are become dead to the law by the body of Christ." And still, after humanity has for nearly two thousand years read these and many similar statements, and preached them, we continue to bow down to a false sense of law, which is no law, but simply the unreasoning fear of the Adam-dream, and verily, as Paul says, a "curse."

Do we wish to wake up from this Adam-dream? Then we can. Does not the light wake us up in the morning? In the same way the light of Truth will awaken us to our true being, if we do but turn that way even in our sleep! Do we wish to wake up? If so, we must realize better than we do how irrational are the demands of these dream beliefs of life in matter, and refuse to bow down to their so-called necessity. We must not only believe in our freedom, we must also demonstrate it. The writer well remembers how, on the day following the hunger dream above recounted, the sense suggestion of a "cold" was laughed at, so clearly did it appear to thought as a waking dream, and so it was destroyed before it could develop. One cannot take these things so seriously when one realizes that they are but of "such stuff as dreams are made on." Do we wish to wake up? If the Adam-dream is fairly bearable, we are often, in our dark ignorance of the joys of Spirit, content to let things remain as they are; but when it becomes intolerable, we cry aloud to God for help,—and that cry is prayer. Suppose, for a moment, that during a very terrible night dream, a whisper broke in upon the agonized sense: "It is not true,—it is not happening,—you are perfectly safe,—and all that you love are safe,—this is but a dream, and not true! Come, wake up; you are all right!" Hearing this whisper, and even faintly grasping its import, a sense of peace and relief would come to the dreamer, the strain would relax, the fear would grow less, and a sense of comfort would replace a sense of agony.

This is the healing which Christ, Truth, as understood in Christian Science, brings to the dreamers of to-day. The Adam-dream of to-day is appalling and terrible; and for that reason there is more gratitude for this still, small voice, and more attention being paid to it than ever before. Thus, although we may not awaken to the full truth of existence as quickly as some of us might wish, the terror of the dream will steadily diminish, the dream circumstances will become less and less real to us and, as our Leader says on page 496 of Science and Health, "the way will grow brighter 'unto the perfect day.'"

## The Ark

WILLIAM LLOYD

THE study of the Bible, in connection with our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in furtherance of a sincere desire to live righteously, gives an enlarged understanding, a protection and guidance in every affair of life, which it is impossible to describe, and which must be experienced to be either appreciated or understood. In all our lives there are periods of calm and storm. We may go on for months, even years, in the same seemingly harmonious routine, sailing on a calm sea and under a blue sky, and then, suddenly, the storm comes. If we have not secured a sure pilot, we are liable to be shipwrecked.

Noah was, first of all, a just man; and being a just man he walked with God, or lived in accord with God's law of truth and justice. He thus attained spiritual intuition, or enlarged understanding, so he was warned to prepare for a great flood, and was given directions how to build a safe refuge which would bear him and his household over the waters. Now Noah was believing, faithful, obedient, and persistent, and so he built the ark and rode in safety over the flood. The building of the ark did not save him from this experience of stress and storm, but it brought him and his household in safety through it. He did not wait until it began to rain before beginning to build. He laid the keel of the ark probably in bright sunshine under a blue sky. It was a strong and substantial ark, and it took many fine, sunshiny days to build it; but with faithful perseverance Noah labored on, adding plank to plank, examining every seam and crevice so that all might be sound and water-tight;



Digitized by Google

and then one day the sky was overcast, the sun was not to be seen, the rain descended,—but Noah and his household abode in safety, because he had labored faithfully in fair weather, in the sunshine and under the blue sky, when apparently there was no need of effort.

Some thirty years ago I accepted Christian Science as my religion. I had no other choice; for from the first day I read the book "Science and Health with Key to the Scriptures" by our revered Leader, its logic to me was unanswerable. If there was a God at all and a Bible worth anything, then that book proved the one and explained the other. It was the truth embodied in plain language for all to understand. I, however, accepted it for thirteen years only as a religion; when occasion arose, others did the healing work for the household. I had the plans and specifications for my ark, but had not yet laid the keel; the sun shone and my sky was blue. Then came, through a mistaken move, a great storm upon my life; and only then, after the flood had somewhat subsided, did I lay the keel of my ark and begin to build. As the years have gone by, my ark has grown stouter; and in it I and my household have ridden in safety through many lesser storms,—so safely that now I know, had I laid the keel and built in the days of warm sunshine and blue skies, I would have been so guided that either I would never have made my mistaken move and so would have avoided the tempest, or I would have been carried, with my household intact, in safety through it. I know this; for the belated building of my ark not only has delivered me and mine in many cases of physical need, but has so enlarged and liberated my sense of right as to direct me in my business life, and enable me to meet new, untried problems and situations with confidence, direction, protection, and success.

The plans and specifications for our ark are all in the Bible and "Science and Health with Key to the Scriptures;" our planks, nails, and calking are supplied in our wonderful Lesson-Sermons, also in our *Sentinel, Journal,* and *Monitor.* Everything necessary with which to build is abundantly furnished us, and all we have to do is to give the time and labor,—labor that shortly ceases to be anything but a joy; time that even in the busiest life can readily be found,—how readily, as the labor turns into joy, will surprise one. And so each and every one of us can build an ark. On page 581 of Science and Health we find this definition: "ARK. Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle." There is no need for anyone to be swallowed in the flood and to be cast up, naked, on the shore as the waters subside,—if only each one will build his ark while the sun shines and the sky is blue.

## As Children

E. OLIVE DAVIS

AS a Christian Scientist stood one day looking down into the sweet face of a little child, there flashed into her thought Mrs. Eddy's definition of "children" in Science and Health (p. 582), "The spiritual thoughts and representatives of Life, Truth, and Love." Yes, surely; no wonder we love the children. Then the definition continues: "Sensual and mortal beliefs; counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity." Here the Scientist stopped, startled, asking herself: "Are there, then, no children as we know them in God's spiritual universe? Can it be that in the kingdom of heaven these dear little ideas we call babies, children, boys and girls, will all be mature ideas? A world without children would be a strange world indeed." Almost instantly these words of Zechariah answered the question: "And the streets of the city shall be full of boys and girls playing in the streets thereof." Of course there must be children in that holy city, "whose builder and maker is God."

Continuing to ponder the matter, the Scientist realized that man, the only man, God's man, is and always has been a mature, complete, and perfect idea. She saw, too, that even from a human standpoint this child, whose baby sweetness she loved so much, would grow and develop in a few years into a mature man. "And yet there are children in 'the streets of the city,'" she went on to herself. Why did she want them there? What would be missing if they were not there? Quickly she saw that it was not the dimpled hands, or the curly hair, or the tiny bodies; these were not what she loved the children for, but for the spiritual qualities they expressed. She could hear the echo of her own voice asking a Sunday school class that very question: "Do we love our mothers and fathers because of the color of their eyes or hair? Is it what we see with our eyes that makes us love them?" A little one had replied, her face shining with love, "It can't be that, because my mamma's hair used to be brown and now it's white, and I love her just the same." They were very sure that the real man, the man they loved, was not the one the eye beheld. "The real man is not the man we see, but the man who thinks good thoughts," they had told her. "So then," she continued, "the real child is the child who thinks pure, childlike thoughts. That is why we love the children, and that is why Jesus 'took them up in his arms, put his hands upon them, and blessed them.'"

At this point there came crowding into the Scientist's thought many passages from the Book of books about the children, and many more loving references to them in our Leader's works. She felt that some study of these would be very illuminating. She wanted to know what mental characteristics the Master had blessed, and what those essential qualities of thought were without which she could in no wise enter the kingdom. First she read the experience of the child Samuel, whose thought was awake, ready to hear the call of Truth and obediently answer, "Speak, Lord; for thy servant heareth." And she noted with grateful joy the spiritual receptivity of another child, our beloved Leader, Mrs. Eddy, who, like Samuel, was prepared to hear the word of God and was faithful enough to tell it to a waiting world.

To the ready acceptance of good, the student added trust in good, as she thought again of her Sunday school children. They never doubted what she told them, never argued, never feared. They received good simply and naturally, trusted it to the uttermost, and confidently looked to it to meet their every need. The purity and innocence of childhood are, of course, proverbial; but the student saw now that these qualities are the recognition of good alone as real, the knowledge of good as all. A deeper comprehension of the meaning of the beatitude came to her; "the pure in heart" see God, because they see only good and are without knowledge of or belief in anything apart from Him. To purity, innocence, receptivity to good and trust therein, she added affection, as she thought of the joyous greeting of the children of her class, and the little faces alight with love.

Still another child quality which is most interesting is mentioned by Mrs. Eddy in "The First Church of Christ, Scientist, and Miscellany" (p. 12): "The dear children's good deeds are gems in the settings of manhood and womanhood. The good they desire to do, they insist upon doing now. They speculate neither on the past, present, nor future, but, taking no thought for the morrow, act in God's time." This consciousness which lives in the now, trusting



Digitized by Google

to Love's protecting care, and joyous because of His eternal goodness, must indeed be one of the children playing in "the streets of the city."

Many other childlike qualities might be mentioned, such as faith, bravery, unselfishness; but those given were sufficient to show one student that in the kingdom of the loving Father-Mother God there certainly are children, and she understood better than ever before why Mrs. Eddy once wrote (Miscellaneous Writings, p. 110), "Beloved children, the world has need of you,—and more as children than as men and women."

## "Bring ye all the tithes"

MARIE LE CLAIR

WHEN I received an invitation to serve on a committee for literature distribution, I gladly accepted it, although it seemed that my days were completely filled with work as a practitioner. In taking up the work of this committee, my first step was to examine my thought to learn how much the literature meant to me. I was indeed a subscriber to the *Monitor* and all the periodicals. I read them faithfully and distributed them all, but not until the thought of having to do without them was squarely faced, did I realize how great a need in my daily life they were supplying. I knew that I could not do without them. This led me to see that every one else in the world needed them just as much as I did, and that serving on this distribution committee was an opportunity to help supply that need in a larger way.

Then the question came, How much time can I give to this work? Here two aspects were to be considered: first, the relative value of my work as a practitioner and that of the work of distributing literature; second, the fact that while the first work apparently supplied my daily needs, the other was to be gratuitous. In settling the first question, I came to see that the wise distribution of our literature was one of the channels for healing, and in doing that work I was about "my Father's business" just as much as when I was in my office seeing patients. The second was disposed of by knowing that supply means ideas, not money, and that, as our Leader tells us (Science and Health, p. 79), "Giving does not impoverish us in the service of our Maker."

I began at once by taking one whole day in the week from my office, the afternoon of which was devoted to the distribution work, and gave besides on other days all my time outside of office hours. Money was needed to carry on the work. I must do my part in that, too, and was led to subscribe for an amount to be given monthly far exceeding anything I had felt able to give before. To the metaphysician the result is obvious and does not need to be touched upon; but to those just beginning their demonstration, let me say that not only have my needs been supplied in every way far in excess of anything I have had before, but a sense of peace and security has come to me which outweighs all else.

Nor is this all the blessing. The work on this committee has helped me to look into and analyze the great world upheaval now going on, to value our country and what it stands for, and to take my part, to the utmost of my ability, in giving to it through the avenues provided. This experience is but an illustration of the following verse from Malachi: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

# Selected Articles

["Life"—*The Christian Science Monitor*, Boston, U.S.A., Jan. 5, 1918]

In nothing that it has ever undertaken to investigate or to analyze has the human mind proved more self-contradictory or more at sea than in its efforts to define life. The reason for this is perfectly simple and equally obvious. Whether reasoning from a biological, a theological, a philosophical, or what it would term a purely common sense basis, it has always founded its argument on the evidence of the physical senses, so that the conclusion reached has always been a purely finite one. The biologist, that is to say, traces human existence from the germ to its disintegration and reabsorption into matter. The theologian accepts the premises and conclusions of the biologist, with the reservation that he attributes the spark of life not to matter, electricity, or energy, but to God. The philosopher, elaborating his theory of the indestructibility of matter, accepts always the limitations of the physical universe. Whilst the exponent of common sense intrenches himself behind the irrefutable proposition that he believes what he sees.

The curious part of the matter, however, is that the solution of the entire problem is contained, in the very simplest language, in the most available book in the whole world. The Bible makes it perfectly clear that Life is only a synonym for God, and that, this being so, the more a man knows about God, the more he necessarily knows about Life. Now natural science, theology, human philosophy, material common sense, being themselves products of a finite sense of things, have always separated human existence from a larger realization of life. Their exponents have adopted, that is to say, the saying of the philosopher, Seneca, "Quid est enim novi, hominem mori, cujus tota vita nihil aliud quam ad mortem iter est?" or in direct English, "What is there new, then, for a man in death, seeing that his entire life is a journey to the grave?" To them life is nothing but the form, the divine energy, the matter, or whatever it may be, of their respective schools, and is dependent on or independent of divine propulsion, according to the teaching of these schools.

Now the deduction from this is extremely simple, it either thrusts God entirely out of creation, and enthrones matter in His place, or it makes matter the creation of Spirit, which is entirely absurd. What Jesus himself thought of such teaching he made abundantly and luminously clear. "That," he declared to Nicodemus, "which is born of the flesh is flesh; and that which is born of the Spirit is spirit;" whilst to the Jews he insisted, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life,"—sayings which, whatever else they may mean, mean unquestionably this: first, that God having in the spiritual creation seen all that He had made, and pronounced it good, cannot possibly subsequently have created the flesh which profiteth nothing; and, second, that life is not a material organism but a conscious understanding of Principle.

All through the teaching of Jesus this explanation of life, an explanation so clear and simple that the philosophers and theologians must have been hard put to misunderstand it, occurs again and again. "This is life eternal," he said in the presence of his disciples, on the road to Gethsemane, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Life eternal, then, is an understanding of absolute Truth, and so Truth, or God, is Life, and the life manifested in spiritual creation is the reflection or under-



Digitized by Google

standing of God, Truth, or Life. For, as the writer of the first epistle of John says, so emphatically and so conclusively, in summing up his epistle, "This is the true God, and eternal life."

It is supremely clear, then, that if God, Spirit, made man in His own image and likeness, and if this man, born of Spirit, is something totally apart from the flesh which profiteth nothing, then the life in the flesh must be a supposititious life, or a lie about the reality. This lie that life is finite, material, mortal, "nihil aliud quam ad mortem iter," nothing more than a journey to death, was exposed fully by Jesus. "Ye," he explained, speaking of sinning human beings, "are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." He could scarcely have said more clearly that the delusion of life in matter, which profiteth nothing, was a lie, and that this murderous lie ended in the acceptance of another lie, death. Indeed, he explained how this lie was to be contradicted and exposed, when he said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," free from what but the effects of believing the lie, for this knowledge of the truth is the knowledge of "the true God, and eternal life."

Is it any wonder then that the wise man wrote, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding"? This wisdom is not, however, the wisdom of Seneca; it is not the wisdom of the natural scientists or the philosophers, the theologians or the men of common sense; it is the wisdom of Jesus the Christ, and it is attained only by walking in the footsteps of the Christ. "The pallid invalid," writes Mrs. Eddy, on page 376 of Science and Health, "whom you declare to be wasting away with consumption of the blood, should be told that blood never gave life and can never take it away,—that Life is Spirit, and that there is more life and immortality in one good motive and act than in all the blood, which ever flowed through mortal veins and simulated a corporeal sense of life." That sentence from Science and Health links up and makes practical, to-day, the various sayings of Jesus, previously quoted, which were themselves conceived and uttered in a language at once simple and practical to the people of that day.

It is very little use telling a man that Life is God, if you proceed to draw a picture of God as a supernatural being, dwelling in space, completely beyond his comprehension, and communicable with only by means of prayers which will be arbitrarily listened to or disregarded. But if you can show him that God is Life, and that this Life is Principle, the Principle from which he derives his true being, then you will make comprehensible to him the whole scientific theory of the atonement, namely that in proportion as he himself obliterates in consciousness everything that is unlike God, that is, unlike Principle, the divine Mind and not the mortal mind will be reflected in his actions, and in proportion as this reflection broadens and strengthens so will his life be made harmonious by being atoned or made at one with Principle. In this way he will put off the old man with his works, the mortal or human mind with all its material and sensual appetites and passions, and put on the new man which is the Christ. Thus is it that Mrs. Eddy replies, on page 96 of "Miscellaneous Writings," to her own question,

"Do I believe in the atonement of Christ?

"I do; and this atonement becomes more to me since it includes man's redemption from sickness as well as from sin. I reverence and adore Christ as never before.

"It brings to my sense, and to the sense of all who entertain this understanding of the Science of God, a *whole* salvation."

✧

[Aaron E. Brandt in *The Press*, Philadelphia, Pa.]

Christian Science is mentioned in one of the interesting letters of a soldier undergoing training in the aviation service at the front. Owing to the fact that Christian Science is proving itself very helpful to many boys in the service, the mistake made by him in supposing that Christian Science consists of using one's will power in "imagining a steam heat plant" to be present when he is cold, and trying to convince himself that his stomach is full when hungry, should not be allowed to appear without correction.

To depend upon will power for help in such circumstances is no doubt better relatively than to submit without resistance, but to imagine things as stated can give no real help, and would ultimate in mentally unbalancing a man. Christian Science, on the other hand, shows one how to lean upon a sustaining Providence as a child of God, with a measure of that spiritual understanding which Jesus endeavored to give mankind.

To understand even a mite of the truth which sustained Jesus in the wilderness, and Moses and Elijah forty days without material food, and while enduring other hardships, is too helpful and too greatly needed by the boys in the service to be lightly passed over as a process of the imagination. In no war of the world's history had the soldiers engaged therein a better right to the support of an overruling Providence than our boys have in the present contest, fighting unselfishly for the liberty of the world, and the freedom of nations to work out their own destiny.

✧

[W. Stuart Booth in *Western Medical Times*, Denver, Col.]

Whenever anyone is led to discuss a subject upon which he is not informed, he is quite sure to wander from the beaten path of fact into a maze of his own misconceptions, where he becomes woefully mired and confused, without, however, realizing his condition, much as a man lost in a forest without a compass will believe himself to be making progress when he is but going round and round. A considerable number of physicians have exchanged their material methods of practice for the spiritual as taught in Christian Science; but if a Christian Scientist, other than these, were to attempt the explanation of medical practice, he would probably become as hopelessly entangled as did the physician who tried to write about Christian Science in a recent issue of the *Times*.

This good doctor may be well-read in medical books, but the Book of books, the Bible, has evidently been studied little by him, else he would not have made the absurd statement that Christ Jesus never prayed but twice, and never prayed for anyone's healing. As a matter of fact his life was one of ceaseless prayer, and because of this he said, "Men ought always to pray." When asked by the disciples why they had failed to heal the epileptic boy whom he had restored, Jesus said, "This kind can come forth by nothing but by prayer and fasting,"—irrefutable evidence that such was his own healing method. The doctor again shows his unfamiliarity with Scripture when he claims that Christ Jesus delegated healing power to Peter only, whereas the Master specifically instructed not only the twelve but the seventy as well, to "heal the sick." Furthermore by consulting the twelfth verse of the fourteenth chapter of John it will be found that



Digitized by Google

Christ Jesus promised, "He that believeth on me, the works that I do shall he do also." Evidently the early Christians accepted this promise; for, according to Gibbon's History of Rome, they healed the sick and even raised the dead, up to the third century A. D. The study of the last few verses of Mark is also recommended in this connection.

When Christ Jesus said, "I and my Father are one," he did not refer to his material body; for he also stated, "It is the spirit that quickeneth; the flesh profiteth nothing." According to Scripture God is Spirit, and hence man, made in His image, must be and is spiritual; herein is the oneness of God and man. On page 361 of "Science and Health with Key to the Scriptures," Mrs. Eddy writes, "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being."

Since the basis of Christian Science teaching is identical with the avowed belief of the critic: viz., the omnipotence, omnipresence, and omniscience of God, it may be asked why we differ. Without pretending to speak for the doctor, the statement is made on behalf of Christian Science that having accepted the above premise, it remains consistent therewith in both theory and practice. If God, good, is omnipotent, omnipresent, and omniscient it must follow that whatever is unlike God, good, is impotent, without place in divine reality, and is devoid of true intelligence. Christian Scientists recognize the humanitarian aims and efforts of medical practitioners, and honor and respect them therefor, and it is hoped and believed that the better class of physicians, while, perhaps, not agreeing with Christian Science methods, do at least respect the high spiritual aims of Christian Scientists.

✧

[Albert F. Gilmore in *Hebrew Standard*, New York, N. Y.]

The lengthy discourse on Christian Science in a recent issue presents at least one novel phase; for rarely does a critic of this religion complain because it is founded upon the teachings of the Bible. The charge that Mrs. Eddy has committed plagiarism in arranging for Lesson-Sermons comprising readings from the Old Testament, and in incorporating many of its teachings in the religion she gave to the world, without properly recognizing their Jewish source, would be humorous if it were not said so seriously. As monotheism is the very foundation upon which all Christendom has reared its structures, it is quite inconceivable why the Discoverer and Founder of Christian Science alone should be selected for this belaboring. All Christians the world over, Christian Scientists in particular, recognize and gratefully acknowledge the source of their religious heritage as reaching far back to the kings, prophets, and wise men of Israel.

Christian Science definitely teaches that the Old Testament is the history of the unfoldment in national consciousness of the true idea of God. It recognizes that from the early concept of a God of love and hate, a God of passion and war, there came gradually to Israel the light of spiritual understanding, a revelation of truth, which reached its culmination in the life and teachings of Christ Jesus. Mrs. Eddy could, with as much justice, be charged with plagiarism in teaching the doctrine of Jesus as in accepting and promulgating the Jewish concept of the unity of God, as revealed through the prophets and lawgivers of Israel. It should be noted that the statement that God is Love is quite different from the assertion that God is a God of love. Notwithstanding the claim of the critical rabbi, the Old Testament, while teaching love as an attribute of God, does not teach that God is in essence Love. That was left to Jesus and the author of the fourth gospel, to be further amplified and expanded by Mrs. Eddy. Christian Science teaches that God is infinite Love, divine Mind, having no consciousness of hate; while all the world knows that the concept of the Jehovah of the Jews was of a God of love and hate. Mrs. Eddy states this very clearly on page 140 of Science and Health, "The Jewish tribal Jehovah was a man-projected God, liable to wrath, repentance, and human changeableness. The Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death." The one is the early concept of God as a despotic monarch, the other the fullness of revelation in consciousness of God as infinite Principle, perfect Love.

The best proof that the teachings of the Jewish religion are practical in the healing of disease is to employ them to that end. Christian Science . . . proves its faith by its works. Is it not fair to presume that when the "signs following," manifest in healing the sick, regenerating the sinner, and pointing a present day salvation from all discordant living, shall characterize the practice of the Jewish religion, there will be no occasion for this kind of controversy? It is because just such signs are following those that believe in Christian Science, that its ranks have so rapidly filled. Is not the most practical, in fact the only, method of controverting this religion found in proving to the world that there is a better way, not through mere assertion but by demonstration?

✧ ✧ ✧

## Extracts from Letters

"We are sending a year's subscription to our periodicals for the Army, in addition to distributing our own in Virginia. Christian Science is growing here in this very conservative old state, which has many excellent virtues and loving and lovable people. Like the dogwood, the redbud, and the tulip trees springing into life here and there in most unexpected places, with the bright promise of spring, and as the arbutus in the woods peeping out from under the thick pile of dead leaves and brush refreshes the landscape, so Christian Science is appearing."

"I must do what I ought to have done long ago—write to you direct to thank you . . . most especially for the little vest pocket edition of 'Science and Health with Key to the Scriptures.' This would have reached me, as you intended, at Christmas, but for a series of circumstances much too tedious to relate. . . . However, I received it at last when I arrived here. It is, as I am sure you quite knew it would be, just the very thing for a man fixed as I am. Every ounce of weight and every cubic inch of space is a consideration. It makes possible what wasn't really possible before. I couldn't carry the larger book actually on me, and so it was rarely there when I had any real chance to read it. Thank you very much indeed for the most valued of my few possessions."

"I am sending my brother's address as directed in the *Sentinel;* he is interested in Christian Science and would be glad to receive some of the literature. I am also inclosing two dollars for the War Relief fund. I am so grateful for my little understanding of Christian Science and want to help in every way I can that others may be benefited and learn this great truth."

"With a heart full of gratitude to divine Love and to all those who have a part in manifesting this Love by relieving the uncertain position in which I find myself in these years of war, I wish to acknowledge the receipt of the check which the relief committee sent me."



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., June 8, 1918

# Editorial

## Notice

Section 6 of Article XXVI of the By-laws of The Mother Church provides that "the associations of the pupils of loyal teachers shall convene annually." It would seem that under present world conditions students of Christian Science are in special need of the spiritual growth, awakening, and blessings which should result from the annual meetings of students' associations.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

## Working, Watching, Praying

IN metaphysics working means activity rather than toil, accomplishment rather than labor. No curse whatever is connected with it. By the sweat of the brow do men win material bread, but through joy in the heart man receives bread from heaven whereby he is sustained in his working. Of this sustainment Jesus said, "I have meat to eat that ye know not of," whereat the dull disciples thought some one had brought him food, and he had to explain to them, saying, "My meat is to do the will of him that sent me, and to finish his work."

Now working is never done well without watching, because true working will bring the kingdom of heaven and cause the demolishment of various kingdoms of this earth, and there are foes to be overcome. Jesus said, "If my kingdom were of this world, then would my servants fight"—that is, fight to maintain the worldly kingdom. And that is just what the servants of the kingdom of this world do most earnestly, fight against whatever will diminish or annul the power and prestige of that in which they believe. Consequently they fight against the coming of the kingdom of heaven, and lay antagonistic plans to hinder and ensnare those working for that coming of the government of Christ.

The figurative speech describing "the prince of the power of the air, the spirit that now worketh in the children of disobedience," indicates conflict unseen and influences invisible. Against these influences must the watch be set, for by subtlety, by delusion, by deception and mental poisoning, they will exert their control if they can. Watch is carefully kept in camp or ship; hour by hour there are wakeful eyes guarding by intelligence the common welfare against open or treacherous attack, or other danger. Consequently the worker in metaphysics must never neglect his watch. In Miscellany Mrs. Eddy writes (p. 232): "Can watching as Christ demands harm you? It cannot. Then should not 'watching out' mean, watching against a negative watch, *alias*, no watch, and gaining the spirit of true watching, even the spirit of our Master's command? It must mean that." The exact rule for watching is something that must never be forgotten. Several times our Leader called the attention of workers to the statement on page 442 of "Science and Health with Key to the Scriptures": "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake."

In order to both work and watch, the intelligent worker uses continually the activity of prayer. More than petition for a good finishing of the work is this. It is communion with that which works, illustrating what Jesus said, "My Father worketh hitherto, and I work." Mrs. Eddy is unequivocal as to the value of prayer and its effectiveness. Her seeking for quiet was no doubt explained by the same need which our Master felt for communion with Mind when he rose before the dawn and went up to some mountain to pray, or spent the quiet night alone under the brilliant stars in communion with that One who is able to "bring forth Mazzaroth in his season," who indeed "made the stars also." Many true things have been said about prayer. The words of the poet who spoke of it as the Christian's vital breath and said, "He enters heaven with prayer," are true in a way perhaps unknown to the writer of the lines. To enter heaven, in common parlance, means dissolution. In metaphysics it means knowing what is real. We enter heaven by becoming one with "the Son of man which is in heaven."

Prayer, then, unites one with Principle, and the immediate consequent is joyful activity, and so glad is this activity that it is protected by the worker. He offers no stupor for hypnotism to work upon. He never works by human will as the mesmerist does, and so cannot be victimized by the malpractitioner. Very truly indeed can it be said regarding the true metaphysician what Mrs. Eddy writes in her Poems (p. 6):—

> The arrow that doth wound the dove
> Darts not from those who watch and love.

He closes the gate of hearing to the arguments of material suggestion. He will not allow "the lust of the eyes" to make mental pictures, and he forbids the pride of knowledge from whispering, "Ye shall be as gods, knowing good and evil." Thus working, watching, praying, he conquers the world, the flesh, and the devil.

WILLIAM P. MCKENZIE.

## The Motherhood of Being

ON page 517 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "In divine Science, we have not as much authority for considering God masculine, as we have for considering Him feminine, for Love imparts the clearest idea of Deity." Again we read, on page 508 of the same book: "The Mind or intelligence of production names the female gender last in the ascending order of creation."

It is time that the attempt to deprive God of feminine attributes should cease. Is Deity incomplete that it should be confined to mere masculinity? Is the allness of God a misapprehension? Is the Supreme Being inadequate or insufficient? Whence comes this offense against God, this attack upon the divine integrity? Shall male domination under the cloak of religion be permitted to belittle Deity, to reproach the infinite creator, to derogate from the power of the First Cause, to limit "the Holy One of Israel," and thus wantonly and maliciously seek to rob man of the love of God? Christian Science has definitely and finally implanted the understanding of the motherhood of Being in human consciousness.

The Scriptures declare, "Male and female created he them." From this every thinker recognizes at once that feminine as well as masculine attributes must be in the divine Mind, else how could God create them. Everybody



Digitized by Google

knows this to be true, and resistance to this truth constitutes a libel on God and should bring to judgment the written, printed, and published doctrines which thus slander God. It is this one-sided, irreverent concept of God which has permitted hypnotism to call upon God as its god, to terrorize the world with a fictitious male supremacy; but Christian Science sounds the doom of this perversion. The motherhood of God alone can dethrone hypnotism from its pretended right to sit in the seat of authority. The motherhood of Being understood proves the futility of necromancy, because Love alone gives the spiritual understanding which can sweep away the subtle complexities of evil intent. The world cannot be saved by belief in an imperfect God. To continue to support such a travesty upon Deity by creed and dogma is to deliver the world over to animal magnetism and carnage. Let the motherhood of God be preached, and this truth practiced. Not till then can the task of saving the world be accomplished.

The present conspiracy against the rights of man is aimed at woman. Abraham Lincoln foresaw in his day that the great American nation could not remain part slave and part free. The issue is just as clear to-day to those who break the hypnotic spell of enemy propaganda. They find arrayed against them the forces which degrade woman and make her menial. In this instance the conspirators practice what they preach: they subject, defile, and cast upon the scrap heap woman's beauty of holiness, and call this cowardly show of efficiency making nation, church, and science safe. A great woman writing more prophetically than she knew declared years ago:—

> He has sounded forth the trumpet that shall never call retreat;
> He is sifting out the hearts of men before his judgment-seat.

But a greater woman than she, searching in the Scriptures, found the spiritual interpretation of the river Gihon which flowed from the garden of Eden to be "the rights of woman acknowledged morally, civilly, and socially" (Science and Health, p. 587). There is no record in Genesis of woman being driven out of Paradise, but it is recorded that Jehovah "drove out the man." To find Paradise, humanity must find the womanhood of God. The perfect model is ever in the Father-Mother, reigning above mere masculine wisdom in the realm of feminine love.

The secular, ecclesiastical, and scientific world is to-day faced by the fact that the concept of an exclusive fatherhood of God cannot win the war in the spiritual sense which still needs to be unfolded to human apprehension. The arm of the Lord cannot be shortened. Spiritual vision outdistances long distance guns. There must be an agreement among all Christians, as there is among Christian Scientists, to cease from speaking evil against their Maker. Let no one try to prejudice man against our Father-Mother God by pretending to curtail the deific character, and thus insult the intelligence of the divine Mind. God is whole. A spurious theology which teaches belief in a half parent is profane and impious. It was uncovered and dethroned when on page 16 of Science and Health Mrs. Eddy interpreted the words of the Lord's Prayer, "Our Father which art in heaven," as, "Our Father-Mother God, all harmonious."

Christian Scientists rejoice at this hour in the assurance that the one and only God is entire, lacking no attribute of goodness, and is clothed with the majesty of infinite perfection. The loving compassion of mother gentleness comes from God. The human mother forgives, cherishes, protects, and nurses the weak. Whence come these qualities except from the divine motherhood of God? Christian Scientists love God as Him and as Her. With spiritual endurance they watch and work for humanity to awaken to the grandeur of complete being.

WILLIAM D. MCCRACKAN.

## Remembrance

CHRISTIAN people are all familiar with Jesus' words as quoted by Paul in his first epistle to the Corinthians, where we read respecting the last supper which Jesus shared with his disciples, "This do in remembrance of me." It is quite true that Christian thought is drifting away from the more material and ceremonial significance which was once attached to these words, but it is surely important that we ask ourselves what we have put in place of them, whether we really remember the vital issues of the occasion which is presented in Paul's words, or whether professed Christians forget all that it implies on the ground that they have outgrown it. The apostle said it was a very serious thing to eat and drink unworthily at this sacramental occasion, and he said respecting those who did so, "For this cause many are weak and sickly among you, and many sleep." With respect to this word sleep as here found, some ancient writers give the passage as reading "sleep the sleep of death." In either case it surely means that those who observed this rite of remembrance unworthily, failed to commemorate the life-giving truth which Christ Jesus brought to humanity, and which he desired above all else should be perpetuated in the ministry of his faithful followers.

It is quite well known that no material elements have ever been used at a Christian Science service, although there has always been in the Church of Christ, Scientist, a solemn communion which was intended to bind men to God and to unite all men in the brotherhood of Truth and Love. If any student of Christian Science were asked what is called to remembrance on the Sunday when a Lesson-Sermon on Sacrament is read in all Christian Science churches, he would undoubtedly answer that it was intended to commemorate the beloved Master's triumph over death and the grave, over everything which is unlike God. Respecting this Mrs. Eddy says (Science and Health, p. 44): "The lonely precincts of the tomb gave Jesus a refuge from his foes, a place in which to solve the great problem of being. . . . He proved Life to be deathless and Love to be the master of hate." On the following page we read, "Jesus' deed was for the enlightenment of men and for the salvation of the whole world from sin, sickness, and death." Not alone on what may be called the communion Sabbath do Christian Scientists remember Jesus' demonstration of the power of infinite divine Love to overcome all evil, but every day, as they are engaged in the endeavor to establish the kingdom of God on earth, and to do it in the way the Master taught, in overcoming sickness, sin, and sorrow, with the joyful prospect before them of the final overcoming of death itself. As the Master's words are recalled, "This do in remembrance of me," they know that they can best commemorate his glorious work by doing their utmost to follow in his footsteps, in obeying his command to heal the sick, cleanse the lepers, and proclaim God's kingdom on earth as an ever present fact.

This question of remembrance brings to us that of individual experience. What is it that we are apt to remember most constantly—is it good or is it evil? It cannot be denied that the beliefs of sin and sorrow make very deep impressions upon mortals; hence the need of forgetting that which we should not remember, because if memory is charged with an equal sense of good and of evil, there is a constant tendency to let evil preponderate, and so we have occasion to



Digitized by Google

wonder why we are not progressing in the realization of spiritual things with their inevitable health and harmony. We are not obeying the injunction to forget the things that are behind and to press on toward the goal of perfect Christianity. Let no one suppose at this point that Christian Scientists should ever hold in remembrance evil of any sort as a reality. Under present human conditions, if it seemed necessary for them to cast a glance over the past, they should do so in order to remember with gratitude the way by which they were led out of error into truth, and how they were strengthened for the journey and carried safely over the places which seemed too hard for the human sense.

As thought is spiritualized all dark shadows fade out in the sunlight of Truth, and become no more than the little trials of childhood at which the adult smiles; but this is by no means the whole of the lesson for the Christian Scientist, who needs to remember that the same divine power which inspired and sustained the Master throughout his earthly ministry has, to the extent of their recognition of it and their response to it, led them safely through what seemed perils and dangers unspeakable. Let us assume for a moment that one had to pass through an experience of persecution with all its attendant beliefs of bitterness. What out of it all should be remembered? In the Sermon on the Mount we have one rule given for meeting persecution, and it is a working rule, as we can prove if only we will. It reads, "Rejoice, and be exceeding glad." And wherefore rejoice? Is it not that here we have the highest opportunity which ever came to us to prove the omnipotence of Truth and Love in the very presence of our enemies of falsehood and hate. On page 43 of Science and Health Mrs. Eddy says in no uncertain terms, "Love must triumph over hate." This statement brings us to our Leader's Message to The Mother Church in 1898. On page 14 of "Christian Science versus Pantheism" she says: "In your peaceful homes remember our brave soldiers, whether in camp or in battle." This is followed by an assurance that divine Love will be their protection, and that this nation "will be as formidable in war as she has been compassionate in peace."

As we "remember" those who are making nameless sacrifices for human rights and man's freedom, we are strengthened by the remembrance that in all the ages, in spite of the blindness of mortal mind, right has ever been victorious; and as we learn through Christian Science to ascribe all power unto God, good, and deny to evil any power whatever, we obey more fully, both in the spirit and in the letter, the command of Christ Jesus, "This do in remembrance of me."

ANNIE M. KNOTT.

## Extract from The Christian Science Monitor

Announcement is made by the Christian Science War Relief and Camp Welfare committee of The First Church of Christ, Scientist, in Boston, of the arrival in Paris of a party of ten relief workers, sent to France from the headquarters of the church in Boston. These representatives will be located in various parts of France to extend the War Relief work carried on through Christian Scientists in France since the beginning of hostilities.

Funds for this purpose have been contributed by Christian Scientists throughout the world, and have been used to relieve suffering due to the war among the families in France and other countries affected. This aid has not been confined to Christian Scientists, but has extended to all worthy of help.

The members of the party just sent to France are all experienced in the War Relief and Camp Welfare activities carried on by Christian Scientists in the United States since its entrance into the European war, and this experience will add greatly to the efficient administration of the funds in the stricken districts.

✧ ✧ ✧

# Among the Churches

## Current Notes

DENVER, COL.—Rapid increase in the membership of Fourth Church of Christ, Scientist, has led to the securing of larger quarters. The congregation formerly met in Woodman Hall on the North Side, which accommodated four hundred and fifty. The new meeting place in the auditorium of the Weir Building, 3211 Zuni Street, will seat approximately six hundred and fifty.—*Denver Post.*

FAR ROCKAWAY, N. Y.—The German Evangelical church has leased to the Christian Science congregation, during certain hours, its edifice on Central Avenue. The services of the two churches have been so arranged that they do not conflict.—*Rockaway News.*

PLAINFIELD, N. J.—The congregation of First Church of Christ, Scientist, which has been holding its meetings in the Babcock Building for some years, has purchased the property on the triangle at the corner of Prospect Avenue and East Ninth Street, with the intention of occupying the site as soon as alterations are completed.—*Plainfield Courier-News.*

OAKLAND, CAL.—Third Church of Christ, Scientist, located in Fruitvale, is now holding services in Pythian Castle, 3256 East Fourteenth Street, near Fruitvale Avenue. The church has purchased and completed payment on a very desirable corner lot on Fruitvale Avenue, where a church edifice will be built.—*Oakland Post.*

BATTLE CREEK, MICH.—Due to an increase in attendance, meetings are now being held in First Church of Christ, Scientist, Sunday evenings as well as Sunday mornings.

*Battle Creek Moon-Journal.*

MENA, ARK.—During December and January the following pieces of literature were distributed to interested readers: 65 *Sentinels,* 2 *Journals,* 115 *Monitors,* and 50 reports of lectures.

✧ ✧ ✧

# The Lectures

MINNEAPOLIS, MINN. (Fifth Church).—Dr. Walton Hubbard, lecturer; introduced by Lew C. Church, who said in part:—

Christian Science teaches man's relation to God. It teaches that man's real existence is spiritual, and is one of harmony, joy, and freedom. It shows man that he has supposed to be true about himself much that is untrue. It is the Science of life. When understood, it may be applied to the solution of any human problem. Unnumbered men and women have been lifted out of disease, penury, and sin through Christian Science. As one's knowledge of its teachings increases, he learns that he is entitled to rely on God in every time of need, of whatever kind, confident that he will be sustained and protected.

CUMBERLAND, MD. (Society).—John Randall Dunn, lecturer; introduced by Robert Little, who said in part:—

Were Christian Science what I formerly thought it to be,



Digitized by Google

it would have died in its infancy, and neither you nor I would ever have heard of its Founder, Mary Baker Eddy, nor have received any of its benefits and blessings. Fortunately for humanity it is not what I thought it to be, nor what many of its critics say of it, namely, that it is "neither Christian nor scientific." Although not as yet a member of the Christian Science church, I have given the subject much earnest investigation and thought, and have received much help, both spiritually and physically from the study, and I am very glad to add my testimony to that of thousands of other earnest seekers after the truth that makes free.

PITTSBURGH, PA. (First Church).—Virgil O. Strickler, lecturer; introduced by Maurice C. Rypinski, who said in part:—

Christian Science, a subject of vital interest to this age, is made available to us through the inspired Biblical research of a wonderful woman, Mary Baker Eddy. It shows us how to follow the Master, who said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." Christian Scientists everywhere are demonstrating this freedom,—freedom from sickness and sin, freedom from a false sense of life, man, and God.

MONROE, LA. (Society).—John Randall Dunn, lecturer; introduced by P. S. Mulhearn, who said in part:—

Christian Scientists are learning that to-day "is the day of salvation." We are learning that heaven is not a locality afar off beyond the stars, the only door to which is death. We learn that heaven is a condition of perfect harmony, which we can begin to enjoy here and now. In Christian Science we learn that God is not some great king sitting on a golden throne, calling the righteous to be his servants, and sending the unrighteous into everlasting punishment. In Christian Science we learn that "God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death," as our Leader tells us on page 140 of "Science and Health with Key to the Scriptures."—*The Monroe News-Star.*

LONDON, ENGLAND (Second Church).—John Sidney Braithwaite, lecturer; introduced by H. R. Heath, who said in part:—

A great portion of our Lord's public ministry was occupied in the so-called miraculous healing of the sick. The study of the Bible, however, in the light of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, shows us clearly that this healing is not miraculous, nor supernatural, but is "divinely natural" (Science and Health, p. 591); and that it is the apprehension and understanding of the divine Principle of being—of God and of man's relation to Him—that heals the sick. Jesus taught his disciples how to rely on this divine all-power, and he sent them forth not only to preach the gospel, but to heal the sick. Christian Science, in this age, and after the lapse of many centuries, is again carrying on this beneficent work.

JACKSON, MICH. (First Church).—Prof. Hermann S. Hering, lecturer; introduced by Jacob J. Bolhuis, who said in part:—

The Christian Science textbook by Mary Baker Eddy is indeed a key to the Scriptures. It unlocks the treasures of truth that lay hidden in the sacred pages of the Bible for centuries, and proves the practical value of its teachings by solving life's problems. The Bible, spiritually understood, is in fact the book of life. Its precepts are so complete, so simple, so broad in scope, that as they dawn upon the human consciousness we exclaim, "God is infinite." A patient and loyal obedience to these precepts will reveal the Comforter, "even the Spirit of truth," and fulfill this promise of Scripture: "I will not leave you comfortless: I will come to you."

VANCOUVER, B. C. (Society).—William D. Kilpatrick, lecturer; introduced by Charles A. Varey, who said in part:—

Christian Science fully emphasizes the efficacy of prayer, enabling its adherents to rely wholly on God in every time of need. It gives us a sure remedy for every disease, and solace for every sorrow. Now, everybody wants to be well, everybody wants to be happy and free; this is the divine right of every individual, but it is one thing to proclaim a truth, and quite another to demonstrate it. Scarcely since the days of the Nazarene and his immediate followers has healing been accomplished by purely spiritual means, until the truth of being was rediscovered by Mrs. Eddy in the year 1866; since then abundant proof has been given to the world that God can and does heal the sick.—*Vancouver World.*



## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CANADA—Toronto, Ontario (First Church): Massey Music Hall, Shuter and Victoria Streets, 3 p.m., June 16.

COLORADO—Greeley: Sterling Theater, 3 p.m., June 16.

IDAHO—Pocatello: Princess Theater, 3:30 p.m., June 16.

ILLINOIS—Chicago (Ninth Church): Church Edifice, 6150 Woodlawn Avenue, 8 p.m., June 14 and 15.
Sterling: Academy of Music, 8 p.m., June 17.

INDIANA—Columbia City: City Hall, 8 p.m., June 21.
Logansport: Church Edifice, North and Ninth Streets, 3 p.m., June 16.
Marion: Indiana Theater, 3 p.m., June 16.
Mt. Vernon: Court House, 8:10 p.m., June 11.

KANSAS—Hiawatha: Church Edifice, 200 South Seventh Street, 3 p.m., June 16.
Kansas City: Church Edifice, Eighteenth and Tauromee, 8 p.m., June 13.

MAINE—Bangor: City Hall, 8 p.m., June 11.
Dover and Foxcroft: Church Edifice, Lincoln Street, Foxcroft, 8 p.m., June 14.

MICHIGAN—Albion: Eagle Temple, 8 p.m., June 18.

NEBRASKA—North Platte: Masonic Hall, Fifth and Dewey Streets, 8.30 p.m., June 14.

NEVADA—Elko: Bradley Opera House, 8 p.m., June 17.
Reno: Rialto Theater, 8 p.m., June 18.

NEW JERSEY—Mountain Lakes: Mountain Lakes Club, 3:30 p.m., June 9.

NEW YORK—Binghamton: Monday Afternoon Club House, 189 Court Street, 8:30 p.m., June 18.
Brooklyn (Second Church): Church Edifice, Sixty-seventh Street, between Third and Fourth Avenues, 8 p.m., June 11.
Buffalo (First Church): Church Edifice, North Street and Elmwood Avenue, 8:15 p.m., June 14.
Hornell (First Church): Majestic Theater, 3 p.m., June 16.
Kenmore (auspices Buffalo, First Church): Elite Theater, 8:15 p.m., June 13.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 3 p.m., June 9. (Note changes.)

OHIO—Ashtabula: High School Auditorium, 8 p.m., June 13.
Canton: Church Edifice, 1014 North Cleveland Avenue, 8:15 p.m., June 14.

WISCONSIN—Fort Atkinson: Congregational Church, 8:15 p.m., June 13.
La Crosse: La Crosse Theater, 8:15 p.m., June 17.



Digitized by Google

# Testimonies of Healing

It has been a source of great joy to me to be able to realize the guidance of ever present Love in the so-called little affairs of daily life, also Love's ability to bring order out of chaos and to supplant fear with confidence.

Several months ago my daughter was returning from her work earlier than usual one day and stopped at the home of a friend. She had with her quite a sum of money in her purse, which she carried in her muff. The friend was at a neighbor's on the other side of the street, so my daughter crossed over. On the way back to her friend's house the purse dropped from the muff and was not missed until some two hours later. My daughter then came home and related the circumstance to her father and me. We took a lantern and searched as thoroughly as was possible by this light, and returned next morning and went over the ground as soon as it was light enough to see, again searching thoroughly. We had all been working for some time on the problem of seemingly great financial loss, in which our home and the means of much greater educational advantages for the children had apparently been swept away, and at the time this incident occurred we were just coming into a clearer realization of what true substance is. We had also proved in many previous instances the truth of our Leader's words (Science and Health, p. 510), "Science reveals only one Mind, and this one shining by its own light and governing the universe, including man, in perfect harmony." This seemed to eliminate every thought of fear, and brought more clearly to our consciousness the fact that the activities of Mind are harmonious under all circumstances.

In the morning, inasmuch as there was no name in the purse by which the owner could be identified, a friend recommended that an advertisement be inserted in one of the daily papers. This advice was followed, and about half an hour later the telephone rang, and the newspaper office informed us that some one was there with the purse and wanted to know what should be done with it. A great sense of gratitude for this added proof of Love's guidance almost prevented my answering at once. I however replied that my daughter would call in the course of the day, identify the purse, and pay whatever was due for their trouble; but the man answered very decidedly, saying that we owed nothing, as the advertisement had not been printed, but he could not understand why anyone should walk into their office with the purse within fifteen minutes after the advertisement had been telephoned in, and he should feel so confident it was ours. Another beautiful proof of Love's leading was the fact that the purse was found within four blocks of our home, but the finder went many blocks from there, down into the heart of the city, and picked out this particular newspaper office (the one most inconvenient of all to reach), and also refused every offer of reward, accepting carfare only.

Not long after this a friend of the family left her little eighteen-months-old son with me while she went shopping. I was the nurse on the case when he was born, and so he was left in my care as next to his mother. He had never heard the word fear, and had known only the tenderest love and affection from all who knew him. I took him into my room with me while I finished a piece of work that took me from fifteen to twenty minutes. He was very fond of playing with my shoe buttoner, so when I saw him standing on the window seat talking to the chickens in the next yard and biting on what I supposed was my shoe buttoner, I went on with my work, at the same time going over portions of the week's Lesson-Sermon, which had been especially helpful to me, "God the Preserver of Man" being the subject. When I had finished my work, I asked him to give me what was in his mouth, and he immediately laid in my hand a double-edged razor blade, which some one had used and failed to put in its right place. It had been in his mouth for at least twenty minutes, and there was not an atom of anything on it but the moisture from his mouth. I was so overwhelmed with the realization of the ever presence and protection of divine Love that I could only hold the little one close in my arms while I gave expression to my gratitude.

(Mrs.) Lydia P. Deadrich, Oakland, Cal.

✧

I feel that the time has come for me to give my experience in Christian Science healing, which took place in November, 1894. Two or three years prior to this time, a student of Mrs. Eddy came to Richmond, Indiana. Through her work some remarkable healing resulted, and the good news spread to other cities and towns. One of the people healed was a lady who had been pronounced incurable. After her restoration to health this lady, learning that a friend near Pendleton, Indiana, had been given but a short time to live by the physicians, made him a visit, armed with her new found faith in spiritual healing, and a copy of *The Christian Science Journal*. She related her experience and left the *Journal*, which he read and reread until he was able to leave his bed. This *Journal* referred to "Science and Health with Key to the Scriptures," so he procured a copy of this book, and through its study was completely healed.

This gentleman, hearing of my illness, came to see me. I, too, was confined to the bed. He told me his experience and talked to me for about an hour. His explanation of the teachings of Christian Science appealed so strongly to me that for some time after he left I lay in a deep study, finally awakening, as it seemed, to the realization that something had taken place—all sense of discouragement and care was gone. I soon understood that this was spiritual healing, for a wonderful peace had come to me. I arose and dressed, walked about the rooms of my home, and then out into our place of business and back. This was about four o'clock in the afternoon. I took my place at the table that evening and ate the first good meal which I had eaten for months, with no ill effects, and that night I slept like a child. I believe mine was the first case of Christian Science healing in this city.

I faithfully studied our textbook, and the following year received class instruction from Mrs. Eddy's student, already mentioned.—Franklin B. Wallace, Anderson, Ind.

✧

I have always appreciated the testimonies in the *Journal* and *Sentinel*, and have often been helped by them; and now my own is sent in gratitude for what Christian Science, through its many channels, has done for me. Twelve years ago I had never heard of Christian Science. We were living in Scotland at the time, and I was very wretched, having just lost my second child. My trust in God seemed to fail me, the Bible appeared contradictory and confusing, and there seemed nowhere to turn for comfort.

At this point friends brought Christian Science to my notice, and it was the change I saw in them that convinced me there must be something in this religion. I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, at once became convinced of its truth, and found comfort. To learn that God is Love, "a very present help in trouble," was a revelation to me, for I had always



Digitized by Google

believed that He sent afflictions to punish us. I immediately began to benefit by reading this book, and all faith in material remedies left me, although for years I had never gone a week without taking medicine of some kind for sick headaches and biliousness. These ailments left me gradually as I grasped the understanding of Christian Science and put into practice what I understood. Throat trouble and other discordant conditions were instantly overcome, and severe illnesses arrested, so that I have not been laid up for one day since taking up the study of this Science. Many faults of character have been eradicated. The overcoming of fear for my only child was the hardest struggle and was slow, but one day such a clear sense of the allness of God came to me that this fear left and the child gained in health and happiness from that time. I have learned that it is the Mind which was in Christ Jesus that heals and saves, and it is only through endeavoring to reflect this divine Mind that I can hope to be free from the ills of the flesh.

I cannot express in words my gratitude for Christian Science and for what it has done for me and mine. I am grateful to Mrs. Eddy for her beautiful life of love and unselfishness, and my desire is to grow in grace so that I may become a true Christian Scientist.—(Mrs.) ADELINA M. COOPER, Solihull, near Birmingham, England.

✧

It is my sincere desire to tell what Christian Science has done for me. For over two years I have been able to attend Sunday school, for which I am very grateful. I find that every day I can use what I have learned there, and have been able to make demonstrations. My school work has been made lighter through the knowledge that God is all wisdom, and that we, as His children, reflect that wisdom.

In June, 1914, I was instantaneously healed of facial paralysis. My mother was very prejudiced against what she thought Christian Science to be, but Truth was working and a channel was opened through which my healing came. My mother was so grateful that she took up the study of Christian Science, and to-day it is our only help in every time of trouble. I am grateful for the reading rooms and our literature; but above all my heart is filled with gratitude to Mrs. Eddy, who, with God's guidance, gave us this beautiful truth.—(Miss) CHARLOTTE B. MERRIAM, San Francisco, Cal.

My daughter's healing of facial paralysis has certainly been permanent. She has been an attendant at the Sunday school of First Church of Christ, Scientist, since January, 1915. Neither my daughter nor myself feels that we could live as we once did without Christian Science, and we are striving each day to be faithful students of all the lessons found in Mrs. Eddy's books and the literature issued by The Christian Science Publishing Society. My daughter's testimony was sent voluntarily, as she was so grateful for her healing and the other help that Christian Science has given her.—(Mrs.) BESSIE C. MERRIAM.

✧

I am very grateful for Christian Science, which came to me four years ago. When I was about eleven years old, I was accidentally thrown on the edge of a step while playing, and sustained an injury to my hip. It did not trouble me much until about eight years later, at which time I began to feel severe pain. I was employed in a hospital, so had skilled physicians and the best of care for over a year; but my condition kept getting worse, so at last I decided to consult a specialist outside. He treated me very carefully with the aid of several other well-known specialists for eight months, but I still grew weaker. I was then told I could not be cured unless I submitted to an operation, which I knew would mean to be a cripple. It was at this point, after all material means had failed, that I turned to God. The only Christian Science practitioner I had ever seen, or knew of, had moved to another city, so I wrote her a letter and asked for absent treatment. Just two weeks from that day I was healed, and able to return to my position. I was very thankful for my healing, and also for the understanding of the truth that came to me in such a short time.

I also wish to tell of a healing that took place about two years later. Mrs. Eddy says in Science and Health (p. 373), "The fear of disease and the love of sin are the sources of man's enslavement." Before coming into Christian Science I had a great fear of appendicitis, and always was afraid it would kill me if I had it. One day, while on a pleasure trip, I was suddenly seized with a violent pain. The old fearful thought came to me, and I grew worse every minute. I started for home immediately, but was scarcely able to stand up. As I did not seem able to help myself, I asked my husband, about three o'clock in the morning, to telephone for a practitioner. Not being able to get one, he sent for a doctor who was a friend of the family and who knew I was interested in Christian Science. He came three times that night and three times the next day, claiming my condition to be very serious. I then received word that my practitioner had returned home, so I dismissed the doctor after thanking him for his kindness, as he himself could do nothing more for me; indeed, he told my family that I could not live more than forty-eight hours.

The practitioner arrived about seven o'clock that evening and stayed with me all night. When she came my fear left me, and the pain also subsided, so that I slept a little that night; but she had no more than left the house in the morning when the fear and pain returned, worse than ever. I tried to treat myself, but it seemed of no avail. An hour later I was just between life and death. Some one of my family asked if I wanted a doctor and I said, "No, I leave all to God." Then the twenty-third psalm came to me: "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." I said to my family that I was not afraid, because I knew that God was with me. Fear was destroyed, I stopped doubting and trying to do all myself, and left everything to God, with the result that I was instantaneously relieved. Two hours later I was sitting up in bed eating breakfast, and in a few days I was strong again.

I am very thankful for the spiritual uplift received through Mrs. Eddy's teachings, also for the physical healing.

(Mrs.) VIOLA BURGER, Philadelphia, Pa.

✧

I feel so grateful for the benefits, both physical and mental, which I have received from Christian Science, that I wish to give a written testimony of my healing. In the spring of 1914 I was treated for eight weeks by a physician for inflammatory rheumatism in my knee. He then advised me to try some other doctor, as he had failed to give me any relief. I went from one doctor to another (seven in all) and tried many kinds of treatment. I was operated on twice, with the result that for months I was compelled to use crutches to get about; massaging and severe electrical treatments were resorted to, but all to no purpose. For two years these various material means were tried, but the pain continued. I was able to give up the crutches, but could not walk without using a stick.



Digitized by Google

Some friends from Ottawa, who had become firm believers in Christian Science, advised me to try it, and I did so, thinking that if it did me no good it could do me no harm. I saw a practitioner in Montreal and so much relief was experienced after the first treatment that I had no further use for my walking stick. In a short time the pain was a thing of the past, and now I am perfectly well. As I gained more of the understanding of "God with us," I became an entirely different man,—my work became a pleasure, and the way seems brighter. The spiritual sense of life has completely overcome the desire for alcoholic liquors and has broken other evil habits.

My desire is to know more of Truth and Love, so that I can help others out of the darkness of materialism into the light of spiritual existence here. I cannot express my gratitude in words for the good I have received from the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and of the Bible, which has become a treasure house through the spiritual understanding gained from Christian Science.—HENRY H. HORNE, Montreal, Canada.

✧

It is with a heart full of gratitude for what Christian Science has done for me that I write this testimony. For seven years I suffered (and when I say suffered, it applies more to mental than to physical suffering) from a skin eruption on my face. At that time I was a girl of sixteen and deeply conscious of this condition. I had tried every material remedy that had been recommended by friends and physicians, had taken various kinds of treatment, such as electrical massages, but nothing relieved the condition, which seemed to be growing worse all the time. I had reached the point where I did not care to go out because of the way I looked. Even the desire to attend church and Sunday school left me the last two years before I came to Christian Science. I had grown despondent, and spent many weary hours wondering why I had to endure the disfigurement, which I had not knowingly brought upon myself. I stopped going to church, because I did not feel that it did me any good.

About three years ago my mother, who had known of Christian Science for some time, and in fact had experienced a wonderful healing, asked me if I would not try Christian Science, since I had tried everything else to no avail. I had not the slightest idea what it was, but had reached the point where I was more than willing to try anything. My first visit to the practitioner was a beautiful experience, in which I forgot all my seeming troubles while listening to the truth which was so lovingly told me. I realized that no matter what seemed to be, the only thing I had to know was the goodness and love of God, and man in His likeness.

I can now say that the diseased condition has been overcome; the healing seemed slow, but it made me a devoted student of Christian Science, since I realized that in order to be healed I must seek to keep my consciousness filled with truth and love as a result of consecrated study of the Bible and Science and Health. After my first visit to the practitioner, glasses, which I had put on through the advice of a specialist, were laid aside, although I had been told to wear them for several years for what he diagnosed as a severe muscular trouble. I never know now what it is to have headaches, whereas before that time I had suffered almost daily with them. I am at work in the business world, and do not know what I would do without Christian Science. It helps me to overcome difficulties and seeming inharmonies, as I could not do without this knowledge of Truth.

I am grateful for class instruction, which showed me how to demonstrate the practicability of Christian Science, and for the privilege of working for the cause. I am endeavoring to show this gratitude by living in such a way as to reflect in some measure divine Principle, thereby helping others to see and be healed by the same truth which has meant so much to me.—(Miss) H. GLADYS BONNELL, Atlanta, Ga.

✧

With a deep sense of gratitude I add my testimony to the healing and regenerating power of Christian Science. This wonderful truth does heal—physically, morally, mentally, and spiritually. I have seen and had so many proofs that I have long since ceased to doubt its healing power. I did not take up Christian Science for physical needs, but after studying it a short time, I was enabled to lay off glasses which had been worn for eight years. Chronic neuralgia, stomach trouble, and bad colds have been overcome. Through the help of a practitioner I was almost instantaneously healed of a badly ulcerated tooth, also of loss of voice caused through a shock at hearing of the death of a dear friend. For these healings I am indeed grateful, and I am thankful that Christian Science shows us how to work out the mental problems which come up each day, and that it enables us to see the proofs in the solving of these, as well as in the physical healings.

Christian Science is making me more loving in my thought toward every one. It has taught me that real happiness, harmony, and peace of mind are to be found not in the material, temporal, but in the spiritual, by substituting right ideas for wrong beliefs, and gaining a better understanding of the true nature of God. Christian Science is teaching me that God is Love, an ever present help in time of trouble, and that just to the extent we rely on Him, trust Him, and are faithful, we are enabled to solve every problem, no matter what its seeming nature may be. I feel so thankful to God for this beautiful truth, and grateful to Mrs. Eddy, our beloved Leader, who has shown us the way to work out our salvation here and now.

(Miss) GRACE TEE, Seattle, Wash.

✧

I am very thankful for Christian Science and what it has done for me in the healing of my infant child. She weighed only seven pounds when taken sick, and did not gain any for six months. Her food did not agree with her. Then a friend gave her Christian Science treatment, and in a little while she was healed. I, also, was healed of a goiter of the neck, which troubled me very much. I took up the study of Christian Science, and have since had many beautiful demonstrations for myself and others. I am truly thankful to God, and grateful to our dear Leader, Mrs. Eddy, for giving this teaching to the world.

(Mrs.) ETHEL VARLAND, Morristown, S. Dak.

✧

To-day, as I was looking back over the many blessings I have received in Christian Science during the past eight years, the thought came to me that I had not yet obeyed one of our Master's first commands, "Go ye into all the world, and preach the gospel to every creature." As one of the ways provided by our revered Leader, Mrs. Eddy, is the giving of testimonies through our periodicals, I wish to tell my experience in grateful acknowledgment of all that this healing truth has done for me.

Before coming into Christian Science, my life had been filled with sorrow. Those nearest and dearest had been taken from me, and multiplied trials and grief had at last driven me to a state of rebellion; I doubted if there really



Digitized by Google

was a God, still I knew there must be something outside of self, else why was I here. Surely I was in "outer darkness," until the first ray of light came to me in reading "Science and Health with Key to the Scriptures" by Mrs. Eddy.

My only daughter, who was critically ill, became suddenly well after the first two hours of my reading in this book. Years of educated fears fell from my bowed shoulders, and for the first time I learned that God is ever present Love, filling all space, ever ready to help when we turn to Him with all our heart. As a result of this experience two pairs of glasses were laid aside and I have never needed them since. Contagious diseases, chronic bowel disorder, a throat affection, typhoid fever, congestion of the lungs, chronic headaches, heart trouble, blood poisoning, are some of the ills that have been overcome in my home, and tumorous growths have been removed through the power of Truth. We were never once tempted to use drugs in any form whatsoever, although we had been taught from early childhood to rely on them; and the absoluteness of the exact knowledge of Truth to solve every problem was proved to us.

I am grateful for all our periodicals, including the *Monitor*, one of the greatest blessings we have in this age. I now truly know that Christ Jesus was the Way-shower. I am thankful to God, the giver of all good to mankind, and grateful to Mrs. Eddy, who discovered Christian Science.

(Mrs.) Ernestine Heimerdinger, Chicago, Ill.

✧

With the deepest gratitude I give this testimony of what Christian Science has done for me during the last fourteen years. A number of years before I began the study of this teaching, I was subject to colds which seemed to settle in my ears. Specialists had treated me for this trouble, but I never was healed. With the help of a Christian Science practitioner, however, and the understanding I gained by study of this healing truth, it soon disappeared. I have also been healed of an ulcer on the eyeball, and of an injury to the spine caused by a fall. For these healings I am grateful, but words cannot tell of the gratitude I feel when I think how Christian Science is freeing me from discouragement and despondency; I was almost always unhappy and blue. The spiritual uplift is bringing joy, happiness, and peace.

I am thankful to God for all the blessings I have received, and more thankful that day by day I am growing to know God as He is. I am grateful to Mrs. Eddy for giving us "Science and Health with Key to the Scriptures," and want to gain a clear understanding of the truth.

(Mrs.) Iva Robinson Parton, Ardmore, Okla.

✧

When I began the study of Christian Science over four years ago, I did so for the sake of another member of the family; yet how much I needed the understanding of the truth, no one knows but myself. I had never known what it was to be well and strong, was unhappy and discouraged, and had lost all faith in physicians and drugs. I called on a practitioner to find out how to get an understanding of Christian Science, and only a few words convinced me what it means to know that God is Love. A copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy was purchased, and I became deeply interested in the reading of it. I was so satisfied with the religion that I forgot myself, and without any treatment from a practitioner was healed of lung trouble, asthma, headaches, dropsy, chronic bowel disorder, and many other ills, simply through reading and understanding and prayer. The healing has been complete and permanent. Glasses were laid aside after having been worn for seven years. Not a drop of medicine has been used in our family since Science and Health was purchased; divine Love has filled our hearts and home with peace and joy.

For these healings I am grateful, but far more so for the knowledge that God is Love, that all we have and all we are comes from Him, and that all good is ours. I also wish to express my gratitude to Mrs. Eddy, who so unselfishly gave us the truth in her writings; also for the periodicals and the Lesson-Sermons, which provide us with daily spiritual food.

(Mrs.) Bertha O. Antoine, Gorham, Col.

I gladly attest the truth of my wife's statements, and write my own testimony in deep thankfulness to God and gratitude to Mrs. Eddy for the many blessings Christian Science has brought me. I was healed of sciatic rheumatism, lumbago, and many other erroneous conditions, also of a bad temper and the use of profane language. The healing seemed slow, but this led me to strive for and to gain a better understanding of God than I had ever hoped to have. At times the struggle seemed hard, but with the Bible and Science and Health as my daily guides I found that peace "which passeth all understanding."

I often think of these words in Miscellany (p. 210): "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them." The healing is now complete and I feel that God's work is perfect. Glasses that had been worn for nearly twenty years have been laid aside, through this better understanding of God. Words cannot express my thankfulness to God and my gratitude to our revered Leader, Mrs. Eddy, but I am striving to attain that Mind "which was also in Christ Jesus."—Arthur H. Antoine.

✧

After many years of membership in an orthodox church, and of antagonism in my thought of Christian Science, I was instantly healed, five years ago, of a most aggravated form of bladder trouble in one absent treatment. After that healing I applied myself closely to the study of Christian Science, and in a few months was healed of carious bones. The fingers of my right hand were immovable for eight years, but during those months I held to the thought that "God is no respecter of persons," and knew I should be healed. I feel exceedingly grateful for my understanding of Truth when called upon to meet the experience of separation from one whose companionship I had enjoyed for over thirty years. It seemed as if all my material supply had been taken, but I am proving each day that God is substance and the source of all supply; that God is Life, and in reallty there is no separation. I am more grateful than words could ever tell for my understanding of this Christ-teaching.

(Mrs.) Clara B. Field, Detroit, Mich.

✧

I send this testimony in thankfulness to God, the giver of all good, and I hope it may encourage and strengthen some weary one in search of healing through Christian Science. I receive much help and comfort in reading the published testimonies, and am always glad when the *Sentinel* comes with its words of love. Christian Science has healed me of a severe case of neuralgia of the eyes, and of rheumatism of the arm and shoulder. I have also been helped in a degree through deep sorrow. I thank God daily for His lovingkindness, and my heart goes out in gratitude to Mrs. Eddy for her consecrated life and her work for humanity. I am very grateful to all those who have helped me on the journey from sense to Soul.—(Mrs.) Ellen M. Gregg, Eros, La.



Digitized by Google

# From the Press

[Dr. James A. Ludlow in *Record of Christian Work*]

A change is taking place in the ideal of education as popularly held. Its purpose has been too strictly limited to the advantage of the individual pupil, his mental enrichment and his efficiency in securing personal advancement in life. We are now thinking more of the relation of the individual to society, his place as a member of the body politic. To this we are driven partly by the exigencies of the day. Even the crudest observer realizes that in our times "no man liveth unto himself." Hence in some of our states it is required that high school pupils study community civics, and the problems of modern democracy, such as politics and sociology. The new movement is also due to a better understanding of the psychology of the individual, which clearly points to social influences as most strongly affecting personality and character.

[Helen Bosanquet in *The Hibbert Journal*]

Would it be too much to expect as a result of such a study that men might one day, perhaps in the far future, come to reject all gain which involved a loss to others? I do not think so, provided always that we began early enough with the children. If they were helped, at home and at school, to care most for what is best, to find their happiness in the things which gain by being shared, to know the difference between liberty and license, and to respect each other's rights and their own duties, we might safely expect them in after life to accept a loftier conception of profit and loss than that which prevails to-day. And with such a reconstruction we might perhaps hope also that war would become a thing of the past.

[Rev. Dr. L. C. E. Cartwright in *Pittsburgh* (Pa.) *Gazette Times*]

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16) is the biggest verse in the Bible. It turns the world into a millennium. It is a triple ray of gospel light; light on the character of God, of Jesus Christ, and of man. Even philosophic writers of to-day, when they have analyzed present day conditions and have put their findings into figures and propositions, come back to the central power of this text and tell us that, after all, the fundamental necessity, and the key that opens the door for the individual, the nation, and the world, is Love.



## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## New Pamphlet

"Christian Science: Applied Righteousness," a lecture by Frank Bell, has been published in pamphlet form, and is now on sale at five cents a copy.

## Bible Catalogue

Bible Catalogue No. 24 is now ready for delivery. Advance copies have been mailed to all churches and societies advertised in *The Christian Science Journal*. Additional copies will be supplied on request.

Attention is called to the changed prices of some of the Bibles, including 01440x and 01483x, notice of which appears on the inside of the front cover of this periodical.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to WILLIAM R. RATHVON, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# Co-operation in Advertising

A manufacturer of fine steel, who is a constant reader of THE CHRISTIAN SCIENCE MONITOR and a student of the Science which animates it, pondering how he could serve a greater number of people, considered the question somewhat in this way:

1. He realized that he made the highest grade product he knew how to make.

2. He wanted to serve mankind with his product and facilities.

3. He knew that THE CHRISTIAN SCIENCE MONITOR is the highest grade newspaper engaged in serving mankind.

4. He decided to announce his service in THE CHRISTIAN SCIENCE MONITOR.

And he did so.

At the head of a factory whose product was high grade tools was another Christian Scientist. Because of hostile propaganda and other malign influences, his firm was experiencing difficulty in getting the right kind of steel for making tools. This man also began to work on the question according to his understanding of Christian Science, and, opening a copy of the MONITOR, he saw the announcement of the steel manufacturer.

Correspondence and a personal interview followed; an initial order amounting to $80,000 was placed. Additional orders have since increased this amount considerably. The needs of both firms have been supplied, and one of the problems of manufacture thus solved.

This experience illustrates the possibilities of MONITOR advertising. It indicates the scientific co-operation which the MONITOR establishes between buyer and seller. It shows how a higher concept of the law of supply and demand will operate when the mission of the MONITOR is more fully understood.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

JUN 14 1918

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this magazine place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.
NO WRAPPER—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY

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







VOLUME XX NUMBER 42

Boston, June 15, 1918

Contents of This Number

Christian Science Publications . . . 822
Annual Meeting of The Mother Church . 823
Selected Articles . . . . . 827
Extracts from Letters . . . . . 829
Editorial
Living Witnesses . . . . . 830
"What thinkest thou?" . . . 830
Victory . . . . . 831
Among the Churches (Current Notes) . . 832
The Lectures . . . . . 832
Testimonies of Healing . . . . 834
From the Press . . . . . 838
Special Announcements . . . . 838
Opportunity and Demonstration . . . 839
Works on Christian Science by
Mary Baker Eddy . . . . . 840

7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
BOSTON · U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in English-Dutch and English-German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Applied Righteousness**—By Frank Bell.

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See!"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German, Dutch, and Swedish.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German and French.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish and French.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish and French.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth. $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $1.50; levant, $5.50; pocket edition, size 4⅝x6⅜, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.00.

01440x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.05.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50. Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 24 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

**The Christian Science Publishing Society, Boston, U.S.A.**

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX JUNE 15, 1918 NUMBER 42

## Annual Meeting of The Mother Church

A RECORD of unparalleled accomplishment, ever broadening interest, and greater activity, with a stirring appeal for a still larger measure of consecration to the demonstration of Christian Science in its application to present human needs, characterized the proceedings of the Annual Meeting of The First Church of Christ, Scientist, held in the church edifice, Falmouth and Norway Streets, Boston, Monday afternoon, June 3. The church was filled to capacity when the meeting was opened at two o'clock by the retiring President, William D. McCrackan. After singing hymn 195, "Shepherd, show me how to go," by Mary Baker Eddy, selections were read from the Bible and from the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, as follows:—

Bible: Psalms 103: 1–12, 19–22; Matt. 18:1–6, 10–14.

Science and Health: 33:18 to 9 next page; 568:24 to 569:14; 570:1–7, 14–25.

After the readings the congregation joined in silent prayer followed by the audible repetition of the Lord's Prayer. Hymn 170, "How firm a foundation," was then sung, after which the names of officers for the coming year were read by Mr. McCrackan, and are as follows:—

President, Dr. Francis J. Fluno, C.S.D., of Oakland, California; Treasurer, William R. Rathvon, C.S.B., Denver, Colorado; Clerk, Charles E. Jarvis, Boston.

The retiring President, Mr. McCrackan, then delivered the following address:—

As President of The Mother Church I want to express to you, first of all, my thanks for the loyal support you have given the cause during the past year. I want to thank you for your healing works and the spiritual joy you have expressed to the world. This spiritual joy is like a mental submarine chaser, chasing away all the subtle plans of evil manipulations. There is an eternal disappearance of matter and a forever appearance of the supremacy of Spirit. There is something wonderfully divine going on in the world to-day, —the blooming of God's ideas. There is bliss in their sweet fragrance.

At this momentous hour we must mentally hear the cry of victory. Victory should crown our spiritual vision. Let Victory! Victory! Victory! three times repeated, resound above the din of the world's cry of distress. Let Spirit be our source of information; then we shall not be deceived by the pretenses of the physical senses. Victory is the one great demonstration to be made before peace can be enjoyed. All evil manipulations must be uncovered before the world can enjoy the triumphant march of victory. We are here as winged messengers of countless victories. Overcoming self in daily life brings forward good desires, pure purposes, and the courage of righteous conviction, actuated by divine power.

Christian Scientists, you can take the reins of pure victory in your hands. God gives you the spiritual understanding to free the world from hypnotism, apathy, hypnotic neutral arguments. There is no power in war atrocities used to hypnotize whole nations by misrepresenting barbaric cruelty; God's name cannot be used as a hiding place. Victory for truth cannot be erased from your thought nor taken out of the consciousness of a righteous world. The history of real victory is already written, and was with God before the world was. "Science and Health with Key to the Scriptures" is the interpretation of that victory. In that book Mrs. Eddy has given two chapters uncovering the error now raging in consciousness. They are "Christian Science versus Spiritualism" and "Animal Magnetism Unmasked." The equipment of arms to meet and destroy the enemy is found in these two chapters.

Cannot we out of gratitude and obedience to God decide this day that the world is going to be fit to live in because of our healing works and our righteous thinking? We can all be Daniels and face the lions of to-day; and Josephs, forgiving our brethren and interpreting dreams with our spiritual vision. We can all go forth with courage unto victory, and overcome the flesh with Spirit, destroy hate with Love, and banish death with Life. There can be no hate nor resentment in a victory filled with the power of God.

Men at this hour of male domination need to learn womanly qualities, and the womanly man needs to learn manly qualities. Womanly women need to learn manly qualities, and manly women need to learn womanly qualities. Our Leader writes on page 249 of Science and Health, "Let the 'male and female' of God's creating appear." The Bible tells us of the curse on Adam,—that he was driven from Paradise and made to eat bread in the sweat of his face, and that Eve was cursed to suffer and be ruled by Adam. Let us take off these curses. We can do this by understanding that we are not descendants of Adam and Eve, but of Father-Mother God, who places no curse on man. If one takes delight in a good or bad reputation, in popularity, in being seen of men, false pride and these beliefs cause human experiences which lead to a fallen man. Not much is said of the fallen woman, except that she is known to be worse. That is enough. Normality of Spirit is the law of divine Science for Christian Scientists to follow.

There have been some wonderful healings experienced since we last met here. Many of the parents and relatives of the soldiers and sailors have learned more of the comforting, loving care of God in the hour of war. These men who stand for liberty and the rights of all mankind have been protected and given strength and courage to carry out their duties with power. I feel humbly grateful to them that they are fighting a battle for God, for you, and for me. We cannot do enough for these righteous warriors. Recently I have had the privilege of helping the soldiers and sailors at different forts in Boston Harbor. The faces of these boys from farms, factories, and colleges, and from almost every walk of life told me that they were being well trained. Are we ready to be trained to respond to God, to be willing instruments of His will? His will obeyed by us gives health, happiness, and all good.

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

Let this year, 1918, be the beginning of a new world, of an everlasting peace of Principle in which men and women become like little children, having the purity of the mind of the Christ. Obedience to spiritual thinking rends the veil of materialism for the world. Let the sick, the sinning, the bereaved, the hungry and thirsty be able to say of each one of us, as we read in the Song of Solomon, "He brought me to the banqueting house, and his banner over me was love." I, myself, came to the spiritual feast of Christian Science because I was unhappy. Everything else had failed me. I also saw in Christian Science the solution of world problems. During the past year my life was saved, and I desire to give this grateful acknowledgment of Christian Science healing. I know this very kind of healing is what has made it possible for so many of you to be here to-day.

Let us extend our healing works to the whole world. We must awake to the mental manipulations of oriental magic and scholastic priestcraft. Ruthless militancy and medical domination are their outcome. Are we aware that the necromancers of to-day pretend to sit in the high seats of authority and to mesmerize the world with their mental suggestions and hypnotic tricks? The world war is the explosion of the highest form of evil destroying itself. As this darkness is wiped out with spiritual understanding victory will follow, and the dove of eternal peace will descend with the light of heaven upon a waiting world. There should be no defensive waiting for the enemy, but a forward march to victory, making the offensive the uncovering of all error. Error is an offense, so it can be attacked and destroyed. There can be no discussion of nor concession to a false peace. God's joyous victory only can establish real peace.

Mrs. Eddy opened the way for this, and our gratitude should increase continually. If we as Christian Scientists do not fully appreciate the most wonderful woman of all ages, how can the world appreciate her and be expected to be healed through her teachings? Yes, the world claims we worship Mrs. Eddy. Why this? Because the enemy does not want woman to lighten the world nor to fill a place of power. The enemy wants to keep the world in darkness. But let us be awake, that mental manipulation cannot instill fear into our thoughts, nor suppress our ardor, nor make us withhold our gratitude. We know that her ever present love has never left us.

The new President, Doctor Fluno, replied as follows:—

Once more we are assembled here in this our Annual Meeting, one of the many thoughtful and wise provisions of our revered Leader. It is a joy to meet, and take each other by the hand with that confidence and assurance that we are all of one mind in one place, each intent on solving the great problem of being, according to the one divine Principle; each ready and willing to "help each other, . . . each other's cross to bear."

Our gratitude to our dear Leader is unbounded when we consider the wonderful wisdom she expressed in founding this so great a movement,—organizing The Mother Church, making all the arrangements for its growth and maintenance, both financial and spiritual; providing for the formation and organization of branch churches and societies all over the world; giving us the Manual, which is our sufficient guide in the government of The Mother Church and of the branch churches, so wonderfully based on the divine Principle, Truth and Love, strong in its demands for justice and right, and fraught with the golden rule, making it adequate not only for the present needs but for all time to come.

We are all with one accord in sympathy with the Board of Directors in the noble work they are doing, so faithful in the discharge of their duty, not only looking after the local needs, but promoting and supervising the Christian Science movement throughout the world. We are all here to listen to the reports of what has been accomplished during the past year and to get new incentives and ideas of the line of procedure for the year that is now before us.

Speaking after the manner of men, we, as a nation, are in the midst of a gigantic struggle. All eyes are turned to the East where

> The cannons are roaring
> And the war-clouds are lowering.

Anxious mothers with anxious hearts are looking for that consolation and rest for which the weary ones sigh, found only in that Love which passeth all human understanding.

We need more than ever to double our diligence and alertness in fortifying our strongholds against the intrusion of hatred and malice, and against all the hosts of the evil one. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Methinks if our revered Leader and Pastor Emeritus were personally with us to-day, her message to us would doubtless be fraught with thanksgiving and rejoicing over the accomplishments of the years that are past. She would speak with praise and commendation of the faithful work of the officers and band of allied workers in the church of her love. Her heart would surely overflow with gratitude and thanksgiving that the members of The Mother Church stand shoulder to shoulder with the Directors and official workers, as well as with those who so faithfully are attending to the work of our publications and periodicals, upholding and sustaining one another in one solid phalanx, impervious to the foes of criticism, faultfinding, and denunciation. Her ardent desire toward us would be that we love one another; that however much of kindness, of true friendship and brotherly love we had practiced in the years that are past, we should realize that there is still room for more in the years that are to come. In "Miscellaneous Writings" (p. 250) she says, "I make strong demands on love." To our Leader, love was not a prescription to be given to one and withheld from another. It was not a garment to be changed to suit the season, to be donned when she went out and doffed on her return. Love was the staff on which she leaned, the strength of her being, and the joy of her life. The larger her check and the more frequently she drew on Love the greater was her bank account of spiritual wealth. Indeed, in proportion as she drew, her principal increased not only in arithmetical but in geometrical ratio. She certainly would admonish us to love our enemies, to bless them that curse us, to do good to them that hate us, and to pray for them which despitefully use us and persecute us.

She would encourage all the activities in which our church membership is engaged,—giving comfort to our brave soldiers in the Army and Navy, dispensing literature to them and caring for their spiritual welfare in this their time of need: giving food, clothing, and shelter to the starving, destitute, and homeless; and she would no doubt be a liberal contributor herself.

She would surely commend us in upholding our Government, in standing by our President and his cabinet and the Congress of our much loved country, and in honoring them so long as they seek to honor God and revere His holy name.

Our revered Leader, on page 278 of Miscellany, says: "The government of divine Love is supreme. Love rules the



Digitized by Google

universe, and its edict hath gone forth: 'Thou shalt have no other gods before me,' and 'Love thy neighbor as thyself.' Let us have the molecule of faith that removes mountains,—faith armed with the understanding of Love, as in divine Science, where right reigneth. The revered President and Congress of our favored land are in God's hands."

### Report of the Treasurer

The report of the Treasurer, which was in part as follows, was then read by Bliss Knapp:—

The Treasurer of The Mother Church reported the balances on hand in the various funds of The Mother Church, indicating the financial affairs of the church to be in a prosperous condition.

Referring to the War Relief fund, the Treasurer stated that it is the desire of Christian Scientists, as it should be of all others, to do everything possible for the comfort and welfare of the military and civil population in the war-stricken areas of Europe, and wisely to make use of such agencies as may be in their power to contribute for that purpose. Committees of Christian Scientists have been formed in many of the European countries, and through them we are in a position to render the most efficient relief work in the mitigation of human suffering. These committees are bringing comfort and cheer to the homes of those who are in distress through hunger and other forms of deprivation attendant upon the war.

Where the work has been inaccessible to our own committees, as in Poland and Armenia, we have contributed money through duly authorized and accredited relief committees designated by the State Department. By these several methods our contributions have gone to Armenia, Syria, Serbia, Poland, Lithuania, Rumania, Russia, Italy, Switzerland, Belgium, Holland, Denmark, France, England, Canada, Australia, and, before hostilities interfered, to Germany. They have also gone to the Y. M. C. A., the Comforts Forwarding committee of Christian Scientists and other benevolent organizations. Our activities are extended to all alike, of whatever race or creed, who are found upon investigation to be in need.

We take this opportunity to thank the generous contributors who have by their loving cooperation made possible this abundant fruitage of "practical, operative Christian Science," referred to by Mrs. Eddy on page 207 of "Miscellaneous Writings."

### Report of the Clerk of The Mother Church

By Mr. Jarvis.—In the *Christian Science Sentinel* for October 27, 1917, there appeared an announcement from The Christian Science Board of Directors to the effect that the growth of our movement had reached a point where the duties of administration made such demands upon the Directors' time that it made it necessary for the Directors to be relieved from holding other church offices. As an indication of this growth it is interesting to note that where only a few years ago the work of the Directors usually required less than one afternoon a week, it has become necessary during the past year that they devote almost their entire time to consideration of the affairs of The Mother Church, many of their meetings taking up the entire day. Aside from these many meetings, there is at all times a quorum of the Board available in case of need.

The entry of the United States into the world struggle for the cause of righteous government has brought to The Mother Church new opportunities which are being recorded as a series of victories, and it is our pleasure to present to you in the briefest way some of the recent footsteps of progress which have only been possible because of the unerring operation of Principle, as exemplified and taught by our beloved Leader, Mary Baker Eddy. In grateful recognition of her wonderful gift to humanity, let us remember that whatever is capable of accomplishment by the Christian Science movement to-day has been made possible primarily and solely because of her untiring efforts and achievements.

The Clerk of The Mother Church is not a member of the Board of Directors, although the same individual acts as the Corresponding Secretary for the Board. Technically speaking, therefore, the Clerk's report deals only with those features of the work of The Mother Church which come directly within the province of his office.

It is with much gratitude that we are again able to report a substantial increase in our membership, the growth of which has been continuous and consistent since the inception of the Christian Science movement. The hearty spirit of cooperation on the part of those upon whom rests the responsibility of approving applicants for membership in The Mother Church; the increasing tendency of students to gain the blessing of branch church experience before uniting with the parent organization, and the growing sense of appreciation of the spiritual significance of Mother Church membership are all wholesome indications which assure the maintenance of the high standard for Christian Scientists set for us by Mrs. Eddy, to which reference was made at our last Annual Meeting, and which is so vitally essential to the growth and virility of our movement. Mrs. Eddy says on page 367 of our textbook, "Science and Health with Key to the Scriptures": "A Christian Scientist occupies the place at this period of which Jesus spoke to his disciples, when he said: 'Ye are the salt of the earth.' 'Ye are the light of the world. A city that is set on an hill cannot be hid.' Let us watch, work, and pray that this salt lose not its saltness, and that this light be not hid, but radiate and glow into noontide glory."

During the year, 1968 Christian Science lectures have been delivered to an aggregate of 1,385,388 people. This has included six lectures delivered in The Mother Church to approximately 25,000 persons. Although traveling facilities have been curtailed to a certain degree, members of the board of lectureship have responded to invitations and delivered lectures in the British Isles, Canal Zone, Alaska and the Yukon, China, Japan, the Philippine and Hawaiian Islands, Australia, New Zealand, and South Africa. Recalling the time when it was more or less difficult to have a Christian Science lecture published in a newspaper except at regular advertising rates, we have much cause for gratitude in the changed attitude of the press. It is now not an uncommon experience for a newspaper to seek the privilege of publishing the complete text of a Christian Science lecture because of its news value, and in some of the larger cities the full report of a Christian Science lecture appears in one or more of the daily papers immediately following its delivery.

While on the subject of lectures, it may not be amiss to again call attention to the desirability of each branch church required to give a lecture and each society which intends to avail itself of its privilege of calling a lecturer, completing its arrangements for the coming lecture year as promptly as possible after the personnel of the board of lectureship is announced. This plan will be found mutually advantageous for all concerned.

Since our last Annual Meeting, there have been fifty new



Digitized by Google

branch organizations added to the cards appearing in the *Journal*, which now show a total of 1776 Christian Science churches and societies. During this same period the increased number of those devoting their entire time to the practice of Christian Science as evidenced by *The Christian Science Journal* has grown to 6131, a net increase of 176 new names.

### The Christian Science Publishing Society

A most important development in connection with the work of The Christian Science Publishing Society was the arrangement made between the Trustees under the Will of Mary Baker Eddy and the trustees of the Publishing Society, whereby the Publishing Society became the publisher of all our Leader's works. This makes The Christian Science Publishing Society the sole publisher of all authorized Christian Science literature.

Science and Health is published in English, in English-French and in English-German, with the translations on the pages opposite the inspired English text. The publication of our Leader's works is handled by the Publishing Society through a department known as the Department of Mrs. Eddy's Works. The sale of all our Leader's works is constantly growing.

The work of the Publishing Society has grown, as evidenced by the increased number of employees connected with it; and in addition, to complete the equipment of machinery, there has been installed a large rotary press for printing the *Sentinel*, making two presses which print the *Sentinel* complete, binding it and delivering it ready for mailing. A rotary press for printing *Quarterlies* and pamphlets has also been installed.

The *Herald* is published in English-German and English-French, having the English text on alternate pages with the translation. All translations of Christian Science literature are now being printed with the English text and its translation on opposite pages. The Publishing Society issues for the soldiers vest pocket editions of Science and Health, the *Quarterly*, a song book, and pamphlets; a vest pocket edition of our Leader's works "Rudimental Divine Science" and "No and Yes," is in course of preparation.

The circulation of our daily newspaper, *The Christian Science Monitor*, is steadily increasing, and the paper is going throughout the world, as our Leader says, "to spread undivided the Science that operates unspent" (The First Church of Christ, Scientist, and Miscellany, p. 353).

### Statement by the Trustees under the Will of Mary Baker Eddy

During the year ending May 31, 1918, the Trustees under the Will of Mary Baker Eddy have expended "for the purpose of more effectually promoting and extending the religion of Christian Science as taught by" our revered Leader, the sum of $455,741.31. This amount has been disbursed as follows:—

*Churches and Societies.*—$4400 was given to branch churches and societies in the war zone to assist in maintaining Christian Science services and other church activities without interruption. $14,750.57 was given as assistance to churches and societies in paying the expenses incident to their first lectures, and the Christian Science organizations at universities and colleges in paying the expenses of annual lectures; also, under certain restrictions, in paying a part of the traveling expenses of lecturers who responded to calls from foreign fields. $200,585.69 was paid to fifty-three branch churches and societies to assist them in erecting, purchasing, and remodeling church edifices. These fifty-three church properties are valued at more than a million dollars.

*Free Distribution of Literature.*—$100,730.02 was contributed to 1116 churches and societies whose reports for the year ending October 31, 1917, indicated that they were entitled to assistance in the free distribution of authorized Christian Science literature. It is interesting to note that these reports show an expenditure for literature and mailing of $271,660.04, which is $61,349.89 more than the reports for 1916 indicated. $42,290.33 was expended in assisting churches and societies in the purchase of authorized Christian Science literature presented to public and other lending libraries and to soldiers and sailors. This expenditure covers 22,874 vest pocket editions of Science and Health and 878,655 other authorized books and periodicals. $66,788.14 was expended for 2,436,987 periodicals and pamphlets distributed among officers and men in the military and naval service of our European allies. $26,196.56 was expended in the purchase of 6033 copies of the Christian Science textbook and other works on Christian Science by Mrs. Eddy, and 338,783 pieces of other authorized literature, including books, pamphlets, and periodicals, donated to free lending libraries.

### The Christian Science Benevolent Association

The field will be glad to learn that work is well under way on the buildings to be erected on Single Tree Hill, Brookline. The excavating and foundations are about half completed for the first units of the group of buildings to be built at this time, consisting of the administration building, dormitories F and G, kitchen ell, power plant, and laundry. Under ordinary conditions it would be at least a year before these buildings could be completed.

### Committee on Publication

The attitude of public officials toward the Christian Science movement is growing more friendly as time goes on, and there is a disposition, in English speaking countries at least, to accord a just recognition to our cause. The appointment of Christian Scientists as chaplains in the United States Army and Navy, the action of the United States Fuel Administrator in changing his fuel order during heatless days so as to provide heat for the offices of Christian Science practitioners, and the fact that the Department of Labor allowed an immigrant to remain in this country under Christian Science treatment when otherwise he would have been ineligible, are significant evidences that our movement is attaining the place in world affairs foreseen for it by our Leader.

### The Christian Science War Relief and Camp Welfare Committee

The organized activities of this committee started in November, 1917. On the seventeenth of that month, The Christian Science Board of Directors advised the three largest churches in each state that a conference of churches and societies of that state could be called to consider a coordinated plan for Christian Science activities in the camps of the United States Army throughout the country, and also in the large naval concentration points, and that a representative of this committee could attend the conferences prepared to recommend a coordinated plan approved by the Board of Directors. As a result of this letter, state conferences were held and committees were formed to assume jurisdiction of the camp welfare work in their states.



Digitized by Google

As an outcome of the activities of these state committees, camp welfare workers have been placed in the cities and towns adjacent to all of the national Army cantonments, National Guard camps, many of the larger Army posts, at the principal embarking points, and also at several important naval points, and welfare rooms have been opened at a number of places where the need for this sort of room was very evident.

It is the duty of the workers to keep in touch with all of the Christian Science soldiers or sailors in the camps to which they are assigned, and also at their discretion to make available *The Christian Science Monitor* to all, Scientists and non-Scientists alike. These welfare workers are also providing vest pocket editions of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, the vest pocket *Quarterly*, and the vest pocket song book, consisting of sixty specially selected hymns from the Christian Science Hymnal, as well as subscriptions to our periodicals, to all of the Christian Scientists and to such other soldiers and sailors as are sufficiently interested to request them. Christian Science soldiers and sailors are being encouraged by these workers to hold their own Christian Science services, and the fruitage from this branch of the work has been cause for great gratitude. Reports already received indicate that a considerable amount of healing work has been accomplished. Soldiers report a much greater sense of protection, and many instances of families helped through the efforts of the committees are on record.

On March 26, 1918, the Christian Science War Relief and the Christian Science Camp Welfare funds were combined, and at present the name of the committee is The Christian Science War Relief and Camp Welfare Committee.

A cable has just been received announcing the arrival in Paris of a party of ten workers, sent to France by this committee. It will be the duty of these workers to extend the War Relief work carried on through Christian Scientists in France since the beginning of hostilities. Funds for the Christian Science War Relief and Camp Welfare work have been contributed by Christian Scientists throughout the world, and this aid has not been confined to Christian Scientists, but has been extended without restriction to all in need of help.

The achievements of the year just ended are inspiring proofs to us that God is directing the Christian Science movement, founded as a part of our inspired Leader's demonstration, and to-day more than ever before we realize that we are not without her influence. She says to us in her Message to The Mother Church for 1900, ". . . I am with thee, heart answering to heart, and mine to thine in the glow of divine reflection." Referring to those who are on their way "in their passage from sense to Soul," she says (Science and Health, p. 566), "Stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading to divine heights." Let us remember that ours is a sacred heritage, and that Mrs. Eddy tells us how we may defend that heritage in these words, found on page 86 of "Retrospection and Introspection": "To energize wholesome spiritual warfare, to rebuke vainglory, to offset boastful emptiness, to crown patient toil, and rejoice in the spirit and power of Christian Science, we must ourselves be true."

✧ ✧ ✧

Dwell not on days of sorrow that are past;
Dim not with fears the future's cloudless way;
Rest in the knowledge of God's allness vast,
And good—His presence—is thine own each day.

LAURA GERAHTY.

# Selected Articles

["Finding God"—*The Christian Science Monitor*, Boston, U.S.A., Dec. 28, 1917]

The ancient Athenians were evidently inclined to be on the safe side in religious affairs, so they erected an altar with the inscription, "TO THE UNKNOWN GOD." It is not to be wondered at that a man as zealous for Christianity as was Paul, was stirred by such a sentiment. We find him, therefore, standing "in the midst of Mars' hill," using the altar's inscription as the basis of his memorable speech, urging mankind "that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being." It is very evident from all this that God must come into every one's life in the nature and after the manner of a discovery or a revelation. This, however, is only another way of saying that God can only be found or discovered in the things of God, the creations of Spirit. "It is also plain," to quote Mrs. Eddy (Miscellaneous Writings, p. 124), "that we should not seek and cannot find God in matter, or through material methods; neither do we love and obey Him by means of matter, or the flesh,—which warreth against Spirit, and will not be reconciled thereto."

It is safe to say, therefore, that nothing real or eternal has ever been discovered by means of the physical senses, nor has God ever been found in matter. Matter, of course, seems to be subordinate to certain laws, but these laws are not in nor of matter. Take, for instance, the law of numbers that enters so much into the material affairs of the world; do we not have to admit that even if the entire universe of matter were to disappear, and planets and suns were no more, the law of numbers might still remain and be the same eternally, thereby proving that law is not in matter nor dependent upon it? Of the law suggested to Newton by a falling apple, Mrs. Eddy says: "True, Newton named it gravitation, having learned so much; but Science, demanding more, pushes the question: Whence or what is the power back of gravitation,—the intelligence that manifests power?" (Miscellaneous Writings, pp. 22-23.) So the question: How is it possible to discover God or recognize the ideas that point Him out? can be answered in only one way, namely, that we can discover Him only by means of the law of Christian Science.

"Reason," to quote Mrs. Eddy again, "is the most active human faculty" (Science and Health, p. 327). And reason quite naturally refuses to be forever confined to the testimony of the physical senses; in fact, reason is constantly demanding liberty therefrom. So we find that reason always seeks Science and law. Now all Science and law, if they be worthy of the name, point to one harmonious source, and show unmistakably that God is their author and progenitor. Man never made law nor science, he can only discover them. Christian Science, or divine Science, is, therefore, of God, and is one with God. It cannot be separated from God nor considered apart from Spirit. Hence it unerringly points to God. Christian Science demands that this law, or divine Principle, be demonstrated, for only by demonstration can it be proved that we have found God and discovered infinite good. Mrs. Eddy, with the greatest sense of exactness, calls herself the Discoverer of Christian Science. The letter of this Science which she gives us in its textbook, "Science and Health with Key to the Scriptures," will help us to imbibe the Spirit thereof, so that in a certain sense we also shall become discoverers,—having found the Truth that is God.

Now it follows, naturally, that the more we demonstrate



Digitized by Google

the things of Christian Science, the more we shall apprehend or discover the things of God. The law of God is, of course, the law of every right and perfect idea, including spiritual man; so when we find God we also find the real man, made in the image and likeness of God and correlated with God or the divine Principle, Love. The discovery of God, therefore, comes simultaneously with the discovery of His image and likeness, man. Nothing, it will be found, is proved more conclusively in Christian Science than the eternal at-one-ment of God and His image and likeness, man,—and hereby the sick are healed and the sinning reformed. For the discovery of God and the spiritual man is most certainly to be followed by the realization of the unreality of matter and its concomitants of sin, disease, and death. Having found the true stature of man's selfhood by having found God, through Christian Science, necessarily the lie of mortal man, or the "man of sin," as Paul names this delusion, is also revealed,—and, being revealed, is destroyed.

In daily life people do not always find what they think they are seeking; so in the search for God, whereby we find both God and the real man in eternal coexistence, we also find what we did not look for when we began our search, namely, the true status of the counterfeit or the fleshly concept called mortal man, and this mortal man is the "old man" that must be put off. So discovering God finally resolves itself into a process of overcoming selfishness or a false sense of self apart from God, good, and this simply means letting go of our personal interest in greed, ambition, pride, fear, envy, resentment, discouragement, and false appetites of every name and nature, thus finding God to be All-in-all. "When we realize," says Mrs. Eddy (Science and Health, p. 264), "that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness."

✧

[Judge Clifford P. Smith in *The Apostolic Review*, Indianapolis, Ind.]

The attack on Christian Science and Christian Scientists in a recent issue again illustrates the weakness of such attacks. Whoever is disposed to condemn parents for relying on Christian Science to prevent or cure disease for their children should at least stop to consider whether there is some other method of prevention or cure that is more reliable. Christian Scientists can speak on this point from experience; usually from experience with more than one system. Most of them have had at least the ordinary experience with material remedies, and have found that Christian Science is much more dependable. The use of law books made in the article was shortsighted. From a paragraph in one of them the critic cited a Wisconsin decision as if it were against Christian Science, without mentioning a New Hampshire decision stated as contrary to the Wisconsin decision in the same paragraph. Moreover, he failed to observe that the subject of the Wisconsin decision was not Christian Science but was spiritualism, and failed to ascertain or mention that the law of Wisconsin recognizes the practice of Christian Science, which it expressly does.

The other legal points set up in the same article were also mistaken or misleading. The fact is that the practice of Christian Science and reliance on it is lawful everywhere, except, possibly, in Germany. A Prussian judge, speaking in 1915, declared that Christian Science "is a teaching that is not in accord with the German spirit," which may be quite true; but an eminent New York judge, speaking in 1916, said, "I deny the power of the legislature to make it a crime to treat disease by prayer;" which is the American and Christian view.

Whether *The Apostolic Review* has given its readers a relish for attacks on Christian Science or Christian Scientists, may be best known to the editor. Sooner or later, however, they will learn in some manner that Christian Science is simply vital, practical, and complete Christianity. Meanwhile, all that Christian Scientists ask of the editor or contributors of *The Apostolic Review*, or any paper, is the measure of fairness defined by the golden rule.

✧

[John M. Tutt in *St. Louis* (Mo.) *Times*]

"Elizabeth," writing in the *Times* under the caption "Christian Science a Misnomer," dismisses the remarkable progress of the Christian Science movement with the line "weeds grow fast." She would do well to remember that some of our most useful plants were formerly considered valueless, if not noxious. Because of the bias of medical and theological education, the writer was for many years deprived of the benefits of Christian Science. When his eyes finally were opened to the truth about Christian Science, and thereby he found health and spiritual awakening he had never known in the old ways of medicine and theology, he then discovered that the growth of Christian Science is due entirely to the fact that it "meets the heart's great need," as no other system has met it.

What can this critic mean by the assertion that Christian Science deifies man? It is the orthodox theology and not Christian Science which does that. Christ's coming "in the flesh" did not make the Christ "an incarnation of error," neither did it make the flesh a spiritual reality. But the orthodox belief that the flesh was very God does result in "an incarnation of error." Paul says that Jesus was made sin "for us," and sin is undoubtedly error. Christ Jesus proved by his "triumphant exit from the flesh" (Science and Health, p. 117) that fleshly error profiteth nothing; for he thus showed matter to be no part of the real man.

Christian Science is Christian, because it is the revival of the teaching and practice of Christ Jesus. The above illustrates its complete consistency with the teaching of the Master, for Jesus himself many times denied that he was God; he insisted that he was the Son of God.

"Elizabeth's" definition of science is from the dictionary and is quite acceptable to Christian Scientists. However, no lexicographer would care to say that Jesus was not scientific, any more than he would want to say that all science must be knowledge of matter. The very highest science is systematized knowledge of absolute truth, because that is knowledge of God, and is final. Now God is Spirit, and hence His handiwork is spiritual; it partakes of the divine nature, therefore knowledge of God and the spiritual creation is truest science. This is the knowledge Jesus possessed, with which he demonstrated his control over matter and its laws. This is the science, or spiritual truth, knowledge of which, he said to his students, would make them free.

When our critic terms the healing proof of Christian Science "a questionable one," she forgets that when John questioned if Jesus were the Christ, Jesus offered his healing works as conclusive proof of his Messiahship. "Elizabeth" cannot by a mere denial set aside the fact that Christian Science heals organic disease. Neither can the fact be annulled by the occasional failure of Christian Scientists to succeed. The power of Christian Science to heal organic diseases, and the ability of Christian Scientists to prove that power, are established by thousands of authentic cases healed, many of which are of record and attested by competent medical diagnoses. In the face of such overwhelming



Digitized by Google

testimony, denial that Christian Science heals organic diseases is fatuous.

"The whole thing," concludes Elizabeth, "is a serious business and ought to be brought under control by boards of health and churches everywhere." There you have it in a sentence. Always there's a reason, and here the reason appears to be both medical and theological; for "Elizabeth" wants Christian Science to be turned over to boards of health and the churches. Great indeed is Diana of the Ephesians, and no small profit is to be protected and saved by regulating out of existence that which preaches a strange doctrine by which the traffic in the prevalent gods of medicine and religion may be depleted. To all such as "Elizabeth," who fear for the people because of Christian Science, it may be said with assurance: Because it is a religion and not a system of therapeutics, Christian Science is not subject to regulation by boards of health; because of its divine authority, Christian Science can do no harm, but, contrariwise, will continue as heretofore to bless all mankind.

✧

[Albert F. Gilmore in *Medical Review of Reviews*, New York, N. Y.]

In the article, "Psychology and Drugs," the assertion is made that the sick man's confidence in his doctor (one of the physician's greatest assets) is of the same general nature as the "mysterious mental phenomenon which frequently controls physical conditions," and which has "been capitalized by faith cure and Christian Science." That there is anything mysterious about Christian Science and its healing influence, is true only so far as that which is unfamiliar is mysterious; for the mystery disappears with understanding. To the material consciousness, educated to look to matter for cause and cure, ignoring the all-power and all-presence of God, Christian Science healing seems intangible, vague, and unreal. Mrs. Eddy has expressed this very definitely on page 145 of Science and Health: "If there is any mystery in Christian healing, it is the mystery which godliness always presents to the ungodly,—the mystery always arising from ignorance of the laws of eternal and unerring Mind."

The student of Christian Science learns that healing results, not from the operation of some mysterious power, but rather from the coming into consciousness of Christ, Truth, the spiritual helper, the understanding of what God is, and of real existence; and this understanding destroys "the illusion of material sense" which, as we read in Science and Health (p. 227), "has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being." The healing ministry of Christian Science is in conformity to the direct command of the man from Nazareth, as practiced by him and his disciples and followers for nearly three centuries. That these healings were made by spiritual means, and that even the dead were raised, is asserted by no less an authority than the historian Gibbon. This regenerating religion is again operative, and in our midst; and the sick are healed, the blind made to see, and to the poor the gospel is preached as in the early years of the Christian era.

✧

[Lewis L. Harney in *East Cleveland* (Ohio) *Herald*]

An item in a recent issue would leave the impression that there is a significant difference between Christian Science as stated in the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the religion of Christ Jesus according to the Bible, whereas Christian Science is in perfect agreement with Jesus' words and works, and is nothing more nor less than the continuation of the scientific religion he established. The passage referred to in the *Herald* is the paragraph from page 75 of Science and Health, which is as follows: "Jesus said of Lazarus: 'Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.' Jesus restored Lazarus by the understanding that Lazarus had never died, not by an admission that his body had died and then lived again. Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it." It will be recalled that when Jesus said that Lazarus "sleepeth," the disciples did not understand what he meant, so Jesus had to tell them "plainly," or in language comprehensible to them, that Lazarus was dead. On another occasion when Jesus told the people that the damsel was not dead, but sleeping, they laughed him to scorn. Therefore the author of the inquiry as to whether to believe Science and Health or the Bible, would do well to strive to understand both Jesus' and Mrs. Eddy's meaning, and then there would be no contradiction. Jesus roused Lazarus out of the sleep of death as an ordinary man wakes another out of ordinary sleep; and that is the interpretation given to the passage by Mrs. Eddy, who saw clearly that the difference between sleep and death is one of degree.

✧ ✧ ✧

## Extracts from Letters

[From Alexandria, Egypt]

"I have not yet thanked you for your very kind letter of the twelfth of January, and the inclosure; but this delay is perhaps just as well, as I have had time to send out copies of these to those interested in Egypt and the Sudan. You will be pleased to know how very encouraging these letters have been to us all and how deeply appreciative we are of the kindness which prompted you to write so fully. Many have sent in further donations, and by means of these and of a contribution of some nine pounds from our general fund I am enabled to inclose herewith a check for one hundred and twenty-five dollars on account of the War Relief fund. One contributor, on active service, writes in sending his donation: 'It is indeed gratifying to know that Christian Science is taking such an active part in looking after those who have suffered through the war. I must candidly confess that I was ignorant of the fact that the Christian Science church had taken up this relief work, and it is exceedingly pleasing to know that it has. Would you kindly put me down as a regular monthly contributor to your fund . . .' As this indicates the general spirit of willing generosity on the part of friends out here, it is evident that the money, capably administered as we know it is, must do a great deal more good than is indicated by its face value calculated in pounds, shillings, and pence."

[From Italy]

"I found myself many a time in very disastrous financial conditions, not knowing how to satisfy my children's hunger, and you were ever ready to help me. I thank you, and thank you heartily, also all those Americans who contribute their money to help the needy in Italy. I shall ever be grateful to all."

From a soldier at the Italian front, whose family has been helped by the Christian Science War Relief fund:—

"I know that you are doing so much for my family, and buying shoes for my little girl; I feel grateful indeed. I am always strong and resolute and full of courage, feeling sure that victory will be ours, that is to say, of the civilized nations which make up the Allies."



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., June 15, 1918

# Editorial

## Living Witnesses

ACQUAINTANCE with the truth of being enabled the psalmist to say, "Thou art near, O Lord; and all thy commandments are truth." He was able to see also how not distance but discord separated blessing from man, saying, "Salvation is far from the wicked: for they seek not thy statutes."

The joy and privilege of one who knows the truth as to God the Savior is clearly stated through inspiration by one who said, "I shall not die, but live, and declare the works of the Lord." Once a question was asked concerning a group of workers and students in Christian Science, Whence came they? The questioner had in mind locality and perhaps occupation. The one who made the reply, however, was reminded of the answer given by John to a similar question, "These are they which came out of great tribulation;" for the one questioned thought of the many victories over error and sickness which were represented in the group, and so said simply and truly, "Most of us came from our graves." Their experience had illustrated the truth of the statement found in "Science and Health with Key to the Scriptures" (p. 323): "The true idea of God gives the true understanding of Life and Love, robs the grave of victory, takes away all sin and the delusion that there are other minds, and destroys mortality." It recalls also the statement in Ezekiel: "Ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live."

The Christian Science movement has included in its workers and promoters thousands of those who saw first in their own lives the marvel and mystery of Truth in operation. Peter in his address to the household of Cornelius declared "how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." "And," he went on to say, "we are witnesses of all things which he did." Likewise there are witnesses to the work of the Comforter, "the Spirit of truth," in these latter days. For the encouragement of those who are seeking Truth, who believe that they shall recognize it by the sign of salvation, the periodicals of our movement have always recorded such signs or evidences, naming them testimonies of healing. Those who write these testimonies are the living witnesses—not merely living but loving also, that is, living with a new sense of life. It may here be said that whatever the purposes of medication may usually be it is not the purpose of Christian Science healing to make anyone merely a healthy animal, or to give one such material successes that he may for example come under the ban indicated by Isaiah when he said: "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" The life and the love revealed through Christian Science make one spiritually minded, superior to covetousness and animality.

The reward of fellowship that may be found by those who bear witness is illustrated by what one whose testimony was published, has written. She says: "I wish to thank you for publishing my testimony of healing and for the marked copy sent me. Through it, friends whom we have not heard from for years have written us letters. We did not even know where they were living. One family has been interested in Science for twelve years, and another party I was instrumental in helping six years ago, writes me of continued blessings in Christian Science. This is proof that nothing is lost in the divine Mind. My gratitude goes out daily for Christian Science and no words can express my appreciation for the literature."

The opportunities that are before Christian Scientists should not be taken lightly nor disregarded. If one begins to make excuses, it is easy to find reasons for saying, "I pray thee have me excused." But if it was said truly long ago, "He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it," much more can it be said to-day that if one gives true testimony regarding the bread of Life, the people will love him. Not only, then, before audiences at testimony meetings, but also by means of articles and records of healing in our periodicals, reaching a vaster audience, may Christian Scientists show themselves to be living witnesses, attesting and confirming the fact that man "doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Those who are responsible for the regular issuance of the periodicals wherein testimonies of healing appear, invite the living witnesses to consider the opportunity of the hour.

WILLIAM P. MCKENZIE.

## "What thinkest thou?"

THE Master's question to Peter respecting the giving of tribute, "What thinkest thou, Simon?" may be profitably pondered by students of Christian Science every hour of the day. We are constantly called upon to pay tribute to the beliefs and traditions which have been established on the basis of material sense; and yet the Christ call to freedom bids us challenge each one of these, in order to make sure that we are maintaining our allegiance to divine Principle in all we think, say, and do. In the prophecy of Isaiah we are distinctly told that the thoughts of men are very far removed from being like the thoughts of God; and yet the Bible does not permit us to go on under the supposition that this difference should continue, for in the same prophecy the unrighteous man is bidden to change his thinking and to turn to God, who "will abundantly pardon."

It is now very generally known that Christian Science deals primarily with thought—indeed, it may be called the Science of right thinking—and at this point it is well to remember that it was after some years of deep study into the Scriptures that Mrs. Eddy demonstrated to those who were willing to receive the truth that right thinking brings one into a true relation with God, and enables him to gain that knowledge of God which Christ Jesus said "is life eternal." On page 219 of "Miscellaneous Writings" she says: "It is admitted that mortals think wickedly and act wickedly: it is beginning to be seen by thinkers, that mortals think also after a sickly fashion." Mrs. Eddy does not, however, leave the subject here, for she adds, "This is Christian Science: that mortal mind makes sick, and immortal Mind makes well; that mortal mind makes sinners, while immortal Mind makes saints."

For over half a century students of her teachings have



Digitized by Google

been proving the truth of her words, and have had to defend stoutly their right to think upon the things which are true, honest, just, pure, and lovely,—in brief, the things which are healthful,—as Paul admonishes us in his epistle to the Philippians. Those outside of Christian Science may not be aware of it, but it is nevertheless true that all attempts at repressive measures against the practice of Christian Science are really directed at man's God-given right to think truly of himself, that is, in neither a sinful nor a sickly fashion. The practice of Christian Science is not dependent upon poisonous drugs, nor indeed upon anything which does not rest upon the recognition of man as God's spiritual likeness and as governed by spiritual law.

It goes without saying that Christian Scientists refuse to be made martyrs of. They address themselves cheerfully to the task of proving their right to think in accordance with Principle and also to act in accordance therewith; and so, instead of murmuring over these mistaken efforts to sweep back with the mop of human opinions the waves of the infinite ocean of Truth and Love, which have brought healing, happiness, and new hope to this age, they find in every attack fresh opportunity to prove their right to the freedom which Christ Jesus established and showed to be inseparable from obedience to his teachings.

In the ninth chapter of Matthew we read of a remarkable case of healing, when Jesus practically explained the basis of his work; and here it may be said that this is also the basis of all the healing work undertaken in Christian Science. A helpless man, "sick of the palsy," was brought to the Master, who addressed him thus: "Son, be of good cheer; thy sins be forgiven thee." The Master's statement at once aroused in the thought of some who were present the severest condemnation; and they charged him with blasphemy, which under Jewish law was a capital offense. To their unspoken criticism Jesus responded with the question, "Wherefore think ye evil in your hearts?" He then proceeded to explain that the healing of both sin and sickness rests upon the one divine Principle, and the Science of his words was made clear when the man was healed and departed to his house.

It is good to read that those who saw this demonstration marveled at it, as well they might, and glorified God, as thousands are doing to-day who have learned that health and happiness are the result of thinking in accordance with the teachings of Christ Jesus. These teachings are illumined and made practical for us in Christian Science, which shows that we are thinking evil in our hearts when we deny the omnipotence of God by admitting that sickness and sin can defy the majesty of His law. In the dedicatory sermon at the opening of the original Mother Church, after quoting Jesus' words, "The kingdom of God is within you," Mrs. Eddy said (Pulpit and Press, p. 3), "Know, then, that you possess sovereign power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love." This being true, we cannot too often apply to ourselves the Master's question, "What thinkest thou?"

ANNIE M. KNOTT.

## Victory

DIVINE Science knows no defeats. It proclaims one continuous victory. Defeat belongs to the illusion of physical sense, and presupposes the reality of evil. Since, however, there is no reality either in physical sense or in evil,—and there certainly can be none in illusion,—there are no elements out of which a real defeat can be concocted. In the absolute, fear, hate, greed, and animality, being wholly illusory, cannot produce conditions of destruction. The victory of righteousness, therefore, remains the normal outcome of every act, undisputed and irresistible. Victory is the natural goal of every right endeavor. In human experience victory is the crown which surmounts the cross.

The spring of 1918 in the United States, which is to-day the principal distributing center for the world's supplies, will long be remembered as a victory of good over evil. The unfolding has been unlabored, the normal growth of grain, fruit, and flower a delight to all. This notable spring proclaims the triumph of righteous prayer over the desires of the unrighteous. During the years of famine Joseph fed his brethren out of his plenty. Jacob said of him: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel)."

If men and nations were agreed as to the meaning of reality, there would be no contests about the unreal. Ignorance of God and His creation leads to battles over that which profiteth nothing. The notable conquerors have been men who made a great outward show but were driven by a secret sense of lack. In seeking to add lands to lands and peoples to peoples they but followed a haunting sense of poverty. Individuals who are unaccustomed to riches tend to make meretricious displays in order to cover their sense of want. Only Christian Science can uncover these unconscious mental springs of action which people conceal even from their intimates. The greater the lust of conquest the greater the sense of limitation. Victories won from such a motive power are defeats. Mrs. Eddy has written on page 239 of "Science and Health with Key to the Scriptures": "Let it be understood that success in error is defeat in Truth. The watchword of Christian Science is Scriptural: 'Let the wicked forsake his way, and the unrighteous man his thoughts.'"

The approval of the world is "defeat in Truth," for it is a victory of self, not over self. Every demonstration of Christian Science healing encounters the world's disapproval, for it breaks some of the world's cherished laws of physical belief. The world's conventions and classifications concerning sin, sickness, and death have no standing before God. Its standards simply represent the accumulation of worldly wisdom which is foolishness with God. It sacrifices substance to appearance and so cannot save. Had worldly wisdom possessed any saving grace it would have been able to forestall the destructiveness of to-day.

The Christian Science movement cannot be classified as the world would like to have it. It is not one of many sects. Christian Science is the one Christianity, the one explanation and demonstration of the Christ healing. It cannot be conveniently labeled as one of many religious beliefs, because it is not a matter of belief but of demonstration, and as such proves the correctness of its own teachings. The world's favor in admitting Christian Science to be considered as a Christian denomination cannot blind the wide-awake Christian Scientist to the fact that it stands alone as the one and only remedy for the world's woes. Its Christly power is present with the soldiers and sailors warring for liberty. It is as much at home on the battle field as in a church edifice, with those at the front as with those who are left behind. It clarifies the mental atmosphere of the council chamber, mitigates greed, brings poise to those who have suffered shock, restores the soul of those who have lost faith in good, frustrates the intent of the evil wisher. Christian Science



Digitized by Google

as revealed by Mary Baker Eddy is sufficient for the salvation of the world, but how can it save the world if it be placed under the world?

Christ Jesus won his victory over death, and Paul announced to the Corinthians, "Death is swallowed up in victory." For this final conquest much humility is required, an unquestioning obedience to God, world-wide liberty, spiritual endurance, the activity of right ideas, and a never failing consciousness of "God with us." On page 3 of "Pulpit and Press" Mrs. Eddy writes: "Our surety is in our confidence that we are indeed dwellers in Truth and Love, man's eternal mansion. Such a heavenly assurance ends all warfare, and bids tumult cease, for the good fight we have waged is over, and divine Love gives us the true sense of victory."

An old hymn entitled "Faith is the Victory" is timely:—

Encamp'd along the hills of light,
Ye Christian soldiers, rise,
And press the battle ere the night
Shall veil the glowing skies;
Against the foe in vales below
Let all our strength be hurled;
Faith is the victory, we know,
That overcomes the world.

His banner over us is love,
Our sword the Word of God;
We tread the road the saints above
With shouts of triumph trod;
By faith, they like a whirlwind's breath,
Swept on o'er every field;
The faith by which they conquer'd Death
Is still our shining shield.

Faith is the victory!
Faith is the victory!
Oh, glorious victory,
That overcomes the world.

WILLIAM D. MCCRACKAN.

❖ ❖ ❖

# Among the Churches

## Current Notes

NORTHUMBERLAND, ENGLAND.—The year ending October 31, 1917, has been one of greater activity in our work. It is satisfactory to note an increased demand for Christian Science literature, a larger attendance at the public services, notably of men, and much good healing work done. The lecture reports in the press have been good, but not lengthy, and the newspaper editors appreciate the *Monitor*, which is sent to them regularly.

The literature distributed from this office shows a considerable increase, and is as follows: 55 *Sentinels*, 21 *Journals*, 710 *Monitors*, 65 pamphlets, 355 leaflets, 275 newspapers containing reports of lectures and corrections.

The distribution work done by First Church of Christ, Scientist, of Newcastle and the Whitley Bay Society is as follows: 2079 *Sentinels*, 299 *Journals*, 13,830 *Monitors*, 1 Science and Health, and 6 pamphlets—a total of 16,215 pieces. In addition to these figures special committees have distributed to soldiers' camps, billets, and hospitals the following literature, supplied free by the Trustees under the Will of Mary Baker Eddy: 1719 *Sentinels*, 232 *Journals*, 20,485 *Monitors*, 763 pamphlets—a total of 23,199 pieces.

The foregoing figures, making a total of 40,895 pieces of Christian Science literature distributed in Northumberland during the year, show an increase of 10 per cent on the figures of the previous year for the ordinary distribution, and 25 per cent increase on the special distribution.

# The Lectures

## Lecturers Appointed for the Year Ending June 30, 1919

Frank Bell, C.S., 1023 Widener Building, Philadelphia, Pennsylvania.

John Sidney Braithwaite, M.A., C.S., Queen Anne's Mansions, London, S.W., 1, England.

(Available for lectures in the United States and Canada from September 16 to December 16, 1918, and from April 15 to June 30, 1919; Great Britain and Ireland, January 1, 1919, to April 1, 1919. Address for all correspondence relating to lectures in America and Canada, Box 13, Back Bay Post Office, Boston, Massachusetts.)

Clarence W. Chadwick, C.S.B., 2235 Howard Street, Omaha, Nebraska.

George Shaw Cook, C.S.B., 525 Orchestra Building, Chicago, Illinois.

Mrs. Blanche K. Corby, C.S.B., 624 Herman W. Hellman Building, Los Angeles, California.

John W. Doorly, C.S.B., 38 Boar Lane, Leeds, England.

(Available for lectures as follows: United States and Canada, September 1, 1918, to December 10, 1918, and April 15, 1919, to June 30, 1919; Great Britain and Ireland, January 1, 1919, to April 15, 1919. Address for all correspondence relating to lectures in America and Canada, Box 13, Back Bay Post Office, Boston, Massachusetts.)

John Randall Dunn, C.S., 4958 McPherson Avenue, St. Louis, Missouri.

(During June, July, and August, 1918, address letters relating to lectures, Centerville, Massachusetts; telegrams, Hyannis, Massachusetts.)

Miss Mary G. Ewing, C.S.B., 3743 Ellis Avenue, Chicago, Illinois.

*Dr. Francis J. Fluno, C.S.D., 1732 Franklin Street, Oakland, California.

Rev. Andrew J. Graham, C.S., 12 Huntington Avenue, Boston, Massachusetts.

Judge Samuel W. Greene, C.S., 1403 Inter-Southern Building, Louisville, Kentucky.

*Willis F. Gross, C.S.B., 960 Little Building, Boston, Massachusetts.

*Prof. Hermann S. Hering, C.S.B., P. O. Box 385, Concord, New Hampshire.

Mrs. Ella W. Hoag, C.S.D., 2140 Collingwood Avenue, Toledo, Ohio.

Dr. Walton Hubbard, C.S.B., 817 South Adams Street, Spokane, Washington.

William D. Kilpatrick, C.S., 1235 Book Building, Detroit, Michigan.

Bliss Knapp, C.S.B., Hotel Somerset, Boston, Massachusetts.

John C. Lathrop, C.S.B., 99 Colchester Street, Brookline, Massachusetts.

Charles I. Ohrenstein, C.S.B., 722 Ackerman Avenue, Syracuse, New York.

Ezra W. Palmer, C.S.B., 1515 Adams Street, Denver, Colorado.

William W. Porter, C.S.B., 200 West Seventy-second Street, New York, N. Y.

Paul Stark Sceley, C.S., 144 North Nineteenth Street, Portland, Oregon.

Virgil O. Strickler, C.S.B., Hotel Robert Fulton, 228 West Seventy-first Street, New York, N. Y.

(Available for lectures in Great Britain and Ireland from September to December, 1918, and in the United States after January 1, 1919.)

Dr. John M. Tutt, C.S.B., 502 Commerce Building, Kansas City, Missouri.

*Doctor Fluno, Mr. Gross, and Professor Hering will take the coming year for practice and study, and, therefore, will not be available for lecture engagements until after



Digitized by Google

July 1, 1919. This is in accord with a plan recently adopted whereby members of the Board of Lectureship, after six years of continuous service, will be privileged to take a sabbatical year for practice, research, and study.

In making engagements for lectures to be delivered, the work of both churches and lecturers will be greatly facilitated if the churches will make immediate application to the individual lecturers for the date or dates desired during the year ending June 30, 1919.

Letters and telegrams sent to the addresses given above will be duly forwarded. Use these addresses, unless for a special occasion a different address is given.

✧

WASHINGTON, D. C. (joint lecture).—William W. Porter, lecturer; introduced by Col. H. M. Lord, who said in part:—

In this hour of world strife, when nation wars against nation, and the worst passions of humanity seem dominant; when it would seem that the civilization of the world has disappeared in the smoke of ruin and rapine; when evil seems rampant and this great and peace loving nation has been obliged, reluctantly, to turn aside from its chosen path of peace and arm itself in a just and righteous cause, I strengthen my faith in the eternal supremacy of good with that story of ancient deliverance when the Egyptians pursued the Israelites. To the Israelites it seemed that the day of destruction had dawned: but there was one strong heart that would not be swerved from its definite purpose; there was one ear attuned to hear the still, small voice above the tumult; there was one clear vision that was enabled to discern beneath the waters of the turbulent sea a pathway to safety. The message that sounded the doom of "all Pharaoh's horses, his chariots, and his horsemen," and proclaimed the salvation of the chosen people, has for all time been the message of divine Love to individuals and to peoples in times of trouble: "Fear ye not, stand still, and see the salvation of the Lord." Supplemental thereto, and linking the Pharaohs and Red Seas of the past to the Pharaohs and Red Seas of the present, is that other message to suffering humanity, falling as a benediction upon troubled waters from the lips of the Discoverer and Leader of Christian Science (Science and Health, p. 494): "Divine Love always has met and always will meet every human need."

We as Christian Scientists, justified in our active participation in this world conflict by the absolute righteousness of our cause, are not forgetful of the fact that the only real victory that can be achieved is the victory of the golden rule, and that an enduring, permanent, lasting peace cannot be attained until divine Love, "the universal panacea" (Science and Health, p. 144), has its legitimate fruition in the hearts of men. Christian Science is the practical application of this law of divine Love to the affairs of men, solving every problem, satisfying every human need, and pointing to a path to peace through the swollen flood of the world's warring passions; and a peace attained in any other way can not and will not abide.

ATHOL, MASS. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Miss Charlotte M. Gary, who said in part:—

Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Christian Science is the word of God to this age, and the revelation of the truth which Jesus taught and demonstrated. Through this spiritual understanding man is freed from all inharmony, from the bondage of sorrow, sickness, and sin, thereby bringing into human experience the liberty of the children of God. In these days of great stress and disquiet, Christian Science indeed bears a message of love, peace, and freedom to all.

RED BANK, N. J. (Society).—Virgil O. Strickler, lecturer; introduced by George Ford Morris, who said in part:—

We who call ourselves Christian Scientists are sure of what we understand about God, because we can prove and demonstrate just so far as we understand. Take my own case, for instance. When I was supposed to be beyond the help of medicine and doctors, I was healed of stomach and intestinal trouble of fifteen years' standing through even my limited understanding of Christian Science; also of the drink habit, to which I had been addicted for seven years. Because what I knew of God through the teachings of Christian Science enabled me to overcome these things and thereby prove its efficacy, I am going right on with its study.

✧

## Lectures to be Delivered

**By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.**

ARKANSAS—Eureka Springs: Church Edifice, 68 Mountain Street, 8 p.m., June 17.
Fayetteville: Ozark Theater Building, 8:15 p.m., June 18.

CALIFORNIA—Long Beach: Municipal Auditorium, 8 p.m., June 22.
Los Angeles (joint lecture, auspices Tenth Church): Clunes Auditorium, Fifth and Olive Streets, 12 noon, June 20.
Los Angeles (Fifth Church): Church Edifice, 7107 Hollywood Boulevard, 8 p.m., June 20.
Los Angeles (Sixth Church): Church Edifice, East Forty-second and Wadsworth Streets, 8 p.m., June 21.
Saticoy: Grammar School Auditorium, 3 p.m., June 23.
Templeton: Theater at Atascadero, 8:15 p.m., June 24.

CANADA—Nelson, British Columbia: Church Edifice, Kootenay and Victoria Streets, 8 p.m., June 24.
Vancouver, British Columbia (First Church): Pantages Theater, 20 Hastings Street West, 3 p.m., June 30.

CONNECTICUT—Norwalk: Regent Theater, 3:30 p.m., June 23.

ILLINOIS—Chicago (Tenth Church): Rosalie Hall, Fifty-seventh and Harper Avenue, 8 p.m., June 20.
Kewanee: Grand Theater, 3 p.m., June 23.
Oak Park: Church Edifice, Oak Park Avenue and Ontario Street, 8 p.m., June 24.
Rockford (First Church): Church Edifice, 515 North Main Street, 8:15 p.m., June 17.
Wilmette: Church Edifice, 1005 Central Avenue, 8 p.m., June 18.

INDIANA—Indianapolis (Second Church): Church Edifice, Twelfth and Delaware Streets, 3:30 p.m., June 23, and 8 p.m., June 24.
Newcastle: Kaler Theater, 8:15 p.m., June 25.

IOWA—Sheldon: Church Edifice, 422 Ninth Street, June 14.
Sioux City (Second Church): Grand Theater, 8 p.m., June 27.

KANSAS—Emporia: Church Edifice, Ninth Avenue and Commercial Street, 8:15 p.m., June 20.

MASSACHUSETTS—Winchendon: Town Hall, Front Street, 8 p.m., June 21.

MONTANA—Great Falls: Palace Theater, 8 p.m., June 21.
Lewistown: Myrtle Theater, 8 p.m., June 20.

NEW HAMPSHIRE—Keene: City Hall, 8 p.m., June 20.

NEW YORK—Dunkirk: Chautauqua Hall, Masonic Temple, 8 p.m., June 17.
Mt. Vernon: Proctor's Theater, 3 p.m., June 23.
New York (Fifth Church): Aeolian Concert Hall, 34 West Forty-third Street, 8 p.m., June 25.

OHIO—Bellefontaine: Grand Opera House, 8 p.m., June 24.
Middletown: Sorg Opera House, 3 p.m., June 23.

OREGON—Salem: Grand Opera House, 3 p.m., June 23.



Digitized by Google

# Testimonies of Healing

I turned to Christian Science several years ago, not for physical help, though there was great need of that, but for the overcoming of grief, for something to enable me to go on living. Outwardly, in the course of years, my life had readjusted itself so that it seemed normal to others, but in my thought always lurked the question, Why? Why need I go on living and suffering when there seemed to be no good, no purpose in life?

I know it was God's guidance that led me to a Christian Science practitioner. In the talk that followed I poured out the wretchedness of the years—the anguish and rebellion, the remorse and despair. I cast down my unbearable burden at the feet of the Christ, Truth, as made known to me in Christian Science, and was freed; for as spiritual reality was unfolded to me with great power and vividness, the gates of heaven—the doors of spiritual perception—swung open, and for the first time I saw with wonderful clearness the eternal truth: a God who is infinite Love, all good; the true, spiritual man created in His image and likeness; and a perfect, purely spiritual creation. I did not merely hope and trust and believe; I saw and understood—I knew. It would be called an instantaneous healing, I believe. It was the greatest proof that could be given me that Christian Science heals, for I knew that from the very nature of my trouble no material means would cure me.

On page 588 of our textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy defines hell as "self-imposed agony." I saw this as I realized that the mental torture together with the physical suffering of all these years had, indeed, been self-imposed by my own ignorance of the truth about God and man, and life as it really is,—that the chains which had seemed to hold me in bondage had never been stronger than the strength of my own false belief in them. There have been many demonstrations of physical healing, but nothing compares with the spiritual healing and with the spiritual understanding coming to me through the study of Christian Science. During the four years since my healing I have been an earnest student of Christian Science, and find the truth taught therein a satisfying, never failing "well of water springing up into everlasting life." This past year has been a real test—a sévere test, it has seemed—in almost every way; but by holding to spiritual reality I have been enabled to stand firmly on the rock, Christ. I have also received great physical healing, though this has come, and is coming, more gradually, for it has seemed to come almost wholly through my own understanding. During the past few months there has come a great increase of strength and endurance, for I am seeing more clearly that health is a spiritual quality—that it is wholeness, which is realized as we understand man's oneness with God. Once a delicate, extremely nervous, despondent creature, afflicted for years with the mental malady of melancholia, I am to-day an active, normal woman, able to do whatever is required of me, my days filled with work in the church, the study of Christian Science, and the many duties of a home maker.

Almost from the time of my first healing I have been able to help others in some degree, and I do not lose sight of this high goal—healing and helping others with this truth; it is what I am living for. I am humbly thankful to God for His great goodness, and in all ways give Him the glory. I am also grateful to Mrs. Eddy, who has once again brought this great truth, expressed through the Christ-teaching, to a needy world.—(Mrs.) EDNA STETSON, Fayetteville, Ark.

I wish to express my gratitude for all that Christian Science has done for me and mine. Twenty-three years ago my life was despaired of, owing to a very serious nervous collapse. During a night of sleepless agony, I prayed with all the understanding I then had for light and healing, as the thought of death and separation from my loved ones was more than I could bear. My prayer was answered in a remarkable manner. A voice seemed to speak in the silence of the night, saying, "Try Christian Science"—and with the words came a wonderful cessation of pain and mental turmoil; it was as though an angel had spoken to me. Knowing nothing about this great scientific healing, I called the nurse to me, told her of my strange experience, and insisted that a Christian Science practitioner should be called. Never shall I forget that first treatment in Science; for I was instantaneously healed, lifted out of the blackest night of error into the radiance of Truth and Life—and again I knew that an angel had indeed touched me, for no human power could have wrought such a miracle. In Psalms we read, "He sent his word, and healed them, and delivered them from their destructions."

I have had many battles to fight since then, but the way does indeed grow brighter as the still, small voice of Truth is heard and obeyed. My most earnest wish is to be worthy the name of Christian Scientist.

(Mrs.) ALICE M. JONES, Denver, Col.

✧

It is with deep gratitude, in the hope of affording help to other lonely, storm tossed pilgrims on life's highway, that the following testimony to the healing power of Christian Science is given. About six years ago I was in that condition, physical, mental, and moral, described in the words of Paul as "having no hope, and without God in the world." I suffered from great physical weakness and a feeling of utter incapacity to meet life's burdens and duties, which it seemed hopeless to struggle against. Normal strength had never been known from infancy and the weakness became accentuated as childhood passed into youth and youth into manhood, owing to a succession of illnesses. For years life was a continuous struggle against all kinds of constantly recurring ailments, including severe headaches lasting for days at a time, stomach disorder, liver derangements, chills, coughs, colds, influenza, rheumatism, lumbago, toothache, neuralgia, and faintness, together with what is known as loss of nerve.

During this time many books were read in the search for a satisfactory solution of the problem of existence, a search which was never given up, and a problem which seemed persistently to declare itself insolvable. Most of the best books bearing on this problem were read, but the riddle of the universe remained. At last I found myself helpless and hopeless, alone, and threatened with complete destitution. I went to my private room to pray. No words came to the lips, but gradually a sense of the ever presence of God stole into consciousness, bringing with it the calm certainty that the truth about God and man must be revealed, and that this revelation must necessarily insure the supply of all human needs. As an immediate result of this a long journey was undertaken, greatly against personal inclination, to a city in another country, where was found supply for all material needs and where the question, "What is truth?" was answered by an introduction to the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The study of this book healed me instantaneously of a very painful and distressing complaint which seemed the climax



Digitized by Google

of all previous suffering and was threatening to incapacitate me entirely for any useful activity, and for which an operation had been recommended by a celebrated hygienist. This discordant condition has never recurred.

Since that healing, Christian Science has been the only and the infallible remedy for every attack of illness. Some forms of physical discord have entirely disappeared; while others are more gradually being overcome; but whereas six years ago one foot was in the grave, so to speak, and each day's work was accomplished in physical and mental agony, to-day health and strength are being increasingly realized and life has become full of usefulness and joy, the greatest joy of all being the knowledge that salvation from all forms of discord is available for, and free to, all mankind,—the salvation revealed in the Scriptures when these are interpreted correctly, according to their spiritual import, as they are in Christian Science.—J. WILL CARR, Glasgow, Scotland.

✧

Christian Science was brought to us eight years ago when our baby girl, five months old, was seemingly dying of malnutrition. When all kinds of food that were recommended for infants had been tried and our physician had said he could do no more, a friend asked us if we would try Christian Science. At that time we knew nothing at all of this religion, but as hope for help from other sources had been given up, a practitioner in a neighboring town was at once called by telephone and treatment was asked for. She treated the baby that night and when morning came the little one showed improvement. As we knew nothing of the working of Christian Science, we asked the practitioner to come to our home, which request she lovingly complied with, and from this visit we gained light that has never ceased to shine. In one week our baby was completely healed, and since then no medicine whatever has been used in our family. The following winter this baby had an attack of acute lung trouble, but instead of using medical means, Christian Science treatment was again asked for, and within a very short time the ailment had vanished.

During this winter we have witnessed the power and have felt the blessings of Christian Science in two cases. Our five-year-old daughter had acute lung trouble, and after treating her for three or four days apparently without any improvement in her condition, we asked for help from a practitioner, and in three days the trouble was overcome. Another demonstration of the power of Truth for which we are very grateful is the healing of our little girl's eye, which had caused us considerable worry. A small growth, which became very painful, appeared on the eyeball and the inflammation became so severe that she could not bear the light and could not rest at night. This condition lasted three or four weeks, but through the practitioner's application of the truth which never varies, the error was cast out and the child's eye is now perfectly well.

We are very grateful for Christian Science and are trying to prove our gratitude by living better lives; in fact, we do not want to be satisfied until we awake with God's likeness.—LESTER WEAVER and (Mrs.) ALICE WEAVER, Hereford, Texas.

✧

I cannot express in words all that Christian Science means to me. It is a most glorious blessing to have been able to prove that we do not have to wait until some future day in order to receive help from God, but can dwell with Him now.

Three years and a half ago I began the study of Science and Health and went to a loving practitioner for help. At that time I was suffering much pain, and was compelled to have my neck and shoulders in a plaster cast after undergoing two operations. From childhood I was troubled with a weak heart, and when thirteen years old was taken out of school on that account. Instead of growing better, I became worse and was continually suffering from rheumatism and stomach disorder. The doctors did all they could for me, but when I was nineteen years of age they said it was necessary to perform a slight operation. This was followed by a serious one. Had not Christian Science come to me then, I am sure I would never have lived through the third operation which was to follow if I had stayed under medical treatment.

While studying Christian Science and having treatments I was healed, although the doctors said it would be impossible to cure me without an operation, and they stated that if I did not have one, I might die at any moment. All pain left with the first treatment, and at the end of the week the plaster cast was not needed. Strength came right away, but it was a year before the healing was complete, although all the other ailments left before then and my heart had grown strong. For two years and a half I have enjoyed health and strength, something never before experienced by me. I would also like to mention that a decayed tooth has been restored to soundness.

I can best express my gratitude by endeavoring to learn and put into practice more of this beautiful truth.

(Miss) BEATRICE NAOMI MONKS, Victoria, B. C., Canada.

✧

The quotation, "Freely ye have received, freely give," comes to me often in reference to the testimonies given at the Wednesday evening meetings and those published in our periodicals. Every student of Christian Science has received freely of the blessings which God has provided for His children, and it surely behooves us to give thanks through the channels so lovingly and wisely provided by our beloved Leader, Mrs. Eddy. Since I became a student of Christian Science, God has been our only physician and He has never failed to meet our every need. I took up the study about six years ago, because I found Christian Scientists to be such happy, wholesome people. I have had physical healings all along the way in my journey from sense to Soul, but the healing for which I now desire to express my grateful appreciation is the overcoming of the fear of lack.

Before I knew anything of this practical religion, we left our home in the East and went to the far West on a business proposition which did not turn out as we expected. This was a great trial to me because I had always planned for our material needs months in advance, and owing to uncertain business conditions this was no longer possible. During this trying time my husband and I commenced the study of Christian Science. It seemed as if every material prop was knocked from under us, but the trials turned me from a material sense of supply to the spiritual source of all true blessedness. During the months of seeming lack we adhered faithfully to our study of the Bible and Mrs. Eddy's works, together with the literature sent out by our Publishing Society, and Love met each need as it presented itself, sometimes in most unexpected ways. The article entitled "Angels," beginning on page 306 of "Miscellaneous Writings," was a great help to me while solving this problem. It is with the deepest sense of gratitude that I now say I have learned to follow our Leader's counsel as found in the article mentioned, "Never ask for to-morrow: it is enough that divine Love is



Digitized by Google

an ever-present help; and if you wait, never doubting, you will have all you need every moment." My blessings are increasing each day as I work in God's vineyard.

Words cannot express my grateful appreciation for membership in The Mother Church and a branch church, also for class instruction.

(Mrs.) SUE KERLIN POULTERER, Sioux City, Iowa.

✧

Christian Science is the most wonderful inspiration that has ever come into my life. I did not turn to this truth for physical healing alone, but more for peace of mind and happiness. My life seemed to be void of something; I could not tell exactly what, until I took up the study of Christian Science, when I soon found that it was the correct understanding of God and God's man, and man's relation to God. This was partially my trouble, as well as fear which had held me in bondage for many years. The illumination which the textbook, "Science and Health with Key to the Scriptures," threw upon the Scriptures was such a beautiful revelation to me that mere words fail to express my deeply felt gratitude.

After being a student of Christian Science for several years, I had occasion to prove its healing power. I had quite a difficult problem to work out, and it manifested itself in a severe sickness. I tried to treat myself, but discouragement took hold of me, as one thing after another came up to dishearten me. Finally, after trying several practitioners, I was about to give up, for I did not want to live any longer. Two doctors said there was no hope for me. A physician in Philadelphia stated that I had Bright's disease in its worst form and could not live more than three months. It was also said that there was not an organ in my body which was not diseased. One day a friend called to see me when I was most distressed, and pleaded with me not to give up, saying that Christian Science had helped me before and would again. I therefore called another practitioner, with the result that I was healed of this complication of diseases. Today I am a living witness to the power of Truth. I am a well woman, working every day.

I have also been healed of sleeplessness and fear, and Christian Science has been a help to me in a business way. I cannot help repeating those beautiful words of our Wayshower: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." I am finding that kingdom as I love my neighbor as myself. I am most thankful to God, and grateful to His dearly loved messenger, Mrs. Eddy, for all the good that has come to me through Christian Science.—(Miss) MYRTLE IRENE BENNETT, Harrisburg, Pa.

✧

In September, 1915, I persuaded my husband to get me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had been a church member for twenty-five years, and the last five years the Bible seemed more and more uninteresting. Beginning to feel alarmed about my spiritual condition, I decided to study Science and Health on account of that part of the title, "Key to the Scriptures." After reading the book partly through,—which I did very thoroughly, not finishing it until February,—I found that my religious views were greatly changed. I also discovered that I had been healed of a growth as large as a walnut in front of my ear, supposed to be caused by a diseased tooth. During these five months I did hardly anything but go to the dentist for treatment after this tooth had been extracted and a bridge prepared. As I had heart trouble, only a little work could be done at a time. When the dentist noticed that the lump was disappearing, he remarked that he could not understand it, as he had expected to have to treat it for two years (which treatments were very painful) and then if it had not gone down, he would have had to operate.

The first week in January the bridge work was done, but ten days after the work was finished, such intense pain was experienced that I was nearly out of my head. Finally my husband telephoned to the dentist saying that something would have to be done, but his verdict was so appalling that I asked my husband if I could have Christian Science treatment. He immediately called up a practitioner and treatment was given at once, with the result that I was immediately relieved. The following night the pain returned slightly while I was eating dinner. The soreness lasted for several months, then it was gone and has never returned. My husband and daughter took up the study of Christian Science after seeing this wonderful demonstration.

I have also been cured of an organic trouble supposed to be incurable, and of heart disease said to be inherited, having only one treatment for each. My daughter went through the entire freshman year of high school without being absent and with very high marks in her studies. We were very thankful for this, as her years in the grammar school had been a succession of illnesses, with the consequent falling behind in her classes. She personally has demonstrated over the effects of poisoning two summers in succession. The second time it was manifested on both arms to her shoulders, and in twenty-four hours she came to me entirely free, having worked out her problem alone while we were on a short motor trip.

As all students admit, the healing is nothing compared to the joy of studying the Bible understandingly and loving it more every day, but every demonstration worked out by ourselves without a practitioner shows we are growing in understanding and helps us to climb higher. I am so thankful to Mrs. Eddy for giving us this "Key to the Scriptures" and for our inspiring literature.

(Mrs.) GRACE K. SHANNON, Webster Groves, Mo.

I gratefully acknowledge the complete healing of my wife, and also wish to testify to the increased harmony and good that has come into our home since we took up the study of Christian Science. I am particularly glad that I can bring all my business problems to the great fountain of Truth with the absolute assurance that they will always be solved in the way they should be.—WILLIAM R. SHANNON.

✧

Many years ago Christian Science was brought to my attention, but I turned away from it until Love forced me to accept what was best for my spiritual growth. The understanding of Truth at that time gave me a new outlook on life, and through a practitioner's explanation of the teachings of Christian Science, I began to want to live and work out life's problems scientifically. On one occasion I walked off the top landing of the stairs in our home, but was not injured. My eldest daughter had acid spilled over her arm while experimenting in the high school laboratory. It was powerful enough to leave the sleeve of her waist in tatters, but the pain was overcome in a few minutes, although the burn, extending to her hand, was noticeable for a day or two. Another daughter had a finger crushed, but no surgeon was called and no material remedy was applied, and the healing was quickly brought about through the power of divine Love.

These are but three instances of the efficacious power of Christian Science manifested in our home about the year 1909, when we began reading Christian Science literature methodically and attending the services. Since then we have



Digitized by Google

been wonderfully led; two of us have had class instruction and become members of The Mother Church. Throat trouble, coughs, chicken pox, backache, neuralgia, headache, and many other ills have been overcome from time to time through the understanding and application of Christian Science, and we are more and more grateful for the blessings we enjoy through a knowledge of the ever operative divine Principle which Mrs. Eddy sacrificed and labored for, and studied to present to the world in her writings and demonstrations.—(Mrs.) STELLA J. HAMLIN, Oberlin, Ohio.

✧

For over ten years I suffered from nervousness, said to have been brought on by an operation on my throat, together with liver, stomach, and heart trouble. I took one medicine and then another, sought health resorts and the best medical attention available, but with little or no help. Each day my condition grew worse. At last I was invited to give Christian Science a trial, and in less than two weeks was completely healed. Chronic tonsillitis which kept me in bed a week or ten days each month with high fever, was also overcome. This ailment had forced me to give up a good position and seek easier work, and I had been advised not to do office work again as my constitution would not stand it, and it was necessary for me to seek a high and dry climate. I had been rejected by various insurance companies, but a year ago I made application for insurance and was pronounced in perfect condition by the examining physician.

Some months ago, while on the way home from work, I was mistaken for some one else and beaten by a crowd of hoodlums, who finally struck me in the forehead with an instrument which cut through a thick Panama hat and inflicted a severe wound. Remembering the quick and beautiful healing received within two weeks after turning to Christian Science, and having tried ever since to learn more about this great teaching, I declared the truth. In a weak and to mortal sense dangerous condition I dragged myself to the nearest telephone and asked for help. In less than five minutes the flow of blood had stopped. An ambulance had, however, been called by the druggist from whose store I telephoned, and a demand was made that I go to the hospital. Against my will I was taken there and the wound was sewed up, several stitches being taken. I was invited to remain in the hospital a week or so, but my wife, who had been informed of my condition, arrived at the hospital and insisted that I should return home, so consent was granted. The following morning I visited a practitioner, and in two days was back at work. An interne at the hospital told me I would be disfigured for life, but without very close examination no one could tell a scar remained on my forehead. Not one moment of suffering was experienced and there were no bad after effects. My work requires a person free from nervousness, but I work day in and day out without the slightest inconvenience.

I offer this testimony out of thankfulness to God for the good I have received from Mrs. Eddy's teachings.

D. SIDNEY PUNEKY, New Orleans, La.

✧

It is now seventeen years since I first began the study of Christian Science. At that time I was in deep sorrow and in very poor health. After reading and studying Science and Health for about six months, with a few treatments from a practitioner, my grief and suffering vanished, and I became a new woman. I used to suffer frequently from what the physicians called gallstone colic, but in the past seventeen years I have had only one attack and that was entirely overcome by reading Science and Health. Another ailment of which I was healed was neuralgia of the face and eye. I am very grateful for this healing as well as for that of my little son who suffered from a double rupture. From the first few treatments he showed much improvement, and in ten days was perfectly healed.

I feel sure that Christian Science is the truth which will deliver all mankind from sin and disease, and am very grateful to have learned through this Science the nature of God and man's relation to Him. I am thankful that Mrs. Eddy was brave and good enough to give out the truth so that all may understand what Jesus meant when he said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free."

(Mrs.) LILLY J. STEWART, Lincoln, Neb.

I gladly bear witness to the affirmations made by my daughter in her testimony. The healing of the rupture was permanent, also her own healing of gallstones. I myself have been greatly benefited in many ways by this healing truth. I was healed of pleurisy, acute lung trouble, and many other ills that flesh is heir to, all through the understanding and application of Christian Science, the blessed truth that makes free. I feel thankful to God for this understanding, and grateful to Mrs. Eddy for having shown us the way to eternal life.—(Mrs.) MARIA HARRISON.

✧

In the past fourteen years I have received many blessings through the study of Science and Health, and help from Christian Science practitioners. The first treatment I ever had healed a lame arm from which I had suffered for several days. Later, one week's treatment healed me of heart and lung trouble of years' standing, the pain being so severe at times that nothing but hypodermic injections relieved me even temporarily. In our family, insanity has been overcome, as well as stomach disorder and numerous other ills. Through the study of Science and Health I have been led to behold my rightful heritage as God's child, free, not in bondage to sin, sickness, and fear.

Words cannot express my gratitude for this great truth which God has sent to us through Mrs. Eddy. This testimony is given with the hope that it may help some one in need to believe that Christian Science does heal and bring happiness to all who trust God, good. My desire is to become more obedient to the divine law each day. I am more than grateful for the help that comes to me through the *Sentinel*.

(Mrs.) AGNES JAMES, Woodriver, Ill.

✧

I send this testimony to express my gratitude for the true explanation of Christianity given in "Science and Health with Key to the Scriptures" by our great Leader, Mrs. Eddy. In 1913 I underwent an operation on my stomach. According to doctors and an X-ray examination, I was suffering from gastric ulcers. The operation did not seem to help me, for I suffered just as much and was many times worse after I left the hospital. A friend asked me to try Christian Science, and I took treatments of a practitioner. I was reared in the orthodox Jewish religion. Now I am proud to say that the teaching of Christ Jesus, with its explanation by the Christian Science textbook, relieved me of the belief of sickness and the fear of death, cured me of smoking and drinking, and in fact made a better man of me. It showed me the light of Life, the true God. I am very grateful for the Christian Science literature.

PHILIP GLUCK, Los Angeles, Cal.



Digitized by Google

# From the Press

[Helen Bosanquet in *The Hibbert Journal*]

We live in a world of things and actions; but we live also, all of us, in a world of ideas—ideas of what actions are right and what are wrong, of what things are good to have and what best, of our relations to other people and theirs to us. And it is this world which cries out for reconstruction. Whatever we may think the proximate causes of the war to be, we must find them ultimately in the fact that men have believed their good to lie in directions which lead to conflict rather than to harmony; and the problem which most urgently demands solution is the construction of a system of ideas which will not lead to conflict, but will naturally and inevitably involve cooperation. It is work which must be done primarily by our teachers in religion, in ethics, in economics, and by them passed on to our teachers of the young to become part of our educational system. We must, in short, devise an education which will lead men to seek their treasure in things which gain by being shared, to find their joy in making and giving rather than in taking or destroying.

[Rev. W. A. Cunningham Craig, M.A., in *The Christian Commonwealth*]

In this time we must exercise to the full the freedom wherewith Christ has made us free. And it may be, it must be, that Christianity still holds the solution of all the world's complicated problems to-day. There are certainly signs that it is so. Men are eagerly moving toward a larger and fuller life. Certainly for us there can be no choice; we must claim our freedom; we must make ventures up to the very limit of our faith, and if we do so we may be sure of this: that in that way we are true to the spirit of our Master, that through us Christ will be revealed to the world in new power and in new glory; that as times of emergency have always been in the past times of advance, so the time of the greatest emergency in man's history will bring with it the opportunity of the greatest progress.

[*The Christian Work*]

The mind of Jesus was free from bias, prejudice, and bondage to tradition or custom. His was an open mind. He saw truth intuitively and in its entirety. He was the embodiment of truth, both human and divine. Jesus saw truth intuitively, in its wholeness and in all its relations. He spoke with authority because he gave utterance to essentials and fundamentals, adapted to all races, ages, and conditions. He relied upon truth to awaken, transform, and perfect the race.



## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

Subject to Fluctuating Exchange

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition for general sale are now being filled promptly.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## New Pamphlet

"Christian Science: Applied Righteousness," a lecture by Frank Bell, has been published in pamphlet form, and is now on sale at five cents a copy.

## Bible Catalogue

Bible Catalogue No. 24 is now ready for delivery. Advance copies have been mailed to all churches and societies advertised in *The Christian Science Journal*. Additional copies will be supplied on request.

Attention is called to the changed prices of some of the Bibles, including 01440x and 01483x, notice of which appears on the inside of the front cover of this periodical.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to WILLIAM R. RATHVON, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# Opportunity and Demonstration

"The Christian Science Publishing Society,
Boston, Mass.

"Dear Friends:—

"The article 'Who can afford it' appearing on the inside of the back cover of this month's JOURNAL reminds me of this:

"Several years ago I was laboring under a very keen sense of limitation, also a sense of having to 'earn my living' and 'support' my infant son,—all of this while working out of a depressing sense of separation and a belief in death. The work I was doing was paying very little, but I had the prospect—so I outlined—of a better position, after obtaining which I intended to subscribe for THE CHRISTIAN SCIENCE MONITOR.

"The position did not come to me. A bitter sense of disappointment and discouragement drove me to investigate scientifically just what position *is*—just exactly what money *is*—just exactly what gratitude that is worth the name *is*.

"With shabby clothes and almost shoeless feet, but with a knowledge born of the understanding of money (our Leader calls it 'love currency,' in The First Church of Christ, Scientist, and Miscellany, page 14) and true gratitude, I went to our sub-postoffice and sent a money order to Boston for our International Daily Newspaper. Before the first copy of the MONITOR reached me all sense of limitation had dropped away,—and since that step of *practical* gratitude of sending the money order for our newspaper every need has been met, and I have helped many a brother and sister along the way of seeing that supply is a spiritual fact, which unfolds to us here and now, as we are gratefully obedient.

"Doubtless you receive many hundreds of just such letters,—but I am impelled, to-night, to add this to your incoming mail. Please let me express my gratitude for our wonderful newspaper which is blessing the whole world,—and redeeming countless hundreds. I am so grateful for the work being done at the Publishing House. I am so grateful to be privileged to be a part of the uplifting and upbuilding Christian Science cause,—and I want to say, 'Thank you!' "

Signed _____ ___ _____

April 9, 1918.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this magazine place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.
NO WRAPPER—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY
Copies Must Be Clean and Current

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




VOLUME XX NUMBER 43

Boston, June 22, 1918

Contents of This Number

Christian Science Publications . . . 842
Working Together with God John B. Willis 843
God and His Idea Emma Thornton Alexander 844
Daylight Saving . . Enos Eli Sutherland 845
A Lesson from Nature . Arthur D. Barker 845
The Friendly Hills . . Edith Doyle 846
Salvation . . . . . Alma Lutz 847
Selected Articles . . . . . 847
Extracts from Letters . . . . . 849
Editorial
Devotional Services Universal . . 850
"Joy cometh in the morning" . . 850
Angel Visions . . . . . 851
Among the Churches (Current Notes) . . 852
The Lectures . . . . . 852
Testimonies of Healing . . . . 854
From the Press . . . . . 858
Special Announcements . . . . 858
Universality . . . . . 859
Works on Christian Science by
Mary Baker Eddy . . . . 860

7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in English-Dutch and English-German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Applied Righteousness**—By Frank Bell.

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

Not printed in English separately.

**Faith and Generosity.** Printed in French.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German, Dutch, and Swedish.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German and French.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish and French.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish and French.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth. $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge" 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $1.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01183x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.90.

01440x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.65.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50. Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 24 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

## The Christian Science Publishing Society, Boston, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX JUNE 22, 1918 NUMBER 43

## Working Together with God

JOHN B. WILLIS

CHRIST JESUS was transcendently unique in the assertion of an exalted individualism,—his sinlessness, his perfect exemplariness, his authority, his power, and his right to the unquestioning obedience and devotion of men. Yet he no less emphatically affirmed that he was in subjection, wholly dependent on his Father and obedient to Him. He declared that of himself he could do nothing. His every healing word and work was to be attributed to Him of whom he said, "There is none good but one, that is, God." Thus, in a sense, his self-elimination was quite as marked as his self-assertion, and this is made perfectly intelligible in Christian Science through the apprehension of the nature and plane of the Messianic life and ministry, the discrimination it establishes between the selfhood of sense and the selfhood of Spirit.

Writing to Timothy, St. Paul declared that "God was manifest in the flesh." Concerning the importance of an understanding of this manifestation St. John says, "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." The purpose of the appearing of the Messiah is affirmed by St. Paul to be that he might reconcile us unto God. Writing to the Romans he says that "what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us." Not his embodiment in the flesh, but the embodiment of righteousness, of Truth and Love in him, made him the Savior of all mankind.

Further, it is of the highest interest to note that in his letter to the Galatians the great apostle identifies his own ministry with that of Christ Jesus in these remarkable words: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." Paul does not say that he honored Christ, or had become his advocate and representative; he said vastly more, namely, that the life, the vitality, and power of Christ was his. "Christ liveth in me," were his words, and Christ could not live anywhere without manifesting the inherent nature of Truth, its healing and saving power, its Messianic effectiveness.

Paul therefore speaks for the continuity of that disclosure and demonstration of the divine law and order which gave distinctive character to the life history of Jesus of Nazareth. The recognition of this fact begets a new and quickening sense of the spiritually dynamic nature of the ministry to which we are called, an apprehension which presents a very great contrast, surely, to the generally prevailing thought that Truth's Messianic activity began and ended with the life and labors of the son of Mary. Through his teaching, his rebuke of materiality, and his spiritual demonstrations, the Master focused the universal activity of Truth upon the concrete human need of his day, but this did not limit that activity. In the scientific completeness of his spiritual consciousness he was indeed "the only begotten Son of God;" but he made it clear that the power of divine Truth which he exercised was to be available for all time and to all men. He taught that his every true follower was to participate in the fulfillment, the consummation, of Truth's redemptive work.

Nothing is more assertively maintained in the teaching of Christian Science than that in the absolute sense Truth is not and cannot be conscious of error; that Spirit knows no materiality. On page 14 of Science and Health Mrs. Eddy writes, "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth;" and she indicates the significance which the apprehension of this fact lends to our duty and privilege when she straightway adds, "This understanding casts out error and heals the sick, and with it you can speak 'as one having authority.'"

The only relation that can be posited between Truth and error is that which is often spoken of as existing between light and darkness, between a positive and a negative, between being and nonbeing. This is not a relation, however, in the true sense of the word, since opposites are mutually exclusive and hence cannot enter into relations. We must conclude, therefore, that the saving compassion which is attributed to God throughout the Scriptures can be expressed upon the plane of our present existence in changing that human consciousness which has a sense of both truth and error, good and evil, the right and the wrong, until a man makes "acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." This gives interpretation to St. Paul's self-estimate when he wrote to the Corinthians, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."

To work "together with God," as understood in Christian Science, is to have the same Mind, the same wisdom and power, in the measure of individual apprehension, which was in Christ Jesus; hence it is to be able to do his works in his way, and it is this that gives comprehensive pertinence to the hope expressed by Mrs. Eddy when she wrote to a church (Miscellany, p. 165): "May each member of this church rise above the oft-repeated inquiry, What am I? to the scientific response: I am able to impart truth, health, and happiness, and this is my rock of salvation and my reason for existing."

Denial of the possibility of this effective at-one-ment with Christ Jesus in that apprehension of spiritual truth for which he prayed, as recorded in the seventeenth chapter of John, is one of the gravest defections of the Christian church as a whole to-day. Men have professedly honored the Master while practically refusing to recognize the call to be coworkers with God as was he, and while denying that the spiritual method of healing humanity's hurt, which he inaugu-

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

rated and commanded his disciples to pursue, is still binding upon his followers. No one, surely, can fail to see the relation of this refusal to accept all the prerogatives and responsibilities attaching to Christian discipleship, to that "spiritual deadness and inefficiency" which is so universally remarked upon to-day.

In Christian Science God is named the Principle of all being, and the order of Principle's activity or unfoldment constitutes divine law. Now to work according to law, requires the gain of an understanding of law, and the putting forth of effort in harmony therewith. It is always and necessarily a scientific process. This is well illustrated in the field of so-called natural science. He who would be a coworker with light,—the astronomer, the photographer, or the chemist, must first of all acquaint himself with its nature and order of manifestation, and supply the conditions under which its wonder-working is done. The agent is light itself; the coworker with it is he who intelligently utilizes it, who is obedient to its law.

Thus the law of refraction produces the spectrum by which the chemical elements and the movements of planets and stars are determined, but it is the astronomer who must supply the lens and other accessories pertaining to this marvelous determination of immeasurably far-away facts. Adjusting himself to the requirements of their law, he finds that the tiny rays of light which, though traveling at incredible speed, consume perhaps half a century in measuring the celestial depths they must traverse, bring a specific and unquestionable report of the chemical constituents of their source and the direction of its drift upon the horizons of space. Law thus becomes the servant of the studious and reveals the secrets of the infinite. As in the laboratory so in the sick room this association of an understanding of law, and intelligent procedure in articulating it with the problem to be solved is demanded, and this fact bases, defines, and constitutes the Science of Christianity.

It is thus seen that alert and spiritually aspiring human consciousness supplies the arena for the redemptive activity of Christ, Truth. Moreover, it is the only arena in which the knowledge of God and the coming of His kingdom is consummated, the only place in which the world's salvation can be effected, and it is this fact that gives such supreme significance and such dignity to truly Christian living. What enlightenment of thought, what an impulsion to self-forgetting effort for the redemption of humanity attends the perception of our relation to the eternal good! How inspiring to realize that one is privileged to know and declare the Word of God, the healing truth that is "quick, and powerful," in its effect upon every moral issue, every world problem, every condition of human need; that it is his to "be instant in season, out of season," and to work with God for humanity. In such a moment and upon such a tide one easily mounts up with wings as an eagle; he runs and is not weary. He feels the urgency of a great command, the uplift of a great vision, the joy of a great privilege; he has veritably entered into the triumph of Truth. He now understands that the words spoken by Jesus to his disciple, "Have I been so long time with you, and yet hast thou not known me, Philip?" referred to the ever present Christ.

The fundamental requisites of the great Teacher are the requisites of Christian Science, namely, that we know the truth, that we apprehend the law of God, and cowork with this law in the destruction of error, thus entering into the joy of our Lord. That the divine efficacy accompanies God's every manifestation is expressed in the declaration that "Love is reflected in love" (Science and Health, p. 17). This simple saying compasses the whole philosophy of human redemption, and reveals the glorious possibilities attending the faithful living of those whom God hath made "meet to be partakers of the inheritance of the saints in light," and hath delivered "from the power of darkness," and translated "into the kingdom of his dear Son."

## God and His Idea

EMMA THORNTON ALEXANDER

THE Master said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven," thus plainly showing the lack of wisdom in forgetting all the tender ties of our childhood. In innumerable instances the Master's own words show that he thought of himself, in his relationship to God, as of a child; indeed, he begins the best known of all his wonderful sayings, the Lord's Prayer, with the words, "Our Father." He thus teaches us that God is Father, and implies that we are His children and that we may turn to our Father in heaven with perfect confidence and trust.

In strict accord with Jesus' teachings, our revered Leader, Mrs. Eddy, writes on page 256 of her textbook, "Science and Health with Key to the Scriptures," "Love, the divine Principle, is the Father and Mother of the universe, including man." She also says, on page 200 of the same book, "Man is the idea of God, not formed materially but spiritually, and not subject to decay and dust." For those of us who were not brought up to think in the terms of metaphysics, the word idea may denote that which is merely abstract, and which has no relation to the concrete word child, although Mrs. Eddy obviously considers them as synonyms. If, however, we consider the use of these two words from the standpoint of our own personal experiences in relation to our earthly parents, we can catch a clear glimpse of our Leader's meaning.

Can any one of us who has ever had faith in the love of a father or the affection of a mother hesitate to believe that we were constantly held in the thought of both? Never once, from the moment when the sun's earliest rays shone in at the window in the morning until the setting sun's light had departed, did we fail to be held in the loving thought of our parents. In our early experience food, clothing, education, religious training, social opportunities, were all subjects of solicitude and wise forethought. Nor was this all. Even the minutest particulars of our lives must be carefully considered. Need we then wonder that the Master said, "The very hairs of your head are all numbered"? If we received such care from our earthly parents, how much more does our heavenly Father bestow upon us!

Our Leader says, "It is generally conceded that God is Father, eternal, self-created, infinite" (Science and Health, p. 267). If this is true, it must be that man is forever an idea in the Father Mind. The very best earthly parents are limited in their views; but our heavenly Father, omnipotent Mind, has boundless provision for all our needs. Let us, then, consider what it means to be an idea of this boundless, infinite Mind, who is ever present Love. No earthly parent, however willing, can be always available or can always understand the thought of his child. The Father, who is God, is always available, always at hand to comfort and encourage His children. No slightest thought, no smallest wish tending upward, passes unnoticed. It is always God's purpose to give to His child comfort, happiness, peace, and perfect fruition.

Did we but understand God's care more perfectly, and



Digitized by Google

keep in mind more clearly our relationship to Him, all our human problems, great and small, would be solved. Did you ever know your father to be so engrossed in the world's great interests that he could not stop to hear your childish woes and give heed to your small affairs? Were you not, after all, his most important care? The small child cuddles down comfortably in his father's arms, unaware of any danger, knowing no care, and fearing no frowns, unless he has done wrong. So, when all the world seems amiss, when we seem to feel a lack of sympathy and love, we can rest serenely in God's arms, secure in His love, and in the knowledge that we are indeed dear to him.

And then, when we think of our boys in France, and of those other boys belonging to foreign mothers, can we not think of them as the ideas of God, from whom they are never for an instant severed? No matter how deafening the roar of the cannon, or how fearful the devouring flames, notwithstanding all the dreadful devices of modern warfare, the Father Mind is present to shield and protect His ideas,—present in every battle, guiding, guarding, loving, protecting. As Rebecca sings in Sir Walter Scott's famous novel:—

> But present still, though now unseen;
> When brightly shines the prosperous day,
> Be thoughts of Thee a cloudy screen
> To temper the deceitful ray.

## Daylight Saving

ENOS ELI SUTHERLAND

THE metaphysical effect of Truth on human consciousness is apparent in the movement for daylight saving as in other reforms. In that illuminating chapter of "Science and Health with Key to the Scriptures" entitled Glossary, Mrs. Eddy gives the scientific definition of evening in these words: "Mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest" (p. 586); and of morning: "Light; symbol of Truth; revelation and progress" (p. 591). In "The First Church of Christ, Scientist, and Miscellany" (p. 114), she tells of a most interesting and significant observation made by her in connection with the writing of Science and Health. She says: "What I wrote had a strange coincidence or relationship with the light of revelation and solar light. I could not write these notes after sunset. All thoughts in the line of Scriptural interpretation would leave me until the rising of the sun. Then the influx of divine interpretation would pour in upon my spiritual sense as gloriously as the sunlight on the material senses."

A devoted study of the lives of the leading characters in the Bible, whose experiences and demonstrations are an inspiration for all Christians, leads one to the conclusion that they were daylight savers in the deepest sense. Many times the statement recurs that they rose early in the morning and sought the Lord. It was early in the morning that the "bread from heaven" had to be gathered daily by the children of Israel during forty years in the wilderness, for "when the sun waxed hot, it melted." These people were later taught to make a sacrifice and to bring an offering when help was desired of the Lord. The tenor of the Word seems to indicate that the offering was to be of their most valuable possessions, either from the vineyards, the first-born of their flocks, or "a lamb without blemish and without spot."

The most precious time in the day is the early morning hours, when nature appears in glorious freshness and when the human sense is free from fatigue. This is an hour when thought should be turned to God for spiritual food and spiritual drink and spiritual joy. The mandatory promise of Christ Jesus the Way-shower is, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." To rise an hour earlier each day for the purpose of having a regular time for the study of the Lesson-Sermon before beginning the work of the day, may mean a sacrifice of sensuous ease, but in Christian Science we learn that spiritual activity never wearies one. On the contrary it brings renewed strength, as the Bible tells us. The word sacrifice takes on new significance in Christian Science. It is no less than the exchange of the carnal or mortal mind with its material beliefs of time, objects, and space, for the understanding of immortal, divine Mind and its incorporeal spiritual ideas, which were never born and never die. The increasing joy in life which results from this exchange is measured by the difference between despairing uncertainty and the courageous confidence which accompanies the unfolding scientific or absolute knowledge of God and of the universe including man in His image and likeness.

Overaction of the human mind or concentration of will power is not Christian Science, but evil, which falls back upon itself, prevents spiritual interpretation, paralyzes right mental action, and puts mortals to sleep. It is consecration, not concentration, which enables one to dwell in the "secret place of the most High." No one can awake from his slumbers, from the dream of life in matter, by concentration of the human mind. This must come through spiritual illumination. It is unwise and unfair to one's self to sleep late and then start the day with a belief of hurry, postponing the taking of one's spiritual food until fagged by a day's toil. One needs God's law during the day, and should therefore not wait until the day has passed to devote a quiet time to seeking through Christian Science the understanding of God's law. Even though the beginner may seem sometimes not to think on or retain what he reads, because of the multitude of material beliefs coming between him and the spiritual meaning of the printed page, yet truth does its work, and nothing gives one confidence, assurance, divine energy, and divine guidance so much as the feeling that he has started the day right with God, that he has placed himself in the position to receive. This attitude of mind lets in the light and permits Christian Science to gradually unfold in consciousness, changing the basis of thought from matter to Spirit, until one has learned to think spiritually, or, as the Bible commands, to "pray without ceasing," thus becoming, in the light of day as understood in Christian Science, a successful and happy man because he is a daylight saver in the true and scientific sense of the word.

## A Lesson from Nature

ARTHUR D. BARKER

ALWAYS a lover of flowers, shrubs, and trees, especially in their natural or wild state, the writer has long been impressed by the earliest spring flower that appears in certain sandy or rocky localities. This little flower, known as the buttercup, with a peculiarly bright face as wide open as a tiny saucer rather than a cup, comes with the first warm days of late winter, a perfect specimen being found one February in the small area of a hoof-print encircled by ice and snow. With the unfoldment which attended the earnest and prayerful study of Christian Science, through the Bible and other authorized literature, it was noted that my first sight of the buttercups was shortly after I had been healed in Science; in other words, just as the snow and ice of chronic invalidism, until then regarded as hopeless, were disappearing from my experience under the warm sunlight of Truth.



Digitized by Google

It is now ten years since one never to be forgotten evening when I watched the old year out and the new year in by reading a borrowed copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had never before observed a New Year's eve, and certainly did not arrange that observance of it, but perhaps God did. At any rate, I read Science and Health for about five hours that evening, and seriously for the first time, although I had been unable on account of my eyes to read other things more than a few minutes at a time for several months. Also, during that evening, I took final leave of a supposedly hereditary desire for as well as a fear of tobacco.

I am very thankful for these two healings that accompanied the reading of Science and Health with a desire to know its real value. A few more weeks slipped by, and the buttercups came again in all their glory. This was certainly a time of wrestling with a material sense of things, and one fine day as I looked into their bright faces I suddenly knew why I loved them. In the first place, they open wide their hearts to the light. Then, even under close inspection, the face shows nearly the same brilliance in clouds as in sunshine. With these thoughts there came a great company of angels, "spiritual intuitions, pure and perfect" (Science and Health, p. 581), pointing out the godlike qualities or characteristics which the flowers typify. As the sun symbolizes Soul, so they show forth the reflection of Soul, whether the sun is visible to mortal eyes or not. There is a sturdy, uncompromising individual reflection, with calm, unshakable humility; each stands in its place—just being a buttercup, nothing more and nothing less. Do they not thus point away from the "works of the flesh" toward the "fruit of the Spirit"? These things when understood in their application to one's own thought and life are certainly an inspiration to behold.

Then I wondered if I was right in thinking that a plain little flower could really mean so much; and in answer to this questioning I was led to page 240 of Science and Health, where Mrs. Eddy says, "The floral apostles are hieroglyphs of Deity." The ground on which such comprehension stands is surely holy ground. According to the dictionary, one of the meanings of hieroglyph is "any character the meaning of which is not obvious." For ten years the meaning of this flower had not been obvious to me. With such a revelation the shoes of material sense are removed, and we are humbly grateful to read something of what God has written. No wonder I had loved the buttercups!

## The Friendly Hills

EDITH DOYLE

TO those who love the mountains they are like old friends. We return to them, perhaps after many years, and find they are just the same. There is no sense of rebuke or neglect for our absence; they are waiting to welcome us, and to give the same comfort and inspiration, strength and peace. The same—and yet different. It may be that in those years we have had many new experiences that have changed our outlook and made us feel that life has a new purpose. We find in the mountains a new charm. We have grown to find their deeper meaning, and they have for us new lessons, higher thoughts. In Science and Health (p. 511) Mrs. Eddy writes, "Spiritually interpreted, rocks and mountains stand for solid and grand ideas." Like true friends, the mountains never disappoint, but are always interesting, always leading us away from all that is small and base. They make us look above and beyond the world's strife and din, and though they stand firmly planted on the earth, their heads are above the clouds in the calm, clear heights. They are a type of all that is great and noble, and so they are worthy friends. As we climb to greater heights, even though it be over rough, stony paths, we gain wider views, and see things in their true proportions. When some high, lonely valley is reached, the hills seem marching with us. One is raised above the petty details of everyday life and one's own small selfhood and surroundings. It is then more clearly seen what it means to be a Christian Scientist.

Some may find more warmth and ease, more companionship in the valley; to the interested climber the way may seem more lonely, more difficult, as one goes higher. One reaches what seemed to be the summit, only to find a stretch of marshy land before him, the summit yet farther away, and the path perhaps lost; but the Leader of Christian Science has been over the mental path. She knew all the trials of the way. She writes in Science and Health (p. 429): "The final demonstration takes time for its accomplishment. When walking, we are guided by the eye. We look before our feet, and if we are wise, we look beyond a single step in the line of spiritual advancement." So, if we pause and look ahead, we shall see the path distinct again, make our way toward it, and perhaps find some stones and dry places to help us over what seemed a hopeless morass, while all the time the air is becoming more fresh and invigorating, and the view is widening. Range beyond range of mountains appear; there can be no loneliness in this world of high thoughts, and the companionship of the valley seems small and trifling in comparison. What looked to be such big difficulties from below are hardly seen from above. Then a sudden turn may bring us near the summit, and standing there and gazing all around, there is only freedom and dominion—the dominion given to man by God.

It was on a mountain that Moses communed with God, and gained the wisdom to guide his people aright; from a mountain he viewed the promised land, before passing from this earth. Perhaps it was then that he attained the heights of spiritual understanding in the light of Truth and Love. Certainly, after that wonderful vision, there is no further record of his being seen by human eyes, until he appeared with Elias, talking to Jesus on the mount of transfiguration, thereby revealing to the wondering disciples the immortality of spiritual ideas. Jesus often went up on to a mountain to pray. After one such occasion he was so lifted above all materiality that he came to his disciples walking on the sea—the sea which is used by Mrs. Eddy as a type of "elementary, latent error, the source of all error's visible forms" (Science and Health, p. 559). May not the dominion gained by ascending the mountains lead to dominion over the sea, since the mountains are like the sea and its waves solidified? The undulations of the land often have the same form as the undulations of the water; ranges of hills are like the great ocean rollers, and a mountain may have the form of a curving wave ready to break. Perhaps to Jesus, who always saw the spiritual idea instead of the material counterfeit, the sea was no more formidable, no less inspiring than the mountains. Their heights may be gained fearlessly; and as the law of gravitation, or attraction, towards earth and earthly things grows less, the sea will lose its terrors; for the spiritualized thought will know how to keep above it.

Christ Jesus kept steadfastly above all error and materiality. At the beginning of his ministry, the devil took him "up into an exceeding high mountain," and showed him "all the kingdoms of the world, and the glory of them;" but worldly kingdoms had no attraction for the Master. He saw



Digitized by Google

only the supremacy of Spirit, and a universe governed by God; this vision silenced the tempter, and in place thereof were angels to minister unto him. And so Jesus went forth to reveal this spiritual kingdom to men. According to Matthew, it was on a mountain that he appeared for the last time to his disciples. There he gave them his final commands, and then, ascending above all material conditions, disappeared from human sight.

Mountains are always calling men higher, and that is why men turn from the turmoil of towns to the peaceful heights of the hills. Cities are made by men, and though they may be made beautiful, other men may mar them; but men can neither make nor mar the great mountains. There is something about them that points to enduring spiritual qualities, that makes one feel nearer to God. So the appeal of the mountains is not the appeal of anything material, but rather of "solid and grand ideas." No wonder the psalmist sang: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth;" for in those hills he felt the strength, protection, and steadfastness which he knew were only a reflection of the untiring watch, the everlasting care of the infinite Father-Mother God, who is above all.

## Salvation

ALMA LUTZ

ONE of the many blessings that Christian Science has brought us is the understanding of the Bible and its application to everyday affairs. This has been made possible through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which reveals the spiritual treasures of the Bible, heretofore imperceptible to material thought.

The story of Moses leading the children of Israel out of Egypt has been of great comfort to many in these troubled times, when to human sense all has seemed chaos, destruction, and night. We find Moses encamped by the Red Sea, and with him an unsteady, undependable people who had long been enslaved. In front of them was the Red Sea, apparently impassable, and on either side were high mountains shutting them in, while behind was the host of Pharaoh, bent upon destruction, well equipped, and according to human testimony superior in every way to the Israelites. Within the camp were the mutterings, complaints, reproaches, and fears of a doubting people; but above all was the angel of the Lord, and the divine presence symbolized by a pillar of cloud by day and of fire by night, a protection and a guide.

What did Moses do? Did he give up because the odds seemed against him? Did he blindly ignore the evil which seemed to confront him? No. He saw the Red Sea, the mountains, the armies of Pharaoh, heard the mutterings of his people, but he looked through them, beyond them, to "the salvation of the Lord." Because he knew that this salvation was sure, he was able to accomplish what to human sense and material law seemed impossible. The sea was divided, the Israelites passed through on dry land, and "the waters were a wall unto them" on either side, while those who were bent on destruction met the fate that they had planned for others.

Just so to-day, when all mankind seem to be surrounded by hate, fear, destruction, and darkness, we too may, like Moses, not give up or ignore, but look beyond and through to the salvation defined on page 593 of Science and Health as "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed."

# Selected Articles

["Spiritual Evolution"—*The Christian Science Monitor*, Boston, U. S. A., Dec. 21, 1917]

To material philosophy evolution has been a ready theory with which to explain many things concerning creation,—and still leave the subject where it was in the beginning. To the practical man, however, if he thinks of evolution at all, the subject is something of a bugbear. It is hard on anyone, for instance, to be made to believe that mankind is only the victim of a remorseless law which, very slowly, but none the less surely, grinds material creation back into its original dust or nothingness.

Most of the students of material evolution seem to get very much interested in what might be called the intermediate steps of the subject. All goes well until reason demands to see what the legitimate outcome of the theory will be; then the situation suddenly reminds one of the ancient belief that the earth was flat, since you have to be very careful lest you go too far, for material evolution having had a suppositional beginning must also have an ending.

The theory can, of course, begin and end in only one of two conclusions, either that matter is as real and self-existent as Spirit, God—in fact is God, Mind, or creator, which is out of the question—or that matter is found to be nothing. For this reason, evidently, few believers in material evolution seem to have the courage to go to the bitter end of their theory, for to do so would mean to give up materiality and seek Spirit as the All-in-all. It is not strange, therefore, that material evolution has much to say of theories, supposed to explain present material conditions, but offering nothing trustworthy either as to the beginning or the ending of these conditions. This, however, is really the important part, for if mankind once understands the beginning and ending of so-called material existence, the remainder of the theory will harm no one.

Believers in material evolution seem to have overlooked the main source which promulgates their theory. Not accepting the account of creation as found in the first chapter of Genesis, because they insist upon a material instead of a spiritual creation, they often reject the entire Bible. Thus the true explanation of material evolution remains unnoticed. Now this is found in the Adam account in the second chapter of Genesis. Nothing better than this has ever been offered as a basis of material evolution. It plainly shows that material evolution began in dust, nothingness, alias material supposititious beliefs; included the contemplation of matter as real; denied God, Spirit, infinite Life, Truth, and Love—thus proving that it never was nor ever could be of God, and so ended as it began, in death or nothingness. Hence it is also apparent that by accepting the Adam account as the true account of creation, scholastic theology and material evolution rest upon the same theory, the same basis, even though they refuse to shake hands and admit their relationship.

Now evolution, as it really is, is a subject of the greatest importance to us. This is evidently what Mrs. Eddy implies when she makes the dignified statement on page 135 of Science and Health that "spiritual evolution alone is worthy of the exercise of divine power." She also says, on page 27 of "Miscellaneous Writings": "Creation, evolution, or manifestation,—being in and of Spirit, Mind, and all that really is,—must be spiritual and mental. This is Science, and is susceptible of proof." What a great difference at once appears between material evolution, so called, and spiritual evolution. Whereas the so-called law of material evolution is nothing but the working out in belief of the destruction



Digitized by Google

inherent in erroneous mortal mind—the stronger belief overcoming the weaker—the law of spiritual "creation, evolution, or manifestation," is infinite Love.

Now when we speak of a demonstrable Principle, for so we must if evolution is based upon Science, spiritual evolution becomes a law that is an integral activity in our lives. It denotes a demonstrable progress, the attaining of spiritual good, spiritual dominion over sin and disease, and a constant pulling down of the false structure of mortal beliefs that the immortal facts of Spirit or divine consciousness may appear. It does not signify the destruction of one mortal belief in order that another still stronger belief may take its place, but it signifies the clearer and clearer apprehension of the ideas of Spirit, God, as reality. Spiritual evolution, from our standpoint means, then, the growth of spiritual understanding, and the constant overcoming of the chaos of mortal material beliefs, of sin, disease, and death, through the apprehension of God, as given to us through Christian Science. This is evidently the reason why Mrs. Eddy says of the Biblical record of creation (Science and Health, p. 504), "Was not this a revelation instead of a creation?"

The scientific demonstration, then, according to Christian Science, of the divine Principle, Love, whereby we find creation to be spiritual, not material, and Life and Truth manifested by God's image and likeness, man, is the true evolution by which we divest thought of all false beliefs, including all that pertains to matter, or sin, disease, and death. While spiritual evolution has nothing to destroy that is real, but everything that is true to reveal, its demand for the sacrifice of material beliefs, or error, is incessant. The price we pay, therefore, for spiritual progress or evolution, is the giving up as real all that pertains to the evidence of the physical senses. This Mrs. Eddy indicates in the following poem appearing on the flyleaf at the beginning of "Miscellaneous Writings," which sums up the entire subject of evolution:—

If worlds were formed by matter,
And mankind from the dust;
Till time shall end more timely,
There's nothing here to trust.

Thenceforth to evolution's
Geology, we say,—
Nothing have we gained therefrom,
And nothing have to pray:

My world has sprung from Spirit,
In everlasting day;
Whereof, I've more to glory,
Wherefor, have much to pay.

✧

[Peter V. Ross in *Vacaville* (Cal.) *Reporter*]

A critic quotes Christian Science as declaring that "the less mind we have the better." Now, of course there is some mistake here; Christian Science makes no such statement and entertains no such absurd notion. On the contrary, it makes a constant appeal to higher intelligence and enjoins us to have that mind which was also in Christ Jesus as distinguished from the material or carnal mind which Paul declares is death.

What Christian Science does say is this: "The less mind there is manifested in matter the better" (Science and Health, p. 489). Few people will have any difficulty in accepting this as true. The deplorable effect on an individual of permitting his mind to run in material and sensual channels, catering to the pleasures and pains of the body, is apparent to every one. All people concede the soundness of Paul's counsel to be absent from the body and be present with the Lord.

The same critic takes exception to Mrs. Eddy's declaration, "All sin is insanity" (Miscellany, p. 301). The average person sees nothing illogical in this statement. To indulge in sin is to believe that there is satisfaction and profit in wrongdoing. Is not such belief and such action utter folly or irrationality, and is not irrationality insanity? If there is any proposition on which moralists and religionists agree, it is that righteousness is normal and rational, while sinfulness is abnormal and irrational.

The critic also contends that "the founder of Christian Science is worshiped." Naturally Christian Scientists esteem Mrs. Eddy very highly and try to appreciate what they owe in gratitude for what she has done toward making the world better. It is one of the finest attributes of character to revere and love great pioneers of truth and benefactors of the race. Therefore Mrs. Eddy does not escape profound admiration and appreciation from those acquainted with her life and accomplishments. All this, however, is very far from worship.

Finally, our critic propounds the question, "What is the world coming to when we find out all men are Christian Scientists and gone crazy?" Let him not be alarmed! The world has not yet suffered any disaster through Christian Science, but it has vastly benefited by the better health and morals that Christian Science has brought to those who have resorted to it for help. If anyone should actually be concerned about the growth and spread of Christian Science, he can easily disarm his fears by calling to mind one of its foremost tenets (Science and Health, p. 497): "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."

✧

[B. F. Chandler in *Bluefield* (W. Va.) *Telegraph*]

The apostle James tells us: "Ye ask, and receive not, because ye ask amiss." Now, asking amiss does not necessarily mean that one is asking for something which he ought not to have, but that the method of asking is defective. Probably every reader of this letter has at some time offered a petition for relief from physical or mental anguish which has apparently been unnoticed, and which has tempted him to rebelliously wonder if there is a God. At such times there is very little comfort in being told that the torture of a loved one is "for the best,"—it so ill accords with the teachings that God is Love. On the other hand, prayer, as taught in Christian Science, "availeth much," as hundreds of thousands who have used it and thereby been healed of sin, sickness, misery, and sorrow will testify. Such prayer is defined on page 1 of "Science and Health with Key to the Scriptures" as "an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love."

The clergyman says that Christian Science is an attack on the dogma of the Trinity. In the afternoon following the morning upon which the dogma of the Trinity was promulgated, some one offered an explanation of it; and in the evening some one else explained what the explanation meant. Ever since, some one has either been explaining or denouncing some one else's explanation of what that dogma means. It has been generally conceded, however, that the Trinity is a "divine mystery"—its very mystery proving its divinity—so that the reasonable, simple explanation of the Trinity offered by Mrs. Eddy would naturally be looked upon by scholastic theology as an interference with its vested rights.

Holy Ghost and Comforter have, with Scriptural authority, always been considered synonymous, and it is in



Digitized by Google

that sense that Mrs. Eddy has defined Holy Ghost as "Divine Science" (Science and Health, p. 588). Now, divine Science, or Christian Science, has proved its right to be called the Comforter by what it has done and is doing for thousands of individuals who have turned to it after every other means had failed.

Mrs. Eddy no more invented Christian Science than Christopher Columbus invented America. This continent had been in the western hemisphere since time immemorial. All Columbus did was to discover it. Mrs. Eddy's claim is to have "discovered the Christ Science or divine laws of Life, Truth, and Love" (Science and Health, p. 107), which with a discoverer's right, she named Christian Science. She says, on page 110 of the same book, "In following these leadings of scientific revelation, the Bible was my only textbook;" and on page 262, "Christian Science takes naught from the perfection of God, but it ascribes to Him the entire glory." It is to be hoped that the clergyman may feel more kindly toward Christian Science when he learns that it is not a human system, but the divine laws which Jesus used in performing his mighty works, made available to present day needs.

✧

[George C. Eames in *Eastern Argus*, Portland, Me.]

"The man about town" has recently referred to Christian Science as a kind of "fatalism" whose adherents "believe in letting a cold have its run without doing anything for it." It may not be apparent to the casual observer just what is being done by Christian Scientists to overcome colds or other diseases, but the disappearance of these troubles in much less time than those under medical treatment should be sufficient evidence that the work has been done.

Submission to disease is never in accord with Christian Science, but the understanding of man's dominion over sickness and all other evil is taught by both the Christian Science textbook and the Bible. On page 420 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy we read: "Instruct the sick that they are not helpless victims, for if they will only accept Truth, they can resist disease and ward it off, as positively as they can the temptation to sin;" and on page 368: "When we come to have more faith in the truth of being than we have in error, more faith in Spirit than in matter, more faith in living than in dying, more faith in God than in man, then no material suppositions can prevent us from healing the sick and destroying error." Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The results of Christian Science practice correspond with the application of and fidelity to an understood Principle.

✧

[George R. Lowe in *Hamilton* (Ontario) *Times*]

The title of a lecture, "Mind the Cause and Cure of Disease," as reported in the *Times*, can serve to differentiate mental healing, as the doctor spoke of it, and Christian Science; because Mind, as defined in Christian Science, is God, divine Love, who does not cause disease, nor sin, nor any evil. This is the Mind of Christ Jesus, of which the mind of mortals is the counterfeit; as Paul wrote, "The carnal mind is enmity against God." In "Science and Health with Key to the Scriptures" (p. 92), Mrs. Eddy has written, "Mind is not an entity within the cranium with the power of sinning now and forever."

The only proof anyone can have of understanding Christian Science is the demonstration of it by healing disease and sin. Whenever anyone thus proves that he understands Christian Science in some degree, he knows that the healing is not done by any trick of mental suggestion or merely by a human emotion, but by the power of the divine Mind, Principle, understood and applied to the case. It is by the law of omnipotent Mind—not by brain or human will—that Christian Science destroys discord of any kind, by the law of harmony. It can produce only good effects, not causing disease, but healing it. "Doth a fountain send forth at the same place sweet water and bitter?"

✧ ✧ ✧

## Extracts from Letters

[Received from Italy]

"I wish to express my gratitude for the activity afforded me by the War Relief fund of The Mother Church, The First Church of Christ, Scientist, Boston, U.S.A. I represent the Brescia branch of Florence committee of The Mother Church War Relief fund, and by it have been able to reach many families in need, relieving suffering, breaking down prejudice against both Protestantism and Christian Science, and giving me activity I was in great need of.

"Let me again express my gratitude, and that of my husband, for Christian Science, its great humane activity the world over, and especially for the larger activity of its good work here in Italy where even Protestantism is looked upon by the masses as something to be avoided; for they, the people, do not understand.

"I would like to add that my new activity in The Mother Church work, both working with the fund and also as committee on publication, makes me feel nearer the main vine and has done much for me in enlarging my understanding of God and our relation to Him. My daily prayer is to grow more in grace and in the love of God, and, above all, to keep that understanding untainted by human reasoning."

"I am so grateful to you as well as to all those good Americans who are lending a helping hand to supply our needs and relieve the suffering of us poor refugees."

"We refugees of Sandona di Piave, Venezia, having been forced to give up the dear land to the barbarous enemy, and finding ourselves in need, feel it our duty to extend to this honorable committee our hearty thanks, having received money to buy a sewing machine with which to earn our living. We admire the generosity of our good brothers beyond the seas who in this conflict are so closely joined to our poor country in fighting the foe to attain a glorious victory."

Herewith is a letter from the officers of the Alpines, the finest Italian troops. It was written in acknowledgment of the receipt of socks for the men. Money from the Christian Science War Relief fund bought the wool, which was given out to poor women to make up into socks; the socks were sent to the front wherever there seemed need. The women were paid one lira for each pair knitted. The committee on the War Relief fund of The Mother Church help the poor by having them earn their keep wherever possible, that is, by creating a desire to always be producers:—

"We heartily thank you for the most useful and most welcome twenty-five pairs of socks, and mountain hoods (*passa montagna*), and knee protectors. The good that you kind ladies do is inestimable. When our soldiers feel that they are thought of by those at home, sacrifice becomes nothing to them and danger is faced with strong and calm hearts. Allow me, in the name of my officers, to extend our thanks and best wishes."



Digitized by Google

# Christian Science Sentinel

Founded, 1898, by Mary Baker Eddy

WILLIAM P. McKENZIE ANNIE M. KNOTT, WILLIAM D. McCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., June 22, 1918


# Editorial

## Devotional Services Universal

AT the ordinary religious service there is prevalent always some element of curiosity. No matter how familiar the usual devotional service, the reading of prayers, or the singing, there is always the possibility of something unusual in the sermon. Whatever the creed, there are no two exponents exactly alike, and the expounding of the creed is done with the flavor of the individuality of the preacher. The reading of the same sermon in all churches of a denomination would seem to the hearers to have the formality of a proclamation. How is it, then, that in the Christian Science churches the world around, where on any particular Sunday the same sermon is read everywhere, the visitor finds no placid formality, but lively interest and earnest attention during the reading? One would think that if the words of a sermon could be read in print during the week before it is delivered, curiosity would be entirely abated, and no interest would be left inducing people to come and hear.

How is it, then, with no opportunity to satisfy the Athenian desire to hear some new thing, that large congregations assemble to listen intently to the reading of the Christian Science Lesson-Sermon, unless it be that instead of curiosity to hear something new they find satisfaction in hearing something true? The new thing known becomes common and uninteresting, but that which is true can be proved again and again, and so has perennial interest. Christian Scientists read and study during the week the selections from the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures," which comprise the sermon, yet on Sunday find it so interesting that they listen with engrossed attention to the readers in church who proclaim the familiar words. At these services the auditors make additional gains in their grasp and acceptance of the truth beyond what their own study brought forth, so that they become "throughly furnished unto all good works."

There have been cases where a score or more of denominational churches in a district have been closed because of lack of preachers of the denomination, without whose help devotional services and worship of God could not (it was believed) be continued. The overcoming of such limitations was brought out by Mrs. Eddy's ordination of the books mentioned. In "Miscellaneous Writings" (p. 313) her statement of this ordination appears: "Humbly, and, as I believe, divinely directed, I hereby ordain the Bible, and 'Science and Health with Key to the Scriptures,' to be hereafter the only pastor of The Church of Christ, Scientist, throughout our land and in other lands." In the Church Manual (Art. XIV, Sect. 1) she says of these books, "They will continue to preach for this Church and the world."

Hereby was provision made for the universal devotional service suitable for the individual, the home group, the traveling party, the conference of neighbors, the ship's company, the soldiers' camp, as well as for congregations in public halls and church edifices. In some communities where readers of mature years were not available, a youth from school and a maid from the academy have read the lesson for their elders, and complied with that ideal set forth when Ezra instructed the children of the captivity regarding the law of God. In Nehemiah's record it is said of the readers chosen by Ezra that "they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."

Now that young men from Christian Science homes have been called to serve God and country in fighting against those who have made war for gain and calculated profit, whose brutal injustice is actually planned in order to rouse fear in those made to suffer, it is of inestimable importance to know how universally Christian Science services, developing knowledge of divine Love which casts out fear, can be conducted by the men themselves. The problem of any commanding officer is the many denominations and the varying theories of the clerical representatives of these denominations. For the men of an army to hear a medley of opinions preached does not establish unity and power in the army; but overcoming of fear, recovery from sickness, cleansing from sin, the inevitable effect of Christian Science, does increase every man's potency in the direction of the struggle for justice and righteousness. Hence the welcome given to requests from officers and men that they be given opportunity to read the Christian Science service. In many cases this desire has been furthered with kindly consideration on the part of commanders who see therein the solving, in one case at least, of a vexed problem. As one officer said, "If I had men whose faith made them desire to read the Koran together I would give permission; and why should I not encourage the men who ask to read together from the Bible in a devotional service?"

WILLIAM P. McKENZIE.

## "Joy cometh in the morning"

WHOEVER desires heaven must abandon sorrow. Joy is natural. It is of God. There are no sad saints, for whosoever is sad is separated from God. To attempt to be sorrowful in God's kingdom would be like insisting upon starvation in the midst of plenty. "Weeping may endure for a night, but joy cometh in the morning." Joy is first to greet the one who receives the healing of Christian Science. Old scars of sorrow are wiped out, sickness is destroyed, smiles take the place of frowns, and alertness quickens the step of the weary searcher for truth. This practical joy entering consciousness straightway starts a Christian Science house cleaning. In this work the beauty of holiness plays an important part, neatness comes into action, color finds harmonious placement, and a normal arrangement of mental activities prevails. No sooner has joy been received than the irresistible desire is experienced to give it out to others. The flower that opens its petals to the light of dawn expresses gladness and gives gladness.

Since joy belongs to God it can never be turned into grief, for God's gifts are as unchangeable as Himself. The Bible makes constant references to joy. After the Jews had rebuilt the walls of Jerusalem, Nehemiah urged them to remember, "The joy of the Lord is your strength." The Christian Scientist reconstructing character and health for himself or another finds his strength in this same joy. Isaiah calls upon the waste places of Jerusalem to "break forth into joy." Patient and practitioner restoring the waste places of human consciousness to fertility break forth into joy. Jesus discoursing of the at-one-ment between himself and his disciples through their union with God said: "These things have I



Digitized by Google

spoken unto you, that my joy might remain in you, and that your joy might be full."

In the Master's life example we find this joy of the Lord constantly expressed. Though little understood by his contemporaries Jesus' real joy was in healing the sick, reclaiming the sinner, entering into the heart of nature, and ascending the spiritual mountain top. Jesus did not possess the material essentials of material happiness; therefore his spiritual joy must have shone out all the brighter. The world's standard of joy is a poor staff to lean upon, but spiritual joy stands the test of eternity. Spiritual joy staves off any injury which might come from malice. A spiteful spirit will outline punishment for others and endeavor to inflict harm, perhaps taking a false joy in so-called retributive justice, but God gives man no such duty. All judgment belongs to God. There can be no joy in revenge, no satisfaction, no profit, no success. Revenge is another name for hate, and loses itself in its own nothingness as a river loses itself in the sands of the desert. Revenge is one of the worst expressions of human character. It indulges in retaliation, spiteful satisfaction in a self-imposed duty. It grinds the joy out of the one entertaining vindictive thoughts and endeavors to suppress and kill the joy of those who show any happiness.

The joy of the Lord confers spiritual equipoise under the fire of persecution which all Christians encounter who are actively engaged in the work of God. The Master as well as the Founder of Christian Science passed unharmed through their trials. Their lives encourage those who are passing through this stage of progress not to be afraid of the pointed fingers of false accusation and the stones cast in anger. Peter comforted his fellow Christians by writing to them: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." Christian Scientists, rejoice that your reputation, your good name, is in God's keeping. Human opinion cannot give reputation nor take it away.

The material senses receive many shocks while the spiritually minded are under the fire of spiritual progress, but subsequent events prove these experiences to have been wholesome. Many people have not learned how to impart happiness, and so remain joyless. The fountains of loving-kindness in their nature do not flow freely. Perhaps the first tendrils of affection have been blighted by misunderstanding; perhaps pride of purse, intellect, or family has dried out the streams which might inspire delight in others. Sometimes, too, the bitter waters of cynicism or sarcasm prevent the return of happiness from others, or the false decorum of scholastic theology stifles the gaiety which is natural to those who are really spiritually minded.

To live on the mount of revelation opens the way for continual messages of joy from God. These divine messages shed constant light for a higher ascension. Loyal Christian Scientists, obeying the call of Spirit, gratefully and lovingly following their Leader, have nothing but good awaiting them. Courageously marching forward they pass through the nothingness of evil into the glories of ever present bliss. They hear the inspired words of Mrs. Eddy: "Clad in invincible armor, grasping the sword of Spirit, you have started in this sublime ascent, and should reach the mount of revelation; for if ye would run, who shall hinder you? So dear, so due, to God is *obedience*, that it reaches high heaven in the common walks of life, and it affords even me a perquisite of joy" (Miscellany, p. 189). What must have been the joy of victory which came to Mrs. Eddy when the white ray of divine Science pierced the world's gloom for her! We enter into that joy of victory as we receive that light and are loyal followers of her leadership.

WILLIAM D. MCCRACKAN.

## Angel Visions

THE Bible has a great deal to say about angels. We read that early in Abraham's spiritual experience divine messages were brought to him by some who are spoken of as angels and also as men, yet the important thing is the fact that the divine Mind was guiding him continually, and that he was always ready to recognize the message and respond to it. We further read that Abraham was warned in this way of the impending destruction of Sodom, and that the messengers went from him to Lot and helped to rouse him from the awful mesmeric condition into which he had seemingly fallen. We see that save for this divine guidance Lot would have perished with those who continued to love darkness rather than light; and this surely is a most important lesson for us, showing, as it does, that in the crises of human history, when faith in material things falters and falls, the word of God points the way to deliverance.

In Daniel's very remarkable experiences we find that the divine messages came to him through what seemed to be messengers not wholly unlike the human concept of man, and yet different. Here again we should see the necessity of holding firmly to the essential truth that however they may appear to the human sense, angels really are, as Mrs. Eddy tells us on page 581 of Science and Health: "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." When we come to the book of Revelation we find this divine idea very frequently presented. We read of seven angels engaged in the divine ministry, and then many angels doing the will of omnipotent Mind in the midst of human conditions. In the twelfth chapter of Hebrews we read of "an innumerable company of angels." Take these passages as we may, there can be no question that throughout the ages those who were spiritually illumined were fully aware that God draws near to men, and that His messages are going forth continually and reaching those whose ears are attent to catch and obey the divine purpose.

In a grossly material age the thought of angels being recognized by humanity is treated with doubt if not with scorn, and yet we may remember that a famous writer has declared mere incredulity to be "the surest sign of a weak head and a corrupt heart." The statements made by a large number of men in the allied forces respecting angelic visions which they claimed to have seen at Mons, when facing what appeared to be certain annihilation, were regarded by many as due to overwrought nerves, or something of the sort. The fact remains, however, that those who saw the vision not only gathered new courage to dare and to do, but inspired their comrades to face fearlessly the issues of the hour and to escape what seemed deadly peril. To the student of Christian Science it is of small consequence that a number of the men who had this experience made written statements respecting it to nurses and others immediately after having seen the vision; that which would impress him more deeply would be the fact that in a number of instances the men were conscious



Digitized by Google

of a moral transformation beginning at that very hour and remaining to do its uplifting work.

To the Christian Scientist even such an unusual experience would not be supernatural. He would know that as God is omnipresent His thoughts are continually going out with life-giving power to bless all who have eyes to see and ears to hear. The experiences of a battle field are not everyday events in the history of humanity, and for this we may rejoice; but in the hour of greatest peril, when there is no longer anything to hope for on the mortal plane, man's real being asserts itself, and the veil grows so thin that spiritual realities—the eternal facts of being—appear; and as death has no place in the divine creation, men cease to fear it, and reach out for the truth which saves to the uttermost.

That the divine ideas should appear to men according to their own concepts of angels is not to be wondered at; but after all the one vital thing is the message itself, and so the Christian Scientist rejoices in knowing that as surely as God's thought heals the sick and reforms the sinful, the divine thought is no less ready to reveal to those in deep distress the omnipotence of Truth and Love. In the sixty-eighth psalm we read: "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them." In the prophecy of Joel is this assurance: "Ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed." This is followed by the statement: "Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: . . . and I will shew wonders in the heavens and in the earth."

In thousands of instances Christian Scientists have proved for themselves in time of trial the absolute truth of the promise found in the ninety-first psalm, "He shall give his angels charge over thee, to keep thee in all thy ways,"—and to this they cling at all times, not only for themselves but for those who are dear to them, for the promise means certain deliverance to all who turn with love and trust to our Father-Mother God.

ANNIE M. KNOTT.

✧ ✧ ✧

# Among the Churches

## Current Notes

MARION, IND.—One of the most important activities of the church work, that of literature distribution, was undertaken in April, 1914. There has been a gradual growth since then, and at the present time we have a committee of active and earnest workers. During the year ending January 1, boxes and subscriptions, the customary channels for distributing the literature, were used, and in addition the needs of those who were seeking the truth were supplied in the following ways: *Monitor* distribution at factories, two adjoining towns furnished with the periodicals, thirty-one copies of the vest pocket edition of Science and Health ordered for soldiers at the front, and literature provided for our boys when in camp at the National Military Home.

The literature distributed totaled 8964 pieces, including 3439 *Sentinels*, 373 *Journals*, 4772 *Monitors*, 198 *Quarterlies*, 1 *Herold*, 49 lectures, 132 pamphlets. A year's subscription to the *Monitor* was sent to five fire stations, the Marion Normal Institute, High School, Y. M. C. A., Orphan's Home, National Military Home, and County Infirmary. A year's subscription to the *Sentinel* was also sent to the County Infirmary and the National Military Home. The *Monitor* has been delivered by the month through a local news agency to the jail, the Masonic and I. O. O. F. Lodges, one barber shop, and one fraternity.

MERIDEN, CONN.—We have distributed during the year ending April 1, 1918, including nine yearly subscriptions to the *Monitor*, 800 *Sentinels*, 303 *Journals*, 5033 *Monitors*, 31 *Herolds*, 3 *Hérauts*, 40 *Quarterlies*, and 61 pamphlets. We are now giving ten yearly subscriptions to the *Monitor*, which are all gratefully received, as follows: Poor farm, tubercular sanitarium, library, high school, police station, Y. M. C. A., hospital, two men's clubs, Masonic Home in Wallingford, also three-month subscriptions to two men's clubs in Wallingford. We have sent out nine hundred copies of our two lectures given during this year, which were printed in full in one of our local papers.

There have been but two public criticisms of Christian Science during the past year, both by ministers. Each time the papers have been courteous, and willing to print corrections of erroneous statements. There has been shown a marked increase of interest in Christian Science. Our sale of *Quarterlies* from the reading room, outside of the regular subscribers in the church is now more than double the sale during last year. Also a greater number of all Christian Science periodicals have been sold than in any previous year.

CARPINTERIA, CAL.—The Christian Science Society has purchased a lot on the corner of Seventh and Walnut Streets and expects to build a church on it.—*Carpinteria News.*

✧ ✧ ✧

# The Lectures

## Lecture Recommendations

The need for thorough metaphysical work in preparation for and protection of every Christian Science lecture should never be lost sight of. In his second epistle to the Corinthians Paul said, "The letter killeth, but the spirit giveth life." When Jesus led the five thousand across the desert place and provided for their human needs, these human arrangements—that is, the mere letter—would have come to naught but for the fact that he was able to provide them with "the bread of life" through metaphysical demonstration.

Christian Scientists have learned that the letter and the spirit, the practical human details and the spiritual demonstration, must go hand in hand in arranging for a lecture. Every detail, including the bringing together of the audience, should be recognized as under the operation of the divine law referred to by Jesus when he said, "I, if I be lifted up from the earth, will draw all men unto me." "No man can come to me, except the Father which hath sent me draw him." These statements make plain the imperative necessity in our day for that metaphysical work which recognizes the import and power of the Christ message as most essential in rightly directing the preparatory arrangements and the assembling of the audience for a Christian Science lecture.

A church or society giving a lecture or lectures during the coming lecture year, which begins July 1, should correspond at once, through the clerk, with that member of the Board of Lectureship whose services are desired. Joint lectures may be arranged through special committees representing the churches.

A memorandum circular prepared by this Board and containing important information and recommendations for



Digitized by Google

the lecture year ending June 30, 1919, will be mailed to clerks of churches before July 1. This information includes a summary of the best methods to follow in making lecture arrangements, based upon the experience of the field and members of the Board; it is issued for the benefit of church boards, clerks, lecture committees, ushers, and other workers upon whom may devolve the local responsibilities for the lecture work. The Board would ask of the field its careful and considerate study of this circular, that unity and efficiency may be promoted in the carrying forward of this vital branch of Christian activity.

CHRISTIAN SCIENCE BOARD OF LECTURESHIP.

CLEVELAND, OHIO (Second Church).—Prof. Hermann S. Hering, lecturer; introduced by Albert M. Peters, who said in part:—

In the gospel according to Matthew we find these immortal words: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." All down the ages weary and heavy-laden humanity has sought rest, but how seldom has it found that which it sought! True, now and then one would come forth who understood God clearly enough to obtain for himself, and perhaps for those with whom he came in direct contact, a degree of this peace which the world is so anxious to obtain; but it was not until Mrs. Eddy gave to this age what she has named Christian Science that mankind was able to know positively what Jesus meant when he said, "Come unto me." And this is what Christian Science is doing; it is teaching humanity how to leave its false thinking and to turn to the infinite One, whom to know aright gives surcease from confusion and pain, and brings peace and rest.

PASADENA, CAL. (First Church).—Clarence W. Chadwick, lecturer; introduced by J. L. Mothershead, who said in part:—

The world to-day is facing many needs. There are many imperative demands made upon all its people. To-day whole nations are in arms, and their necessities are innumerable. There is imperative need for food, arms, soldiers, sailors, ships; and that need is being met. However, there is something which we must not overlook. This whole warfare is resistance to an idea, and we who are on the side of that right idea must maintain our pure vision of what the conflict signifies; for, as we read in Proverbs, "where there is no vision, the people perish"—the vision of the absolute triumph of good, the vision of God's power to govern national affairs, the vision of God's ability to protect our soldiers and sailors, the vision which will make us sure that in the end right does triumph, the vision which will protect us from a premature peace. Christian Science gives us that practical and demonstrable vision.—*Pasadena Star-News.*

TULSA, OKLA. (First Church).—Charles I. Ohrenstein, lecturer; introduced by Courtland L. Butler, who said in part:—

Radical changes in religious beliefs occur between one generation and another, and frequently quite unconsciously. I once asked a man to try Christian Science for his physical ills, and he promptly replied that his father's religion was good enough for him, when all the time, in matters pertaining to God, sin, heaven, hell, salvation, and so forth, he was in agreement with his father about as much as day is with night. This man thought he was an opponent of Christian Science, but he was not, because he did not know the first thing about it.

I submit that there never lived an honest and sincere man or woman who ever entertained the slightest opposition to Christian Science. This may seem to be a radical statement, but it is nevertheless true. One cannot oppose that about which he knows nothing. I cannot oppose the fourth dimension when I do not know anything about it; and if I do, I am opposing only a mental picture of my own. So it is with the so-called opponent of Christian Science. He is not opposing the truth of Christian Science, but a figment of his imagination, a misconception of Christian Science.

COLORADO SPRINGS, COL. (First Church).—Paul Stark Seeley, lecturer; introduced by A. A. Hubbard, who said in part:—

Christian Science has helped multitudes to understand and to know God, and so themselves and their fellowman. Their written and spoken testimonies and their changed lives are sufficient proof of this. Having finally turned to God in their deep need, they have felt his protection and salvation; with faith and confidence they have reached out for more of the healing truth, and taking their Bible, and studying it in the light of the Christian Science textbook and their own experience, its message of divine Love has been revealed. They are thus enabled to look up to God as the loving Father and to understand their relation to Him and to their neighbor.

MANCHESTER, ENG. (First Church).—John W. Doorly, lecturer; introduced by William Pitfield, who said in part:—

Nearly nineteen hundred years ago the spiritual revelation of the Christ-idea blazed into the consciousness of Saul of Tarsus with such startling suddenness and dazzling brilliancy that henceforth the character of the man was mightily changed. The proud and persecuting Pharisee became the tireless apostle and faithful bondslave of the healing Christ of God. In these latter days through the discovery of Christian Science the same spiritual evangel of Truth is silently but powerfully working in the general thought, illuminating and transforming it to a higher manifestation of health and happiness, as evidenced in the lives of countless men and women all over the world.

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Los Gatos: Strand Theater, 8 p.m., June 25.

CANADA—Chatham, Ontario: I. O. O. F. Auditorium, 4 p.m., June 30.
Greenwood, British Columbia: Star Theater, 8:30 p.m., June 27.
White Horse (auspices Dawson), Yukon Territory: Monday evening, July 22. (For place and hour see local papers.)

COLORADO—Boulder: Curran Opera House, 3 p.m., June 30.
Denver (First Church): Church Edifice, Fourteenth Avenue and Logan Street, 8 p.m., June 27 and 28.

MISSOURI—Independence: Maple Theater, West Maple Avenue, 8 p.m., June 28.

OHIO—Lancaster: Church Edifice, North Broad Street, 8 p.m., June 27.
Sidney: High School Auditorium, East North Street, 8 p.m., June 28.
Xenia: Xenia Opera House, 8:15 p.m., June 25.

WASHINGTON—Bellingham: Coliseum Rink, Holly and Garden Streets, 8 p.m., June 29.
Cashmere: Grange Theater, 3 p.m., June 30.
Centralia: Church Edifice, Main and Rock Streets, 8 p.m., June 27.
Mt. Vernon: Rex Theater, 8 p.m., June 25.
Port Angeles: Opera House, 8:15 p.m., June 28.



Digitized by Google

# Testimonies of Healing

It is with a sense of deep gratitude that I testify to the blessings received through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Since I was quite young I have regularly enjoyed the study of the Bible and found therein help to do what is right; but the study of the Christian Science textbook is certainly helping me to a better understanding of God as the divine, ever present, and omnipotent Mind and Principle. I believed that God was all-powerful and loving, and that He took care of those who loved Him and tried to live according to His commandments, but Science and Health is giving me a clearer perception of divine Truth; all seems brighter and more beautiful, as if a new life had been revealed to me. Although I did not sorrow, knowing that God is almighty to guide and to help according to His promise in Psalms, "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved;" yet I find that Mrs. Eddy's teaching respecting the power of Love makes me ever glad, and I no longer wonder what the future is going to be. When I awake in the morning I feel like a child who knows no care. Before studying Christian Science I used to plan for a good and successful day; now I realize that I need only follow the Shepherd's guidance, moment by moment.

I came to Christian Science for physical healing, after having suffered much for many years. Although I trusted the divine Physician, I was considered to be very ill last spring, unable to walk even across the room, and I was advised by the doctor and my friends to submit to a surgical operation that would cause me to be laid up in the hospital for a considerable time, as the only means to get better. Having heard of the healing work done by Christian Science I preferred to dispense with all material help and turn to God for healing, so dear Christian Scientists informed a practitioner of my wish and need. The first treatment brought relief and in one week I was better—able to walk and to demonstrate the truth.

I find that this teaching can be grasped as the clouds of corporeal sense roll away; it is indeed a new birth, the true idea of God, the spiritual sense of being, which helps us to live, to work, to watch for wisdom, Truth, and Love. When we awake to the truth of being, all disease, pain, weakness, sorrow, and sin vanish into nothingness. Nothing ever gave me more joy and happiness than the spiritual uplift of Christian Science which brings peace and harmony; it is the greatest blessing to all who are willing to avail themselves of our Savior's call, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." I wish to express my gratitude to the faithful followers of Christian Science for their loving, encouraging thoughts. I am thankful to God for all the good that has come to me through this teaching, and grateful to Mrs. Eddy for her loving service to mankind.

(Mrs.) Julia C. Chollet, Victoria, B. C., Canada.

✧

Words can never express my heart's deep gratitude for the great truths Christian Science has brought to me. I was always considered a strong woman and loved to do almost all kinds of work on the farm, but I was alone, as my son was a telegraph operator and away from home most of the time. Through work and worry I began to decline in health, and my condition became worse, until I was a nervous wreck, and spent most of my time in bed. My neighbors tried to help me, but I fell into such mental distress that my only relief was just to scream and cry. My son left his position to care for me, but I would not allow him to work; all he did was against my protest.

Finally the doctors planned to take me to a hospital for the insane for treatment. This so worried me that I contemplated suicide. Seeing my deep distress, my son promised to do all in his power to help me remain at home, and said he would stay by me. I was in this condition for five years; I could not endure having water touch my flesh, and did not take a bath, nor comb my hair in all those years. At last I was stricken with partial paralysis, and the doctor who was sent for declared my time was short, saying he could do me no good. Other physicians said my case was incurable, but my son said he wanted to try one thing more. Knowing I was not opposed to Christian Science, he sent for a practitioner, who lovingly told me of the precious truths contained in this, to me, new religion and began treatment. One morning I awoke to the fact that I was much better. The day was bright, and I arose, feeling like a child taking its first step; I did well, and in a few days the paralysis was gone. I continued to improve. First I began to notice my unkempt condition, and each day I kept brushing back the tangled mop of hair; then I saw, too, that I needed some clean clothes. It seemed as if I was awakening from an awful dream.

After about three weeks' treatment the practitioner said to us, "God's work is even now done." She brought a neighbor in one Thursday to help her. I shall never forget that day. They brought dinner with them, then they began to clean my house. While they worked, I too, for the first time in five years, felt a desire to work. I took a clean table cloth from a drawer, got out dishes, and set the table. In the afternoon they cut my hair. I took a bath, and was dressed in new clothes. The next day I cut out a dress and did the first sewing since my collapse. The following day I set the cream for churning. It was not long before we were housekeeping again; for on Saturday my Christian Science friends gave me a "kitchen shower," even papered the walls and painted the ceiling, until my dismal home was made new for a new child in Christian Science. Over three years have passed since this healing. I have been doing all the housekeeping and lots of farm work, and my son has his former position back again. Other ailments have come up, but through the power of Truth they have disappeared. The uplift from wrong beliefs about man and God is grand to me.

I own a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and it helps me to read the Bible aright. I must work out my own salvation and am so thankful for my release. I am anxious to keep putting off the old and taking on the new truths that Mrs. Eddy so wonderfully discovered in our time.

(Mrs.) Matilda Johnson, Spencer, Ind.

I wish to verify Mrs. Johnson's testimony. I was a neighbor of hers all the five years of her deep distress; I helped cut her hair and clean up her house. Her beautiful healing has been a wonderful help to me, as I was young in Christian Science when I was called upon to help out in this little home.

With a deep sense of love for this teaching, I add my tribute to the Christ's demonstrable truths. Thirty-one years ago, when my first child was born, I was in bed many months with milk leg. What I suffered from this disease no one knows. The doctors said there was a diseased condition of the heart, along with the other trouble. I also had a growth in my right side that pained me, so I was very much



Digitized by Google

discouraged. My husband took me to a specialist, who gave me a thorough examination and then told us he could do me no good.

With great fear I passed one more week and then went back to the doctor to beg for some kind of medicine to relieve the intense pain; but he shook his head pityingly, saying he could not help me, but would recommend rubber stockings to ease the pain in the legs. Then he sent me to Indianapolis to get them made, and while I was there my daughter-in-law asked me to try Christian Science. I became interested, and she began treatment. I read the *Sentinel* and other authorized literature and could see a faint light through the veil of mortal sense; then, too, her quiet, honest way of putting it helped me. After a few days I wrote asking her to keep up treatment. We exchanged letters often, she explaining Christian Science, I telling her of every pain.

After a few weeks I noticed one day that I had accomplished more housework than usual and yet was not tired; then I remembered I had not had any heart trouble for three or four days, and it dawned upon me that I was healed. I stamped on my once lame feet, but there was no pain. I walked out in the yard and found that I could take steps to the ends of my toes. This was joy to me, as I had been obliged to make my steps short on account of severe pain in the ankle. Then with my hand I beat my right side—no pain there, the lump was gone. All this was greater than my expectations, and with this grand proof I rejoiced to know that Christ's teachings are demonstrable now the same as centuries ago.

A few days after these glorious truths were revealed to me, I was reading in my new copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and discovered I was reading without glasses. It has been three years since my healing, and I have not used glasses during this time, nor have any of the old troubles come back. I am learning not to accuse God of being the author of any of mortal mind's make-ups—learning that disease is not material, but mental. I have also been healed of a continual ringing in my right ear. I thought it of little consequence and tried to declare the truth for myself, but the trouble kept getting worse until it annoyed me very much. Then I asked for help in Christian Science, and in a few treatments was free from this condition.

How glad I am to know it is Spirit, God, who heals all our diseases. It helps me to understand that God is Life, Mind, Soul; that I live, move, and have my being in Him. I am grateful to our honored Leader, Mrs. Eddy, through whom these truths were so generously unfolded, and for her ability to give them to us in a way easy to understand.

(Mrs.) CLARA B. WHITNEY, Noblesville, Ind.

✧

It is with great joy and with heartfelt thankfulness to God and gratitude to our dear Leader, Mrs. Eddy, that I give this testimony. Christian Science has made me free not only from physical bondage but from many business doubts and fears; indeed, the results when this teaching has been rightly applied to my everyday affairs have been most satisfactory, and many things have come to pass which to sense testimony seemed impossible. One of the many things for which I am grateful is the desire to help others. The joy that comes from showing others where they can find the truth cannot be expressed in words.

Three years ago some dear friends brought Christian Science to my notice, and I shall never forget the loving way they helped me, as they have done many times since. Although I did not take up the study for physical healing, I have had many beautiful demonstrations. A severe headache, which had been troubling me for several hours, was immediately overcome when I turned definitely and unreservedly to God. Words cannot express my gratitude for the unlimited blessings I have received through the understanding of God as taught in Science and Health. I am especially grateful for the spiritual healing and the regeneration which have come to me through the study and application of the truths of Christian Science. I pray each day for that Mind to be in me "which was also in Christ Jesus," that I may be of greater service to the people and our nation.

HERBERT H. THORNE, Burnham, Somerset, England.

✧

For seven years I have been a student of Christian Science and have received great benefit from it. I am thankful for having learned that God, good, is the only Mind, and that man coexists with Him. I first read "Science and Health with Key to the Scriptures" as I would read any textbook on theology, but with further study I began to realize that its pages were illumined with the light of Truth.

During my spring vacation one year I had a severe attack of throat trouble, and was unable to speak above a whisper. Besides this, it was so difficult to swallow that I refused everything to eat; consequently, I grew very weak. School was to open the following Monday, and I was afraid that I would be unable to discharge my duties as teacher. A practitioner was called and gave me treatment. She told me to rejoice and sing, but I felt this to be impossible, because I could scarcely open my mouth. For two days I seemed no better. The healing came, however, on Sunday night when I suddenly started to sing clearly, "Shepherd, show me how to go" (Poems, p. 14). I was very grateful for this healing. I have seen fever and alarming symptoms vanish with the reading and spiritual understanding of the ninety-first psalm. When my mother passed on there came wonderful strength to know that all Life is in God, Spirit.

I am deeply grateful for the privilege of teaching in the Sunday school. Christian Science is the greatest blessing that has come into my experience, and my heart fills with gratitude to Mrs. Eddy for her untiring efforts and self-sacrifice. My desire is to be an instrument of good, a channel for love.—(Miss) ALICE L. BAKER, Highland Park, Ill.

✧

I accepted the teachings of Christian Science as the truth about ten years ago, because of the healing of my mother, who at that time was pronounced by two physicians as past all help, unless an operation could be performed, which they said could not be done because of her age. The trouble was diagnosed as gallstones. The doctors both said she could not live through the night; she did, however, but knowing that they had given up all hope of her recovery, she asked if she might have Christian Science treatment. No member of the family knew anything about this teaching, and most of us condemned what we thought it to be, as she herself had done, but a practitioner was sent for and came immediately, remaining for some time. That evening my mother arose from her bed, dressed, and walked downstairs. She sat at the table and partook of the evening meal with the family, eating of the same food as the others, and partaking of a vegetable which she had long feared, with no bad effect.

I was not present at the time, but was on my way from another state, having been sent for. I arrived the day after, and when I was told that it was through Christian Science she had been so wonderfully healed, all my prejudices faded



Digitized by Google

away instantly, and I began from that day to investigate its teachings. I accepted without question what I read in "Science and Health with Key to the Scriptures" by Mrs. Eddy, and was grateful for every smallest ray of light which came to me through the help of others. I began to apply its teachings very soon, and by this application gained in the understanding of the might of Mind, with some realization of the allness of Principle, and was able to prove Christian Science to be the truth.

From the day I was told of my mother's healing, I have never used any material remedy, although we had a medicine case which was kept filled with the many remedies on which we relied. When I returned to my home and told my family of the great change in my thought of Christian Science, they were not all pleased at first; but one daughter decided that as I was so earnest about it, it must be the right thing, so she and I began the study together. Gradually others began to rely on the healing power of Truth as taught in Christian Science, and to realize that we had been blessed, as have thousands of others, by this wonderful discovery of Mrs. Eddy, through whose close communion with God the truth of being was revealed to her.

Among the physical ailments which have been overcome by the application of the "word of God" are diphtheria, ptomaine poisoning, severely injured ankle, blood poisoning, appendicitis, severe pain in the head, also sudden and serious failure of the heart. The spiritual help Christian Science has been during these years, is past my telling, but let me say that when I have remembered to rejoice, the discordant condition, whatever it was, has always vanished almost immediately. This does not mean that we should rejoice because there is an ailment to be overcome, but because we have an understanding of the power of Truth to banish every erroneous condition.

My mother's healing occurred in 1907, and she has never had the least return of the trouble. She is eighty-eight years old and is well. I am truly grateful that this most wonderful teaching has come into our lives; for it makes the Bible promises so rich and full of meaning. We do not need to fear if we listen to them. In Psalms we read: "God is our refuge and strength, a very present help in trouble." I am sincerely grateful for a religion which is a remedy for every ill, a remedy which needs only to be rightly applied to give right results.—(Mrs.) CLARA C. MAGRUDER, Lansing, Mich.

✧

With a heart overflowing with gratitude to God for the numerous blessings that have come to me and mine through Christian Science, I give my testimony. I was healed of pellagra after it had reached the worst stage and medical doctors had pronounced my life of but few days. I have also been healed of chronic kidney trouble after suffering for many years, and many other discordant conditions have been overcome; but my gratitude for all this is indeed small when compared to the love and gratitude I feel for the spiritual uplift, the understanding in a degree of the ever presence and allness of God.

One morning not long ago I awoke with a sense of great depression. My mentality seemed in utter darkness; I could not get one clear thought. I arose, however, and went about my morning's work, though to sense I was most miserable. Soon the family had all gone out to their work or to school, and I was left alone. I kept trying to realize the truth, earnestly desiring to awaken myself from this state. About nine o'clock I was seized with almost unbearable suffering; then fear took possession of me. It was only a short distance to a practitioner, but I felt that I could never reach the place if I started; so I suffered on for hours. Finally the thought came that surely God knew my need and would send some one to help me. Then suddenly, as if they had been spoken, these words came to me: Now you are suffering and waiting for some person to come and help you, when God is an ever present help. In a moment my mentality cleared up. I realized at once the infinite ever presence of God and was healed instantaneously. This brought out to me clearly the thought that desire of a right nature is prayer, for I was desiring this good earnestly, although I seemed in mental darkness; and I feel that God answered my prayer. For this and all other blessings I am very grateful. I am well and happy and rejoicing daily in the truth that saves from every ill.

(Mrs.) JULIA F. ADAMS, Crescent, Ga.

✧

A deep sense of gratitude to God prompts me to add my testimony to the many already published. Prior to the year 1915 I had practically no occasion to investigate the teachings of Christian Science, and even went so far as to ridicule the many accounts of healing attributed thereto; a genuine awakening was, however, in store for me. In the fall of 1915 my two-year-old boy contracted a severe case of bronchitis, which eventually became chronic, and according to several physicians there was little likelihood that he would ever be entirely free from it. Then, too, he was said to have enlargement of the heart, which we were told but aggravated the other trouble, and grave doubts were expressed as to his survival.

Having exhausted every means known to the medical profession, and having tried change of climate three times in the hope of obtaining relief for him, I decided to try Christian Science. At this juncture we moved suddenly to Los Angeles, California. The child contracted a severe cold on the train and the old trouble returned with additional severity, so I telephoned to a Christian Science practitioner. Shortly afterward she arrived, and I shall never forget the encouraging atmosphere she seemed to create. The little fellow was given a treatment, after which he was put to bed. He went to sleep immediately without coughing, something he had not done for two years, and awoke but once during the night; then my wife read from the copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which the practitioner had left with us, and he was soon asleep again. Treatment was continued for six days, after which time all symptoms had disappeared. Since this healing we have had many other beautiful demonstrations, and our boy is now healthy and happy.

Words cannot express the gratitude in my heart for the many blessings bestowed through the healing truth that God has given us, and for that peace of mind which indeed passes all understanding.—G. P. KENNEDY, Santa Ana, Cal.

✧

As I have had the privilege of reading a great many testimonies, I would like to add one more to those already given in the Christian Science periodicals. About four years ago our home was very discordant on account of sickness, and it seemed as though there was no help for us. My mother had been troubled with nervousness in its worst form for about a year and a half or possibly two years, and also could not retain food. She had been attended by three physicians, one of whom was a relative. Very often my sisters and I remarked, "If there is a God in heaven, why does He not help us?" He most certainly has answered our prayer; for these conditions have been overcome through the power of



Digitized by Google

Truth, and my mother enjoys better health than she did for a good many years; in fact, I am quite sure that she would not be with us to-day if it were not for Christian Science. We are not only grateful for the physical healings which have taken place, but also for the fact that God protected my mother at a time when she did not care to live, as everything seemed so dark.

Another healing was that of my niece. One day in visiting my brother, I found she had been quite ill for two or three weeks. The doctor had called at their home several times, and although he could not diagnose the case, he thought she had malarial fever. I asked permission to treat her, and did so to the best of my ability. As she wished to go home with me, even though she had been in bed for at least a week, we started on a two hours' trip the following day, and upon arriving at my home she was able to eat a good supper. In about a week there was a decided change; after that, however, we became neglectful, and as the condition had not been entirely met, there seemed to be a relapse. At this point we asked for help from a practitioner, and with three treatments my niece was healed. Here again was proof of God's omnipotence.

I could tell of any number of other healings and experiences, but suffice it to say that I am very grateful to have learned that God is good and heals all our diseases. I am grateful to Mrs. Eddy, through whom this truth was brought to humanity again, and my gratitude also goes out to all the friends who have helped us to get a better understanding of God and man.—(Miss) MINNIE FUCHS, Bronx, N. Y.

This is to verify the truth of the above testimony of Miss Fuchs about the healing of her mother, whom I have known ever since she took up Christian Science. I can say that she is changed from a nervous wreck to a strong, healthy woman.

(Mrs.) ELIZABETH H. SOMERS.

✧

I took up Christian Science after the doctor said he could do no more for me, and with the aid of a practitioner I was healed both mentally and physically. It seemed weeks that I had been unable to sleep, and several weeks that I was hardly able to eat. When other complications set in I was miserable; I was not interested in anything, would not even read a newspaper.

I could not see much change for about three months after beginning treatments in Christian Science, except that my appetite improved and I was able to sleep a little better. I got so discouraged that I stopped treatments for about two weeks, also gave up reading the Bible and Science and Health or any of the Christian Science literature; then I was indeed most miserable. One day my husband urged me to try Christian Science again, so I consented, to please him, for I had given up hope of anything doing me any good. He wrote to the practitioner, and the day that treatment was resumed I got out my books and began to study the Lesson-Sermon and have kept it up ever since. That was indeed a happy day for us. Gradually my condition improved and in about two months I was healed. My health is now excellent; I can work all day and seldom get tired. Fear and worry are being eliminated and other things have been overcome, such as sick headaches, dysentery, colds, and hay fever, some by the aid of a practitioner and some through my own understanding of the truth. My husband has also been helped, and every day we read the Lesson-Sermon together. The Bible seems a new book to me now. I enjoy the Christian Science periodicals and am much benefited by reading them.

Words cannot express my thankfulness to God, and my joy that we are governed by His law instead of the so-called material law. I am also grateful to Mrs. Eddy, who has helped us to see the true way, and to the loving friends who have been such a help to me. My sincere desire is to be a true follower of Christ and to be able to show others the way.—(Mrs.) FRED D. FULLER, Fullerton, Neb.

✧

A short time ago, after a Wednesday evening meeting, a gentleman asked if I did not think it would be of great benefit if more testimonies were given of what Christian Science can do for business men. The testimony I had given had encouraged him, and thinking that it might do the same for others similarly placed, I am writing some of my experiences for publication, hoping they may prove helpful.

About twelve years ago I came to New York a stranger. I sought employment, and in almost every instance seemed to answer all questions satisfactorily. Several times I was even told I could fill the position, when the final question would be put, "Have you a city reference?" I had none; therefore was considered not qualified. I became discouraged, as day by day my need was greater, and having been successful in other cities, I began to resent my apparent failure. In desperation one day I visited a branch Church of Christ, Scientist, and saw on a wall this inscription from Science and Health (p. 494): "Divine Love always has met and always will meet every human need." To a lady near me I cried out that that was what I needed; then told her my story. She said, "Divine Love will certainly help you," and with this comfort I left the church. A few days later I had a position. Many other business problems have been solved in like manner.

Some years before the above mentioned experience Christian Science had proved itself the great physician. I had been suffering from a number of organic diseases which at short intervals caused extreme pain. Although cared for by physicians I grew rapidly worse, until operations promised the only relief. I had been on diets for several years, and resting comfortably at night was out of the question, due to pain in the heart. After a few treatments in Christian Science there was relief, and hope was revived. One after another the ills disappeared. Since then diphtheria, melancholia, necrosis of the lower jaw causing it to lock, sick headaches, intestinal inflammation, grief, and many minor ailments have been overcome.

The greatest blessing of all has been the closer acquaintance with God, which has taught me to take to Him every problem small and great, knowing that He is able and willing to help. I thank God for our beloved Leader, Mrs. Eddy, who has made it possible for thousands of people all over the world to be freed from the bondage of sickness and sin.

(Mrs.) VERONA SMITH, Ridgefield Park, N. J.

✧

I am indeed happy to be living in the age of Christian Science, and thankful to God for all the benefits I have received since taking up the study of this teaching. I have been healed of quinsy, lung trouble of many years' standing, rheumatism, and many other ailments. As my mother, two sisters, and two brothers had passed on with lung trouble, I was advised to come West for my health; and it was here that I found Christian Science and through it regained my health, for which I am indeed grateful. I am also grateful for the periodicals; the *Sentinel* I have enjoyed ever since beginning to read it.

(Mrs.) ISABELLE J. BOSWORTH, Spokane, Wash.



Digitized by Google

# From the Press

[Rev. Richard Roberts in *The Biblical World*]

Standing amid the smoking ruins of a civilization which has carried through to its issue the logic of worldly wisdom, can we return any answer but that the wisdom of this world has shown itself to be the tragic folly it really is and that there is no hope of healing for this stricken race but in that foolishness of God which it has denied?

[*The Watchman-Examiner*]

In railway stations, waiting rooms, and other places of public assembly throughout the country Christian Science publications are to be found. In hotels, clubs, and public libraries the Christian Science daily newspaper greets you. In several southern hotels we recently found neatly folded copies of *The Christian Science Monitor* on the desks in the writing rooms. Other papers were five cents a copy; *The Christian Science Monitor* was offered to guests without charge. We have no unfriendly criticism to make. We congratulate the Christian Scientists that they believe in Christian Science sufficiently to make sacrifices to propagate it; and the sacrifices must be large, for the method of propagation is expensive. In not a single railway station, waiting room, or other place of public assembly; in not a single hotel, club, or public library; in not a single railway train, street car, or steamboat, did we see a single copy of *The Watchman-Examiner* lying around. We have a notion that *The Watchman-Examiner* is quite equal to the best Christian Science literature published, but as propagandists and promoters Baptists are not in the same class as the Christian Scientists.

[*The Living Church*]

God works through history and humanity chiefly by means of spiritual forces. Normally, the church should be the power that would make wars among professing Christians impossible; and if unhappily this should fail in any particular land, through any prostitution of spiritual to baser ends, the church should at least be the power for righteousness in the making both of war and of the ultimate peace. The helplessness of the church in this present conflict has brought heart searchings and heart burnings to great numbers of Christian people. Her division was never so odious as now. The transcending importance of unity was never so overwhelmingly apparent.



## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

MONEY EQUIVALENTS

Subject to Fluctuating Exchange

| U.S. | £ | s. | d. | Francs | Marks | Florins | Kroner |
|---|---|---|---|---|---|---|---|
| $1.00 = | 0 | 4 | 2 | 5.15 | 4.18 | 2.47 | 3.72 |
| 2.00 = | 0 | 8 | 3 | 10.30 | 8.37 | 4.94 | 7.43 |
| 3.00 = | 0 | 12 | 4 | 15.45 | 12.55 | 7.41 | 11.15 |
| 9.00 = | 1 | 17 | 0 | 46.35 | 37.66 | 22.22 | 33.46 |

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition for general sale are now being filled promptly. THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## New Pamphlet

"Christian Science: Applied Righteousness," a lecture by Frank Bell, has been published in pamphlet form, and is now on sale at five cents a copy.

## Bible Catalogue

Bible Catalogue No. 24 is now ready for delivery. Advance copies have been mailed to all churches and societies advertised in *The Christian Science Journal*. Additional copies will be supplied on request.

Attention is called to the changed prices of some of the Bibles, including 01440x and 01483x, notice of which appears on the inside of the front cover of this periodical.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to WILLIAM R. RATHVON, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

"The Christian Science *Monitor* has been a very welcome visitor during my incumbency at this post, and of all the newspapers coming to this office I have no hesitancy in saying that the *Monitor* is the most popular. The American seamen especially are very fond of reading your paper, and its continuance will certainly be appreciated."
From Göteborg, Sweden.

"Because of the accuracy of important news and the wealth of valuable information contained, and because of broad views and high principles which permeate your daily newspaper, the *Monitor* has proved to be of great use to me and to my friends here."
From Uyeno, Tokyo, Japan.

"*The Christian Science Monitor* has been on file in the office during the past year, and I assure you it is a most acceptable addition to our list of newspapers. When a mail arrives the papers and other reading matter are sent out to different people and firms for their perusal, thus making all the reading matter received at this office do a double duty."
From Durban, Natal, Africa.

"Occasional copies of *The Christian Science Monitor* have come down from London. They were read with great interest, and we shall, with full faith, look to the entrance of much sunshine into the surrounding gloom and sorrow—war-created—by the presence of a home paper of such high type and character.
"Here in the midst of things,—back of the great supply lines,—one needs to be lifted up and away from the shadows which fall in so many ways, and during so many hours. When read, they will be passed over to those who are on beds of pain and illness, maimed and broken by the machine of war."
From Southampton, England.

"It is needless to say that *The Christian Science Monitor* is very highly considered here, and is read not only with interest by the staff, but also by many visitors. Unfortunately it has arrived here during the war with more or less delay.
"Since the Balkan wars, I have read the *Monitor* with great interest, and I consider that the articles by your correspondent on the condition of affairs in the Near East are almost classic, especially in view of the turn matters have taken."
From Moscow, Russia.

# Universality

"Give thanks unto the Lord, for he is good . . .
"Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy;
"And gathered them out of the lands, from the east, and from the west, from the north, and from the south." Psalms 107:1–3.

As an international daily newspaper, THE CHRISTIAN SCIENCE MONITOR knows no boundary lines, no class distinctions, no limit of time or place, no impairment of its ability "to bless all mankind" (The First Church of Christ, Scientist, and Miscellany, p. 353).

In home, business, or profession; in commerce, finance, or politics, the MONITOR is essentially universal, supplying the particular needs of every reader, wherever or whatever his place may be.

"I hesitate to take one moment of your time, yet I cannot resist longer the desire to tell you what *The Christian Science Monitor* means in our home, with the hope that it will bring happiness to you.
"We have been subscribers to the paper ever since its first number, and we have also read carefully each number as was our Leader's desire, with the result that the paper is as much a part of our daily sustenance as is our food. Our family, owing to my father's business, a captain, has traveled in parts of the world, and sometime since, he passed away at Rio Janeiro. We have lived at different times in Italy, France, and Germany. Now the *Monitor* comes to us every day with its message of exactness, truth, and purity from all parts of the world and from all parts of our own dear country, with such fine discrimination of news, given in perfect language, that I know I could receive no finer instruction were I to attend daily lectures at the Sorbonne or at Oxford. But to go still further, and leave the perfection of its literary value, we drink of its spiritual power which clothes it all. I have been healed of disease by reading its Home Forum articles, and indeed am being daily healed, as an understanding of divine Principle replaces material belief."
From Kennebunkport, Maine.

"A member of our literature distribution committee stated that she was asked for something to eat one day by a tramp. She prepared a lunch for the man and he went on his way.
"A little later her husband took a bundle of Christian Science literature to a small waiting station to place in a rack kept there for that purpose.
"Here he again met the man whom his wife had recently fed, who approached him and asked him what he was putting in the box. Upon being told 'Christian Science literature,' he asked if he had a *Monitor* there, and went on to say that, in fact, all of the like to read the *Monitor*, in fact, all of the Christian Science literature.'
"A short time ago one of our members told me about her little daughter's coming home from school one day and happily telling her that her teacher 'asked right out before the whole room' how many of them took *The Christian Science Monitor*. She pointed out to the school the value of the pictures of foreign countries, historic buildings, etc., for their geographical work, and advised them to procure these articles and pictures and bring them to school.
"This teacher is not a Christian Scientist, but has occasionally received a marked copy of the *Monitor*."
From Ontario, California.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

JUN 29 1918

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this magazine place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.
NO WRAPPER—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY
Copies Must Be Clean and Current

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







VOLUME XX NUMBER 44

Boston, June 29, 1918

## Contents of This Number

| | | |
|---|---|---|
| Christian Science Publications | | 862 |
| That Men May See | Frank Bell | 863 |
| Individual Distribution | Bess Nall Schaeffer | 863 |
| Error Cast Out of the Temple | Silas Cobb, LL.B. | 864 |
| Declaring the Truth | W. Stuart Booth | 865 |
| Listeners | Lilian Barlow | 866 |
| "Speak gently" | Frances Baines | 866 |
| Good Will to the Soldier | Kenneth L. Jeffery | 867 |
| Selected Articles | | 867 |
| Extracts from Letters | | 869 |
| Editorial | | |
| "The hoar fight is forgotten" | | 870 |
| The Gift of God | | 870 |
| What Hast Thou Done? | | 871 |
| Among the Churches (Current Notes) | | 872 |
| The Lectures | | 872 |
| Testimonies of Healing | | 874 |
| From the Press | | 878 |
| Special Announcements | | 878 |
| "Retrospection and Introspection" | | 879 |
| Works on Christian Science by Mary Baker Eddy | | 880 |

7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in English-Dutch and English-German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents.**

**Christian Science: Applied Righteousness**—By Frank Bell.

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See!"** Printed in English only.

OTHER TRANSLATED PAMPHLETS

**Not printed in English separately.**

**Faith and Generosity.** Printed in French.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German, Dutch, and Swedish.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German and French.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish and French.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish and French.

VEST POCKET PAMPHLET

**Possession**—By Adam H. Dickey. Price, postpaid, single copy, 4 cents.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth. $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.90.

01440x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.65.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50. Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 24 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to


## The Christian Science Publishing Society, Boston, U.S.A.

Sole Publishers of All Authorized Christian Science Literature


Digitized by Google

# Christian Science Sentinel

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

VOLUME XX JUNE 29, 1918 NUMBER 44

## That Men May See

FRANK BELL

THESE are times of supreme testing, not only for nations and peoples, but for churches and religions. The Christian Science church, it is gratifying to observe, is meeting the test in a manner which cannot fail to hasten the day when all mankind will see and acknowledge the embodiment and expression of the true Church, defined by Mrs. Eddy on page 583 of Science and Health as "the structure of Truth and Love."

It is a fact of significance and importance that the official publications of the Christian Science church were among the first to proclaim that in the great world war the struggle was not essentially between nations, but between right and wrong mental concepts, with relation to which there could be no such thing as intelligent neutrality. Knowing the inevitable tendency of right thinking to multiply "after his kind," and of wrong thinking to counterfeit the reproductive activity of good, Christian Scientists are able to see far ahead of the working out of things materially, and thus participate in each of the world's successive awakenings to the issues actually involved. They will of course continue to do this, thereby, as in many other ways, justifying their right to speak for the church "which affords proof of its utility and is found elevating the race," as we read on the page already quoted.

If anyone had expected that Christian Scientists, in the presence of a great human crisis, would lose themselves in a maze of so-called hypermetaphysics, the war period has provided for him a number of helpful surprises. He may have observed, for instance, the alertness with which The Christian Science Board of Directors uncovered and publicly repudiated the enemy suggestion that the teachings of Christian Science could be used as the basis of claims for exemption from military service. Of other significant developments a few only need be cited. The opportunity for the Christian Science church to be represented officially in the United States Army and Navy in the appointment of Christian Scientists as chaplains, was promptly accepted. Since the beginning of hostilities in Europe, the War Relief fund of The Mother Church has provided for the distribution of vast quantities of needful material things among suffering and destitute war victims in many lands. Busy workers in the Christian Scientists' Comforts Forwarding committees are fashioning and sending out thousands of knitted and sewn garments that carry messages of love and good will to those who in trenches, camps, hospitals, and stricken homes are making the great sacrifice for human freedom. The Christian Science Camp Welfare committee, supported by The Mother Church and the branch churches, and represented in camps and other military establishments by practical humanitarians, is serving in every possible and proper way the needs of the men in the armies which stand for righteous government.

There need have been no surprise when Christian Scientists proved their unwillingness to fall into the trap of the suggestion that a material human body, any more than a material church edifice, is entitled to some sort of sacred exemption from the proper requirements of human service. The Christian Science textbook makes it perfectly clear that one could not rightfully claim to be a Christian Scientist without manifesting the fruits of Christianity in ways that mankind may recognize as good. Whatever would attempt to ignore any human need, would fall short to that extent of the right to be called Christian. On page 25 of Science and Health is the assurance that "the divinity of the Christ was made manifest in the humanity of Jesus." Can it be unreasonable, then, to expect that the divinity of Christian Science be made manifest in the humanity of Christian Scientists?

A church whose authorized publications include a great daily newspaper chronicling the affairs of the world, would scarcely try to encourage in its adherents a lack of intelligent and sympathetic interest in human affairs. It was the Discoverer and Founder of Christian Science who established *The Christian Science Monitor,* and who said (Miscellany, p. 352), "My desire is that every Christian Scientist, and as many others as possible, subscribe for and read our daily newspaper." Each issue of this newspaper draws humanity and Christian Science nearer together, bringing out a mutuality of interest which makes for unity of thought and action in most surprising ways. The Christian Scientist who reads the *Monitor* is astonished to find how largely the world's aspirations are inclining toward the right. The so-called outsider who reads the *Monitor* is as often astonished to learn how much he has in common with the viewpoint of the Christian Scientist.

The war relief activities mentioned are significant in proving that Christian Science has not taken the heart out of Christianity, but put even more of love into it. They show that the Christian Science church is not unmindful of the debt of gratitude it owes to the governments and peoples that have stopped at no sacrifice, however great, to provide an atmosphere of civil and religious liberty in which the fair flower of the Christ Science could unfold before the eyes of men.

## Individual Distribution

BESS NALL SCHAEFFER

THE interest that centers around the young men in our training camps, at home and abroad, is well-nigh immeasurable. To these men and to the others who will follow them in the camps a large portion of the world looks with the greatest hope and encouragement. Everything humanly possible is being done to equip our men materially for the great struggle in which they are expected to engage. A good deal is being done, too, to equip them spiritually for their duty. Through the ruling of the Postmaster-General of the United States, a great opportunity is offered individual Christian Scientists to aid in this spiritual equipment. It has been made so easy, by this ruling, to forward our periodicals that there is no excuse as to effort or expense which can be offered. For some time it has been a great source

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

of joy to the writer, in looking through the testimonies in the *Journal* and *Sentinel*, to find some from soldiers and sailors who have served in the war and have felt the protection of even a measure of understanding of Christian Science under most difficult and dangerous circumstances. These testimonies cannot help being of great encouragement to other soldiers and sailors who may soon be called to go through similar experiences. They are the "Peace, be still," to any sense of fear or apprehension which may be entertained, even unconsciously, in the hearts of the men; for they are proof that the same protecting, guiding Principle, Love, is at the battle front for "those leaning on the sustaining infinite" (Science and Health, Pref., p. vii), as we have recourse to in time of trial within the shelter of our homes.

The writer wishes particularly to mention the appreciation of two young men in camp. Both the young men, one from our own home, the other a friend, had been benefited by Christian Science and were more or less interested. The one, while in our home, had read some of the literature, but had kept putting off a more serious study until there was more time, so busy did he feel himself to be with material pleasures. These young men enlisted in the Army, the friend going to the Houston camp and our relative, after rejection and subsequent draft, to Rockford. I wrote to both, inquiring if they would read Christian Science periodicals if sent to them, and each promptly answered that he would. Upon receipt of the first *Sentinel* I sent, the young man in Houston immediately expressed his appreciation, saying the paper had seemed especially good to him, and that as soon as he had opened it, a number of the boys had asked for it in turn. Our young man at Rockford writes that the boys are very appreciative of the Christian Science publications. When he has finished with a paper he places it on a table in his quarters so that the other boys who are interested may have access to it. He states that the *Monitor* is much in demand, that the other newspapers delivered there cost more than they do in the city, and that the average boys do not see newspapers frequently except in a more or less tattered condition.

The *Monitor* gives these soldier boys reliable and wholesome news from all over the world, and the manner in which are handled all subjects relating to the war—the subject so near the hearts of these men—is very helpful indeed; for they do not have to wade through columns of theories, speculation, and more or less unreliable reports, as well as masses of so-called news items in which they have absolutely no interest. For their spiritual comfort and encouragement they find the metaphysical article on the Home Forum page, which "leavens the lump" of the day's effort. Almost every letter tells of the appreciation of the *Monitor* and asks that I do not forget to send this paper. Under such circumstances, one does not need a reminder, for his own joy is so great because of this helpfulness of our literature.

A suggestion which came to me for convenience in sending literature may be helpful to others who have not heard about it before. It is to remove the periodical from its wrapper when received, without cutting or tearing the wrapper. After having finished reading the publication, it may be slipped back into its original wrapper for remailing. All that is necessary is to write the word "from" before your own printed name and address, and add below the name and address of the one for whom it is intended, with the postage required. The *Monitor* does not come under the class of publications indicated in the ruling of the Postmaster-General, but by using the original wrapper, it is not at all tedious to forward these papers to some friend or acquaintance in the Army or Navy, and they will be appreciated whether he is a Christian Scientist or not. A one-cent stamp will carry the *Monitor*, if not more than sixteen pages, and it is well to mail the papers as soon as possible after their receipt.

Upon a visit to Rockford in September, I looked over the rather demolished papers on the eight or ten reading tables in the barracks of a machine-gun company, but was unable to find a piece of Christian Science literature, although I was told that the literature could be read in the Y. M. C. A. buildings. Many of the boys find their days so strenuous that they remain in their own quarters for the evening, and if they have right at hand a helpful Christian Science article, it does much toward setting their mental house in order after the day's work. The letters we receive are full of the accounts of the help that Christian Science is to our boy, mentally, physically, and spiritually. One told of the healing of a heavy cold in a day or two, the healing of an ear injured when he jumped from a falling horse, the overcoming of discords in his relations with the little band of men under his care, the overcoming of mental depression, homesickness, and many other things. There has been so much gratitude and joy for me in this personal distribution work that I am heartily recommending it to other subscribers to our periodicals.

## Error Cast Out of the Temple

SILAS COBB, LL.B.

MATTHEW tells us that at the time of the Passover Jesus went into the temple, where he saw various conditions which were letting the things of this world keep out of consciousness the spiritual things. When he found the people selling and buying in the temple, he made a scourge of small cords, and drove them all out, as well as the sheep and oxen. He poured out the money that had been used in the exchange of material things in the temple; he overthrew the tables upon which the money was placed for worldly traffic in the place where God should be worshiped "in spirit and in truth."

Many have tried in vain to buy happiness. After failing to obtain surcease from disease by means of matter and drugs, they have turned away in despair, and have turned toward the temple of Christian Science with a hope that they might find the "pearl of great price" and be healed. Some are not willing, however, to give up all trust in material means, but like the rich man who came to Jesus to ask what he needed in order to obtain eternal life, they go away sorrowing after they are told that they must give up all trust in material things, for they think they have great possessions. Some still have faith in material remedies; some have great fear; some pride; others fear that their friends, their churches, their relatives, or their political constituents will know about their interest in Christian Science. Some with much of this world's riches come trusting in them for the present and also for the future. Some come who are puffed up with family pride and name, believing that God needs their help to establish His kingdom on earth. They talk of how much good they could do for Christian Science if they could be healed through it, but they demand that they first be healed, before they are willing to extend this helping hand. To all such, Christ, Truth, says as of old, "Take these things hence; make not my Father's house an house of merchandise." If they do the Master's bidding, they see a great light—and are then healed.

After Jesus cast out all who sold and bought in the



Digitized by Google

temple, the blind and the lame came to him, and he healed them. But not until then! After the temple was purified the healing came, and many were made free by him who used a scourge to drive all evil out of the temple, which symbolized the true temple, the embodiment of all spiritual consciousness. Do we realize that when we enter our church and take seats before the service begins, there may be some one near us, possibly in the same pew, who has come seeking relief from sorrow or disease from which he has been suffering mayhap for years? Had we not better rid our consciousness of all disturbing thoughts before we enter the temple? Ought we not to take these things hence and purify our consciousness with love and truth? If all were to do this, the sick and sorrowing would realize the import of these words from Isaiah: "They shall obtain joy and gladness, and sorrow and sighing shall flee away."

As we press on with honest endeavor, using the scourge of small cords to drive out of our consciousness sensitiveness, malice, and evil of all kinds in obedience to the command of Christ, then sin, sorrow, and sickness will be dispelled by the Christ light. This purifying process will also reach others with whom we come in contact and those upon whom our thoughts rest.

Are we tempted to hate, and do we strive to overcome the temptation properly? If so, we are cleansing the temple. Do we cast out of thought resentment? If so, we are sweeping out the temple. Are we possessed with great fear? If so, we should remember that it is "perfect love" which casts out fear. Then the blind thought that could not perceive the truth will see the light, and the lame that could not stand erect will be given strength; and thought will soar in love, and sing in the spirit of our Leader's words (Poems, p. 4):—

O make me glad for every scalding tear,
For hope deferred, ingratitude, disdain!
Wait, and love more for every hate, and fear
No ill,—since God is good, and loss is gain.

## Declaring the Truth

W. STUART BOOTH

ALTHOUGH the teachings of the Bible make it abundantly clear that as a man "thinketh in his heart, so is he," the materialism of both medicine and scholastic theology so darkened and perverted the view of mankind that the metaphysical and true sense of all things was practically lost for centuries. The discovery, practice, and inevitable spread of Christian Science have, however, revolutionized the world's sense so far that even the doctor of medicine now agrees that the mental state of a patient is important and must be considered in many cases. Mrs. Eddy, with a radicalism born of Truth, based her teachings on the spiritual and demonstrable fact that all is Mind and its ideas, that thought conditions are the only conditions. On page 108 of "Science and Health with Key to the Scriptures" she writes, "My discovery, that erring, mortal, misnamed *mind* produces all the organism and action of the mortal body, set my thoughts to work in new channels, and led up to my demonstration of the proposition that Mind is All and matter is naught as the leading factor in Mind-science."

Jesus of Nazareth had substantially said the same thing in the words: "It is the spirit that quickeneth; the flesh profiteth nothing." His miracles, or signs, attested the verity of his words so that the people "were astonished at his doctrine: for his word was with power." Hundreds of years before this time the power of God's word was recognized and acclaimed by the psalmist, who wrote, "He sent his word, and healed them, and delivered them from their destructions." It was the psalmist also who spoke of the value of declaring the truth about God and man when he said, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee."

Many Christian Scientists have found it helpful to commit to memory strong and appealing passages from the Bible and Mrs. Eddy's writings. This quite naturally causes them to turn to and use these references in clearing their thought in times of temptation and trouble. This is often referred to as "declaring the truth." But here let the student of Christian Science beware of the temptation to believe that the mere repetition of certain statements regarding God and man constitutes the declaring of the truth, or, in other words, is a Christian Science treatment. Mrs. Eddy says on page 454 of Science and Health, "Remember that the letter and mental argument are only human auxiliaries to aid in bringing thought into accord with the spirit of Truth and Love, which heals the sick and the sinner." By remembering that the primary meaning of the word declare is to make clear, the student will see, not only the true signification, but the full import, of declaring the truth. He will then be immune to the subtle suggestion of discouragement, which would come to one who has unavailingly repeated scientific statements of truth, believing himself to be thereby declaring the truth.

Certainly the memorizing of Bible verses and passages from our Leader's writings is a great help in cultivating the habit of right, orderly, and spiritual thinking. Jesus, in common with other Hebrew boys, probably learned much of our present Old Testament when but a mere youth, and his effective use of the letter, vitalized, of course, by a marvelously clear spiritual understanding, was shown early in his three years' ministry, when the arguments of the tempter were nullified by his apt use of Scripture. It is not improbable that at the hour of our Master's supreme struggle, the crucifixion, he was aided in holding steadfastly to the spiritual verities by means of repeating from the psalms to himself; for it is to be noted that the words, "My God, my God, why hast thou forsaken me?" are part of the first verse of the twenty-second psalm. Every one present there, except Christ Jesus, saw in the crucifixion nothing but the defeat and utter failure of the one from whom so much had been expected by his followers, and so it was natural for them to hear and record as his own thought and expression these words quoted from the psalms.

Of course personal sense never yields without a struggle, and Mrs. Eddy calls attention to this on page 30 of Science and Health when she says, "Born of a woman, Jesus' advent in the flesh partook partly of Mary's earthly condition, although he was endowed with the Christ, the divine Spirit, without measure. This accounts for his struggles in Gethsemane and on Calvary, and this enabled him to be the mediator, or *way-shower,* between God and men." Certainly personal sense would have had Jesus believe that God had forsaken him; for, as Paul writes, he "was in all points tempted like as we are," but the apostle straightway adds, "yet without sin;" in other words, the great Master was tempted in every conceivable way, but he never yielded to, nor was deceived by, these temptations. It was necessary during his times of struggle for Jesus to employ fully his marvelous spiritual understanding, his Christ endowment, that the evil suggestions based on the false, fleshly sense might be corrected and reversed. In that wonderfully clear exposition of our Master's struggle and triumph given in



Digitized by Google

the chapter entitled Atonement and Eucharist in "Science and Health with Key to the Scriptures" these are mentioned; but, as a matter of fact, the Master was even then standing on the very threshold of complete victory over "the last enemy," although his triumph was not seen by others until after the resurrection.

Jesus commended both the letter and the spirit when he said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life," and Mrs. Eddy has emphasized this truth many times in her writings. This will lead to that scientific declaring of the truth which will inevitably result in better and quicker healing; for the word of God is not only quick and powerful, it is irresistible as well.

## Listeners

LILIAN BARLOW

HE is a wise man who has learned the importance of listening with ears attuned to the harmonies of the divine Mind, and such a one only can claim to have ears that hear, or to have learned his new name in Christian Science. The right listener is the right doer; for right acting is but the result of listening obediently to the still, small voice that is ever expressing itself through divine ideas. These, when entertained, protect us from the whispered falsities of mortal mind, which would, if it were possible, crush out all expression of infinite Mind and thereby annihilate mortal man.

The careless listener is but the cat's paw of evil, for he willingly lends his mental ears to two voices,—to that which is erroneous and to that which is true,—thereby establishing a house divided against itself, a house built upon the ever shifting sands of false sense, which calls evil good and good evil. Such a one may desire to do right; and surely these desires, if sincere, are prayers which will eventually make a Christian metaphysician of him, but not until there is a humble willingness to be established upon the sure foundation of oneness with God. The chief requirement here is that transparency of thought which realizes its sonship with the loving Father-Mother God. This leads to an unshaken conviction that all sincere seekers after Truth may in turn likewise reach the same realization, thus establishing an unbroken circle of right thinking, and ceasing to be channels whereby mental malpractice may perpetuate itself. Steps firmly taken in this direction would destroy that sense of self which builds on another's defeat, whose importance is so exaggerated that it lives in an atmosphere of egotistical self-exaltation, confident that everything and everybody is at fault but himself. Unless one does claim sonship with God, he may be swept along by every gust of evil gossip, criticizing individuals and organizations alike, listening to that which would, if generally believed in, undermine individual character and constructive activities.

When consciously examining ourselves to ascertain our practice, are we not immediately confronted with these seemingly justifiable excuses, that we are seeing evil only to unsee it, and that it is necessary to uncover error? True, for Mrs. Eddy so teaches; but do we also remember her admonition to have "a charity broad enough to cover the whole world's evil," as we read on page 224 of "Miscellaneous Writings"? How necessary, then, that we ask ourselves if we are always holding to this admonition, and faithfully keeping watch lest "the little foxes" that enter in at unguarded moments and "spoil the vines" may tempt us to perpetuate their work by passing from individual to individual those seemingly insignificant suggestions which construct in thought a false concept of some one or some activity. It is much easier to see the truth rather than the lie for those we love, but how often do we unguardedly let pass wrong feelings and attitudes toward one in whom we have no interest? When called upon to unsee the lie for the latter, we find our work made doubly hard by such unfaithful watch.

It is plain to be seen, then, that to become a scientific listener one need but set self aside sufficiently to follow, if only to a degree, the potent example of the Way-shower. He was unswerving in his obedience to the voice of Truth, never lending his thought for an instant to the argument of mortal mind that it had created or could create a man who could be influenced to accept the suggestions of error. At no time in his experience did he have a greater test of his divine sonship than when they "led him away into the hall, called Prætorium," where in mockery of the prevalent belief that he claimed to be "King of the Jews," they clothed him in purple, and put a crown of thorns upon his head. He was tested in all points, yet he unflinchingly kept faithful guard over his divine trust. His years of experience made this ordeal as nothing. He rose higher in the glorious realization of his dominion as the Son of God, and opened the way for every true listener who came after him. Our revered Leader was unfaltering in her obedience to the demands of Truth, never keeping from a waiting world with its unheeding ears the second coming of the Christ, as manifested in Christian Science. The world is, and ever will be, under the greatest obligation to these two faithful witnesses of God's ever presence. The seeker after Truth cannot be too faithful to that unfailing guide and gift of gifts, the Christian Science textbook, "Science and Health with Key to the Scriptures," in which Mrs. Eddy has given every rule necessary for right listening.

This important requirement of a true metaphysician is met by consecrated application and demonstration of the spiritual significance of the letter. There must also be faithful watchfulness lest we take a halfway and halting position. Unwavering perseverance is needed in order to secure an impregnable armor against every attack of the enemy; but if there is continued obedience to the divine commands, "Thou shalt have no other gods before me," and "Thou shalt love thy neighbour as thyself," human consciousness will rise out of the suggestion of life in matter ever nearer to the sunlight of spiritual sense, and, with immortal strength, withstand error's most devastating blasts, thereby learning that all is Love—and "against such there is no law."

## "Speak gently"

FRANCES BAINES

THE good which may be done by a few lovingly spoken words, commonplace in themselves perhaps, was forcibly brought home to the writer in the following way. When leaving home to keep an appointment, she heard a voice upstairs calling, "Oh, do come here a minute!" The tone indicated that the speaker was in some difficulty, but personal sense at once whispered, "You have not time; call some one else; this will make you late." The objection was immediately silenced by recalling our Leader's injunction found on page 116 of "Miscellaneous Writings," to be "never off guard, never ill-humoured, never unready to work for God," and in an instant the answer rang out, "Yes, dear, I'll come." Truth, however, was already there, and in less time than it takes to tell, a cheerful voice called back, "Don't trouble, it's all right now; your gentle answer helped me."

The Christian Scientist then went on her way, rejoicing



Digitized by Google

in this fresh proof of the ever presence and availability of Love. She did not even know what the trouble had been, but she gave thanks that the words given to her had healed it. "Life is not so short but that there is always time enough for courtesy," Emerson tells us; but have we not many times forgotten this, and also that to "speak gently" takes no longer than to speak impatiently or curtly? This is pointed out by Mrs. Eddy on page 127 of "Miscellaneous Writings" where she says: "Wise sayings and garrulous talk may fall to the ground, rather than on the ear or heart of the hearer; but a tender sentiment felt, or a kind word spoken, at the right moment, is never wasted." Surely the hasty and ungracious words that may formerly have risen to our lips on slight provocation, are amongst some of the first things which ought to be controlled when we become students of Christian Science.

Who is there that has not felt the blessing of a kindly "Good morning," or the help of a simple "Thank you," or the uplift from a few pleasant words, it may be from a stranger, their cheer and benediction going with us sometimes throughout the day and lifting our thoughts to the One who is always loving and kind? A verse of a beautiful hymn reads:—

Speak gently! 'tis a little thing
Dropp'd in the heart's deep well;
The good, the joy, that it may bring
Eternity shall tell.

In the measure that we take to heart these words and make them a rule of our lives, we shall spare ourselves and others pain; and more of God's sunshine will be shed on all around.

## Good Will to the Soldier

KENNETH L. JEFFERY

THE present age is daily unfolding greater opportunities for the demonstration of Christian Science. It is provable to-day as in the past that divine Love really does meet every need of mankind. One of the chief problems which perhaps confronts us to-day is how to think correctly regarding those Christian Scientists who have entered the armed forces of our country.

The thing which is most necessary is to obey the command given by Christ Jesus at the grave of Lazarus: namely, "Loose him, and let him go." In other words, the soldier must not be fettered by the fears and imaginations of mortal mind. No matter how perilous a position he may seem to be in, he is a soldier of God; and he goes to fight for the right, and must be free to rise above the limitations of mortal sense. With the army of the Lord he advances upon the hosts of error. He is armed with the two-edged sword which pierces even to the joints and marrow. The hosts of error, which are in reality only the myths of mortal mind, vanish at the coming of Christ, Truth, as the mist before the rising sun. They have no power to inflict death, to destroy man's life. God is the life of man, and man cannot be separated from God.

Man's divine creator will forever preserve him. The shield of Love is his strong defense, against which the shafts of error have no power. Error cannot conquer him, for the power of the one God is with him. It is an irresistible power, overthrowing the organized schemes and machinations of those most wise in worldly ways, and freeing the peoples of mesmerized and hypnotized nations so that they are made ready for "the glorious liberty of the children of God." He who goes forth with this thought is helping to establish the brotherhood of man and to bring God's kingdom "in earth, as it is in heaven."

# Selected Articles

["And this man, what?"—*The Christian Science Monitor*, Boston, U.S.A., Dec. 1, 1917]

There is perhaps nothing the world dislikes more than minding its own business. This is, of course, largely because it has, so frequently, no business of its own that amounts to anything. That is to say, its business is not to do that which falls to it, so nearly as it may in accordance with Principle; it is rather to get through certain duties, which it quite frankly proclaims are against the grain, by reason of the very fact that they are duties, in order that it may engage in the more serious duty of amusing itself, and so in hastening the weariness and disillusionment that ultimately accrue from that also. "Blessed," Carlyle once declared, "is he who has found his work; let him ask no other blessedness." The danger is that even those who have found their work do not always surrender themselves whole-heartedly to it. "Good," writes Mrs. Eddy, on page 261 of Science and Health, "demands of man every hour, in which to work out the problem of being." But, as Mrs. Eddy is careful to point out, on page 2 of her Message to The Mother Church for 1900, an obedience to this demand is the attitude only of the right worker. The idler is, of course, quite hopeless; whilst the intermediary compromises with evil suggestion. "He says: 'It is my duty to take some time for myself; however, I believe in working when it is convenient.'"

Now working when it is convenient is not working. It is either making work a phase of amusement or using it as the milch cow of necessity. The man really at work has neither time, nor, what is much more to the point, inclination, to trouble himself about his neighbor's business. Being engaged all the day in his Father's business, the business of Principle, the opportunity for bothering about that which is outside Principle is not presented to him, nor does he seek it. Besides this he is learning joyfully and scientifically that Principle governs, and that it is no part of his work to do his neighbor's work or mind his neighbor's business. As, indeed, Mrs. Eddy admirably says on page 8 of the Message already quoted from, "We lose a percentage due to our activity when doing the work that belongs to another." It is always ignorance of Principle or vanity that leads a man to attempt to do his neighbor's work, which is only another form of minding his neighbor's business.

Jesus himself stated this with that tremendous directness with which he literally withered up all argument. It was on the occasion of that last meeting by the Sea of Galilee with his disciples, when, after having been warned by his Master of the struggle which was before him, Peter, with his accustomed impetuosity and lack of reticence, suddenly turned toward John, and blurted out the question in perhaps both their minds, "What shall this man do?" Or to adhere to the terse incisiveness of the Greek text, "Lord, and this man, what?" Jesus' reply, with its terrific rebuke and warning to human curiosity and interference to mind its own business, has come all down the centuries: "If I will that he tarry till I come, what is that to thee? follow thou me." The full signification of the Greek, as has been pointed out by a certain famous scholar, is lost in the translation. The words "tarry till I come" should rather be "tarry while I am coming." It is as if Jesus had said: I have told you what is before you; that is your affair; but supposing this man goes on learning more of the true me, of the Christ, Truth, until that Truth is fully manifested to him as to me, what business is that of yours?

The Mind of Christ is not acquired in an hour or in a



Digitized by Google

day. It comes as the reward of a man's turning his back upon this world and its lusts, and setting his face toward heaven. It is gained only as he strives and succeeds in his striving to know more of God, of Principle; and he cannot safely give to his neighbor's business, when it is not his own, one moment of that time. As Mrs. Eddy warningly writes, on page 3 of Science and Health, "The Divine Being must be reflected by man,—else man is not the image and likeness of the patient, tender, and true, the One 'altogether lovely;' but to understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire."

At the same time, minding your own business does not mean a selfish aloofness from the world. It is the ordinary man's business, indeed, to be in the world, without being of it. There is a sense in which the world is every man's patient, but it is in the sense of the individual bringing himself into obedience to spiritual law, so as to demonstrate all men's sonship to Principle, by demonstrating his own sonship. In doing this, however, it is not the business of the practitioner to attempt to carry the patient on his own back into the kingdom of heaven, any more than it is to convert himself into a Holy Office for searching the patient's inner consciousness, and torturing him in the process. The true purpose of treatment is so to assure a man of his divine sonship, of his spiritual at-one-ment with divine Principle as to free him from the false beliefs of material dominion which make him sick and sinful. And the most efficacious way of doing this is to teach him how to be and how to remain about his Father's business.

Jesus made it perfectly clear that it is impossible to serve God and mammon, to be in obedience to Spirit and the flesh. Much of the subjection to the latter is caused by neglect of the former. People will not trust to Principle. They will inject their own personalities, often in perfectly good faith, into the arrangement and settlement of matters which are not their business. Of course they convince themselves easily enough that the question at issue is their business; and from this to rank interference is only a short step. Unfortunately the material appetite is always whetted by gratification up to the point when it is satiated. Consequently the habit of interference grows, and grows simply because in failing or neglecting to serve Spirit a man finds the opportunity to serve matter. He is found, in short, serving not his Father who is in heaven, Principle, but his physical father, the flesh.

✧

[Warren O. Evans in *The Times*, Pawtucket, R. I.]

In an article headed, "Explaining National Blindness," copied from the *New York Times*, many strange statements were made, among them one pertaining to Christian Science. To attempt at this late date to explain why certain, now obvious, conditions were not foreseen by the "intellectuals" of the allied nations, would seem rather childish; and would stamp the would-be critic as woefully lacking in discernment himself. For who is there egotistical enough to claim that he had perceived in advance the trend of events as they have developed during the past four years?

To say that the inability on the part of the great men among the allied nations to discern the real conditions before the beginning of this world struggle, and to make proper provision for handling them, was due to "the theory that undesirable things are created by admitting their possibility, and that they can be avoided by denying their possibility," is absurd, and is certainly not very flattering to the noble men who have ably handled the situations as they arose.

But to classify Christian Science with such a theory is entirely erroneous. Christian Science stands alone and is purely scientific, based upon fixed Principle, with definite and positive rules for demonstrating it. So that a Christian Scientist is as sure of himself in the working out of any apparent situation as is the mathematician in the solution of any problem. He would no more think of attempting to avoid or prevent anything by merely denying its possibility, than would one attempt or expect to solve a problem in geometry by blind mental effort or will power. What is needed in the solution of any problem, is acquaintance with the principle involved, and knowledge of the rules necessary for its application.

This acquaintance with God as divine Principle, and the knowledge of the truths underlying Jesus' work, are what Christian Science has revealed. Inasmuch as he was the Way-shower and left his example for us, would it not be wise and reasonable for human beings to seek first an understanding of his teachings before attempting to find a cause for any apparent condition. While Jesus was the very embodiment of compassion and love, yet he was most severe in some of his declarations of positive truth; and he distinctly said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Some day the world will wake up to learn just what he meant by that statement; and will realize that one cannot cry "peace, peace; when there is no peace" within. Then the real cause of this world upheaval will be recognized.

Mrs. Eddy, the Discoverer and Founder of Christian Science, in "Science and Health with Key to the Scriptures," the textbook of Christian Science (p. 313), declares that "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause."

✧

[Peter V. Ross in *Vacaville* (Cal.) *Reporter*]

The evangelist whose remarks appeared in part in the *Reporter*, contends that Christian Science is inconsistent with the Bible and has its source elsewhere than in the Scriptures. As to the source of Christian Science, it will be remembered that some fifty years ago Mrs. Eddy, when apparently near the end of human existence, turned to the Bible for help, and while reading the gospel accounts of healing performed by Jesus, suddenly found herself restored to health. She then determined, if possible, to discover the law back of her healing and to understand the science practiced by the Master in effecting his remarkable cures and other works.

Speaking of this experience, Mrs. Eddy has said (Science and Health, p. 109): "I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration." On page 110 she continues: "In following these leadings of scientific revelation, the Bible was my only textbook. The Scriptures were illumined; reason and revelation were reconciled, and afterwards the truth of Christian Science was demonstrated."

It is clear from this that Mrs. Eddy in discovering and founding Christian Science has not gone outside the inspired pages of the Bible. In fact, one can hardly read her writings without being irresistibly drawn to the Scriptures for further investigation; and as one pursues such course he begins to see that the healings narrated in the Bible were based upon Principle, that its science can be understood by all people in all ages, the present included, and, better than all, that



Digitized by Google

one can put in practice this science in proportion to his understanding of it.

In stating that Christian Science is not consistent with the Bible, the evangelist insists that the Bible describes God as having eyes, hands, and other members making up a corporeal body. It is undeniable that the Bible speaks of the hand of the Lord and the eye of the Lord, but are not these expressions to be taken figuratively rather than literally? Is it not reasonable to say that the word hand is used metaphorically as signifying spiritual power, and eye as spiritual discernment?

It is difficult to reconcile the notion of Deity in the form of a human being with the Bible description of God as omnipresent. How could Deity, in the shape of mortal man, meet the requirements of omnipresence? Yet the Bible clearly declares that God is everywhere present, and moreover has all power and all knowledge. Hence it is that Christian Science defines Him as: "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence" (Science and Health, p. 587). Taking this view of Deity, one can understand the Bible statements that in Him we live, move, and have our being; that He is a very present help in trouble; and that He healeth all our diseases.

✧

[Albert F. Gilmore in *Lynbrook* (Long Island, N. Y.) *New Era*]

In a recent issue, in reporting the activities of the Training Camp for Young Christians, established by St. James Church, notice is given of a meeting to be held at which there will be a discussion of "Christian Science and Other Modern Aberrations." The propriety of so characterizing a religious denomination which has done and is doing so much to stimulate real Christian activity in healing and saving mankind from its self-imposed sin, disease, and woe, might well be questioned. The real issue is this: To what extent have our critics taken up the real discipleship of the Master? Have they obeyed to the letter his injunction to heal the sick and cleanse the leper? Have they brought forth the "signs" which he declared should "follow them that believe"? If so, then their works will justify them. It is just this healing and saving work that Christian Science is doing in the world; and no amount of condemnation or fine contempt will undo it. "I will shew thee my faith by my works," is the watchword of every earnest Christian Scientist, for he perfectly well knows that "faith without works is dead."

One must be quite sure of his ground before presuming to tear down that faith in God and His Christ which many earnest men and women are finding the sure way to salvation. On page 104 of "Miscellaneous Writings," Mrs. Eddy says, "In obedience to the divine nature, man's individuality reflects the divine law and order of being. How shall we reach our true selves? Through Love. The Principle of Christian Science is Love, and its idea represents Love. This divine Principle and idea are demonstrated, in healing, to be God and the real man."

✧

[Robert G. Grant in *Arizona Republican*, Phoenix, Ariz.]

The teachings of Christian Science are based entirely on the Bible. Before becoming a member of any Christian Science church, the applicant must subscribe to six tenets, the first of which reads as follows, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). In accordance with instructions contained in the Manual of The Mother Church, by which all branch churches are governed in such matters, the children in the Sunday school must be taught the Scriptures, and their first lessons include the Ten Commandments, the Lord's Prayer, and the Sermon on the Mount. Teachers of adults are directed to enjoin their students habitually to study the Scriptures. In her textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy says (p. 547), "The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained."

From her earliest childhood Mrs. Eddy was a devoted student of the Bible, and for three years preceding her writing of Science and Health she searched the Scriptures and read little else. Instead of Christian Science being destructive to the faith of many in the Bible as the word of God, as claimed by our critic, thousands testify that the study of Christian Science has given them a living faith in the Scriptures.

✧ ✧ ✧

## Extracts from Letters

"Inclosed find a draft for five dollars from a small circle of students who are glad to add their little to help on the work of relief. We are far from any church or society, but feel we have so much to be thankful for that we must give it expression in some way."

"We are grateful for the opportunity to pay a little on the debt of love which we owe to every activity of the Christian Science movement, and thereby to support 'that institution' which so wonderfully to-day 'affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science' (Science and Health, p. 583). In doing this we are beginning to see how 'beautiful for situation' our church is.

"Please divide the amount of inclosed check between the Real Estate, the Christian Science Benevolent Association, and the War Relief funds."

"Inclosed you will find check for $851.32, which is the amount received from a special collection in this church and is to be applied to Christian Science activities in Army and Navy camps.

"You will also find check for $1020.51, which is the combined amount of two Sunday collections and is to be devoted to The Christian Science Benevolent Association fund."

"For the contribution received from the War Relief fund in Boston, through the distribution committee at Winterthur, and to all kind benefactors, I wish to express my deepest gratitude. This beautiful religion of loving one's neighbor as one's self has already blessed with financial help thousands who are heavy-laden, and proves anew the never failing supply of the kind Father.

"My deepest gratitude to God I wish to express through daily living and helping to build up this true Christianity, as our beloved Leader, Mrs. Eddy, lived and taught it."

"I wish to express my gratitude to God for the many proofs of divine Love which have helped me in times of great distress. As my earnings were always scant I was doubly grateful to receive support in the way of money, in such a grievous time as this. While I do not wish to underrate the material worth of the gift, it is a benefit to feel divine Love in this way. Daily I feel more grateful to God in that he always cares for His children. I am also deeply grateful to Christian Science for all the good which I have received therefrom."



Digitized by Google

# Christian Science Sentinel

Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., June 29, 1918


# Editorial

## "The hoar fight is forgotten"

THE quotation which heads this article will be found on the tenth page of Mrs. Eddy's published poems. Its author was both poet and prophet, but she never took poetic license to declare other than truth, and as a prophet she spoke truth at the very moment when people were saying, It is not so. The prophet testifies of the unseen verity, the appearing fact, which eventually all shall know, from the least to the greatest.

The unavoidable, irresistible struggle for liberty has had its vicissitudes. It will finally be interpreted to the world by those who speak the language wherein Christian Science was proclaimed and explained. Ever since the Bible was translated into English, the effort to establish freedom has had promise in it. Why? Because the struggle has become less personal, not as king against king, or barons grouped against a king, or people struggling against a bishop. It has become the effort of those who dimly grasped Principle, struggling up and through the hindrance and persecution of those in no wise understanding it, hence misled to serve the carnal mind in order to preserve its cruel dominion. This carnal mind is well illustrated in the career of the unscrupulous prince of this world who boasts of robbery, cultivates suavity in lying, and makes treachery his delectable art. Such a one was he whose published ideal was, "One takes when one can, and one is wrong only when obliged to give back."

From among those who found such ideals of kingly license commendable came foreign speaking heirs to a throne supported by men for whom the English Bible was the standard of their speech. Of the spiritual import of the Bible they may not have grasped a great deal, yet somehow they breathed freer breath because of it. Already many had gone from them to a new land as pilgrim fathers (and pilgrim mothers), calling the Bible their Magna Charta. In spite of attitudes of religious tyranny in this new-forming society, the leaven of liberty worked quickly, transforming men in spite of old habits and customs. So when the time for quick decision arrived, behold, they stood forth with courage. Their stand was against a king brought up to believe that a king must rule or ruin. His kingly power was visibly supported by mercenary soldiers, sold for a price by a princeling who had this power over subjects. The end of the contest was as it had to be, and a great republic began to be born.

What prophet could have foretold that the grouping of little nations, which the separate states were, would grow to a union of hearts and minds indissoluble, and make ready for the coming of Christian Science, and furnish its retinue and support? Who could have known that the mother country itself, by painful evolution, would learn to parallel this experience and establish freedom in the hearts of its citizens the world around so that Christian Science could be accepted by them with the ready mind and the understanding heart? In that dominion which is from sea to sea, in that island itself a continent, in that commonwealth, or union, wherein former enemies are now its ministers and the defenders of its integrity, in the isle where is the visible head of the Britannic Alliance, as well as in the continent-wide oldest republic, there is known the uniting power of divine Principle, because what Mrs. Eddy has said (Science and Health, p. 340) is becoming ever more clearly understood: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

The wrong ideal for government which by the liberated men in the new land and by the thoughtful men in the old country whence they came was resisted, has in one environment been able to grow like an unhindered weed, till even the purblind pacificist can see its character. Its action is governed by that oldest motto of priests, "Let us do evil that good may come." It defines good quite wrongly, naming it human power and glory. That definition calls for world-wide treachery, injustice, cruelty, hatred, brutality, timed and calculated to produce fear, which in turn is expected to produce submission to power. The good conditions desired by autocracy in church or state require ignorance and superstition (hence the mesmerism of abject fear) in the minds of the many so that power may be supreme in the hands of the few, and they may believe that they sit in the seat of God.

To this false ideal the people who read the English Bible will never submit. They cannot were they to try. In the fight for the welfare of their homes and the liberty of the world they do not count their lives dear unto themselves, and those who read the English Bible are inevitably united the world around by its enlightening influence. When the representative of the Britannic Alliance takes part in the celebration of the Independence Day of the United States it is the sign that now is true outwardly what Mrs. Eddy saw inwardly and knew to be true when she said:—

> The hoar fight is forgotten;
> Our eagle, like the dove,
> Returns to bless a bridal
> Betokened from above.

This brings us to remember that when our Leader said she had prayed "that all the peoples on earth and the islands of the sea have one God, one Mind; love God supremely, and love their neighbor as themselves" (Miscellany, p. 286), she also declared, "It is unquestionable, however, that at this hour the armament of navies is necessary, for the purpose of preventing war and preserving peace among nations."

WILLIAM P. MCKENZIE.

## The Gift of God

THERE can be no question that the love of life comes to us consciously and unconsciously from our earliest hours; and this is right, for despite the many human misconceptions of life, man's life can only be truly known as the gift of God; indeed Christian Science makes it clear that God is man's Life, and that man lives truly only as he reflects the divine Life. In the first epistle of Peter we read: "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good."



Digitized by Google

We cannot overlook the fact that life was the theme upon which the Master dwelt continually; he said that his mission was to bring more abundant life to humanity, and this he did in the healing of all manner of sickness and disease, and even in the overcoming of death itself. In that memorable interview with the Samaritan woman at Jacob's well we find that he took occasion to present this great theme when the Samaritan woman refused to give him a drink of water. To this he responded: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." Although Christ Jesus constantly directed all thought toward life in its spiritual sense, which means eternal life, he was not inconsistent when he declared, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." To the Christian Scientist this would mean that one must give up the material sense of life in order to gain life spiritually, but this does not mean that one must pass through the experience called death in so doing.

In Christian Science we learn beyond question that Life is not in matter nor dependent upon matter, and it is only as we demonstrate this vital truth that we can find the life which is truly the gift of God, which is God's idea understood and demonstrated. A good deal of the religious teaching of the past was to the effect that we must not love life, but must accept the thought of death as of divine ordination and purpose, and this mistaken belief was responsible for much of the hopeless illness experienced by mankind the world over. It was too often believed that God indeed gave life, but also took it away, in spite of the fact that there is nothing in the Master's teachings to support this supposition, for Jesus said in the most unequivocal terms, "If a man keep my saying, he shall never see death."

From the Christian Science viewpoint it is assuredly right to love life as life was known by Christ Jesus and as it was understood by Mrs. Eddy when she gave to the world "Science and Health with Key to the Scriptures," also her other writings, which are doing such marvelous service to humanity at this hour,—which indeed have been blessing all the world for the last half century. On page 253 of our textbook we find this declaration of divine Love: "I give life, without beginning and without end, for I am Life." In one of Tennyson's Idyls we find King Arthur speaking of his life in this wise:—

> . . . this life of mine
> I guard as God's high gift from scathe and wrong.

It is most certainly right to guard this gift of God from scathe and wrong of every sort, and our guardianship must mean the utter exclusion of all impurity in thought, word, or deed, that thus the divine Life may be reflected by us in eternal life, for this was undeniably the full purpose of our Master's glorious ministry. It also goes without saying that we should unceasingly avail ourselves of the protection of life-giving Truth against sin, disease, accident, or "the destruction that wasteth at noonday,"—wherever the paths of daily duty may call us.

In his epistle to the Romans, Paul echoes the Master's teaching when he says, "The gift of God is eternal life;" and we should never forget that the life which God gives means joy and strength, with such clearness of mental vision that we may at all times discern the real, whatever be the evidence presented by material sense. In John's apocalyptic vision, Life in its fullness and grandeur was dawning upon him, and he could see the utter fading out of all the delusions which are not and never were any part of Life or its manifestation; and so he records with sublime confidence the words: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

ANNIE M. KNOTT.

## What Hast Thou Done?

EVERY advancing Christian hears the searching question, Hast thou been jealous of thy brother's gift? Hast thou been wroth, and has thy countenance fallen because thou hast seen in another and hast not demonstrated in thine own life that which Abel typifies: "Watchfulness; self-offering; surrendering to the creator the early fruits of experience" (Science and Health, p. 579)? Human consciousness is exposed to the danger of harboring Cain. Merely naming the name of Christian Scientist does not master this inclination, but the spiritual understanding for which Christian Science stands does uncover it and provide the remedy.

On pages 540 and 541 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "Cain is the type of mortal and material man, conceived in sin and 'shapen in iniquity;' he is not the type of Truth and Love. Material in origin and sense, he brings a material offering to God. Abel takes his offering from the firstlings of the flock. A lamb is a more animate form of existence, and more nearly resembles a mind-offering than does Cain's fruit. Jealous of his brother's gift, Cain seeks Abel's life, instead of making his own gift a higher tribute to the Most High." The destructive criticism which Cain typifies spares not the oil and the wine, respects neither mother nor child, neither compassion nor joy. It takes the brother's nobler gift and tries to make out of it the worst; it condemns Mary for having chosen the better part; it ostracizes the repentant publican; it doubts the wisdom of Jesus in associating with sinners, and at his crucifixion, at the moment of his triumph over death, utters the ill-timed taunt: "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God."

One can imagine this jealousy of the Cain consciousness prying into the sanctity of Jesus' struggle in the Garden of Gethsemane and seeing him fall on his face, and sweat "as it were great drops of blood," criticize this weakness of the flesh. Jealousy of spiritual progress is capable of calling woman's fidelity at the cross and the sepulcher both a waste of time and a delusion. What hast thou done? is the question which turns the light upon error.

Every Christian Scientist who is helping forward the progress of the movement has put the destructive criticism of Cain behind him and is bringing his self-offering to the only true God. The admonition of the Master rings in his ears: "Feed my lambs. . . . Feed my sheep." When he is inquisitive about the demonstration of a fellow Scientist and asks, "Lord, and what shall this man do?" the answer comes sharp and clear, "If I will that he tarry till I come, what is that to thee? follow thou me." Those who advance find themselves in each other's company. Those who hang back are left behind; there is no alternative. The effort to retard the spiritual growth of others by forcing them to conform to the standard of Spirit's opposite rebounds upon the critic. The question is always, What hast thou done? not, What has thy brother done?

The belief that existence is material leads to the acceptance of material law, so called. Human beings grouping



Digitized by Google

themselves in families, communities, and nations are in danger of subjecting themselves to material religion, material medicine, and material science. But the teaching of Christ Jesus substituted for mere human concepts the family of those who "do the will of my Father which is in heaven," the medicine of Him "who healeth all thy diseases," the new nation of "devout men, out of every nation under heaven." The destructive criticism of Cain seeks to hold the followers of scientific Christianity to the outlived laws and traditions of the elders, or to slay them for their obedience to God. As the Christian Science textbook puts it (p. 541): "The erroneous belief that life, substance, and intelligence can be material ruptures the life and brotherhood of man at the very outset."

The remedy is simple. It is summed up in the homely phrase, minding one's own business, making real business being about the Father's business. Unless we are actually putting into practice the teachings of Christian Science, we cannot understand Abel's offering. As long as Christian Science is viewed merely as an acceptable philosophy of life or as a convenient religious belief, which has now received the world's approval, the fratricidal war will continue; but in obedience to God there is unity and the complete reflection of the divine Father-Mother.

WILLIAM D. MCCRACKAN.

✧ ✧ ✧

# Among the Churches

## Current Notes

DAYTONA, FLA.—Dedicatory services were conducted this morning [March 31] in the Christian Science church at Live Oak and Palmetto Avenues, payment on which has just been completed. The building has been in use since the first of last year. The edifice and furnishings have cost approximately seventeen thousand dollars. The auditorium proper is furnished with opera chairs, and can seat about five hundred.

Christian Science was first introduced in Daytona in October, 1898, when a devout Christian woman who had been a semi-invalid for many years was healed through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. A few months later, services were first held in a private home, and in 1903 a hall on Beach Street was secured to accommodate the increased attendance. On January 6, 1911, Christian Science Society of Daytona was organized, and the Palmetto Clubhouse was secured in which to hold services. During the winter of 1915 the lot upon which the church stands was purchased and paid for. In the spring of 1916 plans were obtained and the contract was let for the building. The corner stone was laid on July 10, 1916, and the completed structure was ready for occupancy at the close of the year. On January 5, 1917, First Church of Christ, Scientist, in Daytona, Florida, was organized and immediately began to hold services in this beautiful church home.—*The Daytona Journal.*

LIBERTY, MO.—A service dedicating the church building was held April 14.

ALTON, ILL.—The members of First Church of Christ, Scientist, having liquidated the debt incurred in acquiring and remodeling for their church uses the building at 533 East Tenth Street, selected Easter Sunday [March 31] as the time for the formal dedication of their house of worship. The Christian Scientists purchased the property last summer and remodeled it to suit their purposes. They have transformed it into one of the prettiest and most comfortable houses of worship in the city. The first service in the new church was held September 30, 1917.—*Alton Telegraph.*

EVANSTON, ILL.—First Church of Christ, Scientist, Chicago Avenue and Grove Street, was dedicated March 31. The corner stone was laid November 27, 1912, and the first service in the building was held Sunday, November 16, 1913.

EL CENTRO, CAL.—The board of directors of First Church of Christ, Scientist, met last evening [May 3] and decided to postpone indefinitely the plan to build on the lots at Seventh and Olive Streets. This action was taken in connection with the Government's request to postpone unnecessary building operations at the present time. The money in the building fund was immediately invested in Liberty Bonds. The membership will continue to contribute to the building fund, but the proceeds will be put into Liberty Bonds or such other form of investment as will aid in the successful prosecution of the war.—*El Centro Progress.*

BELLEVUE, OHIO.—With a large congregation in attendance and impressive ceremonies, the building erected on West Main Street by the Bellevue Christian Science Society was formally dedicated Sunday morning [May 19]. It had been in use for some time for meetings of the society, but the dedication was delayed until all debt in connection with its erection had been removed. The building itself, 30 by 50 feet, is constructed of stucco, and has a seating capacity of one hundred and twenty persons.—*The Belleville Gazette.*

OSSINING, N. Y.—Last Sunday [May 12] Sing Sing Prison quietly celebrated the fifth anniversary of the inauguration of Christian Science work in the big institution. Five years ago Christian Science services were started there, and they have continued in existence since that time, continuing to grow steadily, until now there are a large number of regular attendants at the services.

*The Democratic Register.*

CLEVELAND, OHIO.—A report of the Comforts Forwarding Committee of the Christian Scientists, a war relief organization, yesterday [May 11] showed that members of the committee have knitted 1163 sweaters, helmets, trench caps, etc., since November. Eight boxes of clothing have been sent to Belgian refugees and twelve dozen undergarments have been sent to Belgian children.

*Cleveland Sunday Leader.*

✧ ✧ ✧

# The Lectures

NEW YORK, N. Y. (First Church).—Virgil O. Strickler, lecturer; introduced by Campbell MacCulloch, who said in part:—

Not long ago, during the course of an interview, one of the prominent attorneys of this city told me that in his opinion the affairs of the country—and in fact of the world at large—were being more and more influenced by the practice of Christian Science. He went on to say that he knew little of the teachings of Mrs. Eddy, but he was certain that the presence of many thousands of right thinking people endeavoring to apply the fundamentals of Christian Science to their daily lives must have a radical effect for good upon any community, and that in his opinion the moral changes that have swept the country of late years were due largely to this influence.



Digitized by Google

The recent passage by the Congress of the United States of a national prohibition amendment is but another indication of the influence of right thinking upon the conscience of the land. Largely the work of Christian Science is the building up and improvement of character, and the gradual elimination of all diseases and discords from the human consciousness and the body politic. On page 348 of her textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy has said, "I have never supposed the world would immediately witness the full fruitage of Christian Science, . . . but this I do aver, that, as a result of teaching Christian Science, ethics and temperance have received an impulse, health has been restored, and longevity increased. If such are the present fruits, what will the harvest be, when this Science is more generally understood?" Christian Scientists believe that national prohibition is one of the fruits of this harvest, with many more in prospect.

MINNEAPOLIS, MINN. (Society, University of Minnesota).—Dr. Walton Hubbard, lecturer; introduced by Dr. W. F. Holman, professor in the College of Engineering, who said in part:—

We of the University and of the University community should, on account of our privileges, be special seekers after truth. We are encouraged to seek for truth in the sciences, in literature, and in the arts, wherever it may be found, and to be able to recognize and accept the truth as it may appear. As earnest seekers after truth, we quite naturally turn from the material to the spiritual, from the temporal to the eternal. We are fortunate to have with us to-day one so well qualified to explain the great truth of Christian Science.

SEATTLE, WASH. (Third Church).—William D. Kilpatrick, lecturer; introduced by R. E. Forbes, who said in part:—

The doctrine of Christian Science as presented to the world to-day holds out to humanity the correction of every phase of moral and physical discord through the gaining of a more scientific understanding of life, as exemplified by Jesus of Nazareth, "the most scientific man that ever trod the globe" (Science and Health, p. 313). Christian Scientists are proving the truth of this doctrine by its practical application in the solution of daily problems of every description, the only limit to their scope of activity being their ability to grasp the fundamentals of this great teaching as demonstrated by Jesus.

NEW YORK, N. Y. (First Church).—John W. Doorly, lecturer; introduced by Albert F. Gilmore, who said in part:—

Christian Scientists are profoundly grateful to Mrs. Eddy, the Discoverer and Founder of Christian Science, for the teaching that has enabled them to come into that understanding of God and man which makes available His protecting power under all circumstances, in whatever condition of peril or disaster. To their full satisfaction it is being proved that dwelling "in the secret place of the most High," man does "abide under the shadow of the Almighty," and so abiding "there shall no evil befall" him nor "any plague come nigh" his dwelling.

INDIANAPOLIS, IND. (Third Church).—Frank Bell, lecturer; introduced by Mrs. Elizabeth Miller Groninger, who said in part:—

Your presence indicates a desire for a larger understanding of the divine laws of Life, Truth, and Love which, "reduced to human apprehension," as Mrs. Eddy tells us on page 471 of Science and Health, she has named Christian Science. These spiritual laws, or the divine order of right thinking, are the spiritual interpretation of the Bible, which she has adapted to the thought of the age, and which, when understood and correctly applied, will solve harmoniously every discordant condition to which mankind is heir.

MAPLEWOOD, N. J. (Society).—John Randall Dunn, lecturer; introduced by Samuel J. Macdonald, who said in part:—

Christian Science illumines the Scriptures. It gives vivid and vital meaning to the recorded experiences of the patriarchs, judges, kings, and prophets. It raises these experiences out of the cerements of circumstance into the immortal reality of spiritual truth, so that instead of mere picturesque stories of bygone, far-off days, they become living demonstrations of eternal truth. Thus in our present day problems we find light and aid, help and healing, in the study of the problems met and solved by patriarchs and prophets.

PEORIA, ILL. (Second Church).—Prof. Hermann A. Hering, lecturer; introduced by E. A. Johnson, who said in part:—

In our study of religion we find a few individuals who stand out as milestones on the way. Moses labored to establish the idea of one God, Elijah overthrew the worship of Baal and developed the idea of an infinite incorporeal God, and Christ Jesus demonstrated the allness of God and the perfection of man. He proved by his work that he had the true conception of God and man. Only recently have these works been resumed. This has been made possible through the work and writings of Mrs. Eddy.—*The Peoria Star.*

SAN FRANCISCO, CAL. (Eighth Church).—Clarence W. Chadwick, lecturer; introduced by Mrs. Elizabeth A. Ross, who said in part:—

So comforting is its message and so joy inspiring are its promises, that the subject of Christian Science becomes of more importance to the world to-day than any other subject. This understanding of the Science of Christianity comes to us with healing in its wings. It presents to the world a sovereign remedy for sin, disease, disaster, and the various other ills of the flesh to which humanity is heir.

MCMINNVILLE, ORE. (Society).—Paul Stark Seeley, lecturer; introduced by Charles Ladd, who said in part:—

Christian Science, discovered by Mary Baker Eddy, demonstrates that the one God lovingly maintains and sustains His creation; that man can receive into his individual consciousness the understanding which Jesus had of the one God; that he can and must have that Mind in him "which was also in Christ Jesus," to enable him to possess here on earth the peace and harmony of the kingdom of heaven set forth in the writings of Mrs. Eddy.

✧

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ALASKA—Skagway: Church Edifice, Main Street and Fourth Avenue, 8:30 p.m., July 12.

MASSACHUSETTS—Ayer: Town Hall, 3:15 p.m., June 30.

NEW YORK—Hempstead, Long Island: Church Edifice, Fulton Avenue and Franklin Street, 8 p.m., July 2.

WASHINGTON—Centralia: Church Edifice, Main and Rock Streets, 8 p.m., July 5 (note change).
Friday Harbor: Fribor Theater, 8 p.m., July 2.



Digitized by Google

# Testimonies of Healing

My desire is to share with others the good that has come to me from the study of Christian Science. I had never been a thorough student of the Bible, only reading it occasionally and especially the New Testament; but I revered it because my early teaching had been that it was the Word of God and that I must believe it whether I understood it or not. This blind belief and faith were not very satisfying, and as my daily problems grew and there seemed to be no answer, I finally began to investigate Christian Science.

My first reading of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, seemed rather laborious on account of the new vocabulary it required me to become familiar with; but I was greatly impressed by the beauty of language and thought and the choice of words; also by the various subjects discussed with freedom and authority. The chapter on Prayer revealed to me the God I had long sought, and true communion with Him became an inspiration. Here was encouragement for every right thought and desire, and a rebuke for every wrong thought; but most wonderful of all, I learned the way to get rid of the wrong thought. Many writers had brought to our attention the evil of the world, and certainly we could see far too much of it ourselves, but no one before Mrs. Eddy had shown us how to get rid of it.

While this was occupying my thought, glasses that had been fitted for my eyes on account of an injury to one of them which had caused a great deal of trouble, were put aside almost unconsciously, and my eyes were used in close work from eight in the morning until twelve at night with no bad results. Chronic bowel disorder, catarrh, lumbago, colds, and sick headaches from which I had suffered almost every other day since starting to go to school, disappeared, and I began to prove something each day of the truth of being. The realization that this law of God which I was learning about was lessening the seeming power of evil throughout the universe, and that now the brotherhood of man could be seen, brought a sense of gratitude and happiness which surpassed everything else; and a greater desire to live and reflect this truth—this Comforter which Jesus promised he would send to us—became uppermost in my thought.

I love and understand the Bible better every day, and deeply appreciate the work of our revered Leader, Mrs. Eddy, in giving us Science and Health, and her wonderful foresight and sacrifice in establishing and safeguarding so effectively the Christian Science movement. For the Manual of The Mother Church, and for the *Monitor,* the greatest newspaper in the world, I am very grateful.

(Miss) RUTH E. PATTON, Kansas City, Mo.

✧

It is with a very grateful heart that I testify to the healing and regenerating power of Christian Science. I suffered for some years from throat trouble; there was a growth on the windpipe which gradually began to flatten it and to cause continual irritation, also choking attacks which almost amounted to suffocation. The best advice obtainable was sought, and at last I was advised to have an operation, which I objected to very much and put off as long as possible. Consent was given at last because of the great fear that one of these attacks would end my life. The operation, however, did not relieve me of the alarming attacks, and for three years I struggled on. I went to London for further advice, only to be told that half of my throat was paralyzed and there was no hope of recovery.

Just here a friend told me of her wonderful healing in Christian Science, and asked me to try it. At first I began to fear it would take from me the only God I knew, but I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to read it very carefully and prayerfully, and soon found that Christian Science teaches us that God is the all-knowing, all-wise, all-loving Principle. About three weeks later it suddenly dawned on me that I was healed; there was not a bit of evidence of the old trouble. That was five years ago and I have enjoyed good health ever since. It is a great joy to be able to lead a busy, useful life after being an invalid so many years. Many minor ailments have been promptly overcome by the application of the truth.

I am very, very grateful for the understanding I have gained of the wondrous love of God through the teachings of Christian Science.—(Miss) ALICE MARY MOORE, Monkseaton, Northumberland, England.

✧

With a deep sense of gratitude I write this testimony in the hope that my experience may help others who are seeking the truth. From childhood I suffered from stomach trouble and had considerable pain. I was always on a strict diet, but in spite of care and watchfulness never became strong. About two years ago a well-known specialist advised an operation, diagnosing my case as chronic appendicitis. Instead of becoming a well man after the operation, however, I became worse; the pains were more severe than ever. I also suffered from bowel trouble, which I never had before, and became so miserably weak that I was a physical wreck. A few months later, observing that there was no improvement in my condition, this physician expressed his opinion that I was suffering from colitis, and that the appendix was not the cause of the pain; but by way of consolation he added that since the appendix had been removed it surely could not trouble me again. He then advised another method of treatment, which was very painful, and I had to remain in bed constantly for a week, my only nourishment consisting of a glass of buttermilk every two hours. The end of the week found me in a very weak condition with no sign of relief; in fact, I was gradually becoming worse.

At this period I changed doctors. This doctor found me very much underfed and a nervous wreck. During his treatment I improved somewhat, but again suffered a relapse. Besides stomach trouble, sleeplessness had developed, the latter covering a period of about nine months. The strongest opiates were of no avail, having absolutely no effect, except to leave me in worse shape each time. I grew very despondent and at various times had suicidal intentions.

My dear sister-in-law then told me of the wonderful healings Christian Science was bringing about and begged me to take it up. I certainly had no more faith in doctors, so immediately wanted to know something about it. That evening my wife borrowed from the reading room in the vicinity a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I began at once to read the book, but it was difficult for me to grasp its meaning. I therefore thought it best to visit a practitioner, and words cannot express how deeply interested I was when this loving woman unfolded the truth to me concerning man's relation to God. About a week later I purchased a copy of Science and Health, also a Bible, which I had never read. In about ten treatments I improved wonderfully; so much so that I felt reborn. I have been entirely healed of the stomach trouble, and sleeplessness is yielding to the truth.



Digitized by Google

I am thankful not only for the physical healing I am receiving each day, but also for the spiritual uplift. Christian Science has made me love my neighbor as myself, and I am a more loving son and a more loving husband. I am so grateful for all our literature, for the lectures and the church services, to which I so longingly look forward, because I well know the spiritual understanding one derives from them. What impresses me most is the evidence of the loving regard in which one is held by Christian Scientists everywhere. For all these blessings I am most thankful to God and to Christ Jesus the Way-shower. I am also grateful to Mrs. Eddy, who so unselfishly gave to the world a religion which when rightly applied meets every need, and to all those beloved ones who have helped me to a knowledge of Truth. My daily prayer is to live close to God, to understand and to be obedient to His laws.—JULIUS BARIN, New York, N. Y.

✧

Words cannot express what Christian Science has done for me. After refusing to live in blind faith, I became an agnostic, and it was out of mere curiosity that I took up the study of Christian Science. With the change of thought which is inevitable, I was healed of rheumatism of the throat, after one of the foremost throat specialists had pronounced the trouble incurable.

There have been many physical healings in our family, but these are secondary compared to the wonderful spiritual enlightenment and understanding that has come to us. I am deeply thankful to God for it all, and grateful to Mrs. Eddy for her untiring and unselfish devotion to mankind.

(Mrs.) ALBERTA MASTERS FULMER, South Orange, N. J.

✧

Impelled by a sense of gratitude and the hope that it may be helpful to others, I give this testimony in recognition of the power of Truth and Love to heal and bless. On November 5, 1916, following a strenuous two months' care of my sister's children, aged respectively three and six years, through a siege of typhoid fever, during most of which time the younger was alarmingly ill, I, too, succumbed to the disease. I am convinced I would never have survived medical treatment, for I did not have the vitality to withstand the ravages of the disease, with which I was fully conversant, being a trained nurse. My last conscious request and stand was for Christian Science treatment, and I entertained not a doubt or fear of the outcome. The practitioner, many miles away, was written to and also asked to send a Christian Science nurse to care for me. In compliance with material laws a doctor was called to diagnose the case, and unhesitatingly pronounced the ailment typhoid fever. I ate almost nothing for four or five weeks, but was given whatever I thought I might relish. While for a time I was so ill that my passing on seemed imminent, yet on the sixteenth day I was able to rise, walk the length of three large rooms to the bathroom, have a warm bath, and walk back again. The next day I sat out on the porch for some time, and in that same week I took the train, in company with my nurse, for Berkeley, a distance of about one hundred and forty miles. For at least two weeks after my arrival I was too weak to write a legible hand; then followed an exceedingly sore and painful condition of my leg, but this also was overcome. Abscess in the ear, with subsequent deafness, and chronic bowel trouble were also overcome. I am now and have been for some time enjoying health, and have regained my normal weight.

I have received immeasurable benefits, mental as well as physical, through the study of Christian Science, and my prayer is that I may grow in grace and a knowledge of the truth until I become a worker worthy to toil in God's vineyard. I am most grateful for the daily manna provided in the study of the Bible and our periodicals, and to Mrs. Eddy, whose consecrated life has made this blessing available to us.—(Miss) MYRA E. HOPKINS, Berkeley, Cal.

✧

In November, 1913, I was told by the physician who had operated on me nine months before that I would have to undergo another operation and then rest for three months. A friend inquired of him the next day what my condition would be at the end of that period, and his reply was that I probably never would be well. That evening she asked me to try Christian Science first, and after she had talked with me for some time, to please her I promised to see a practitioner, and made arrangements to do so the following Monday, the first day of December.

I was not confined to the bed, but suffered intense pain every minute; and on the way to the practitioner I kept thinking how useless it was to try anything else. After entering the practitioner's home, however, I had a sense of peace that I had never known before. She talked with me for a while, telling me that God is Love and does not send illness to His children (I had been taught that He did), and then asked if I wanted treatment. I did not know what that was, but thought if it meant any more of the peace that had come to me, I wanted it; and I answered, "Yes." I did not know then that this was the peace which Jesus tells us about in the fourteenth chapter of John.

On the way home I realized that I was walking much straighter than I had walked for some time; and thinking over what I had heard, the thought came to me that I was really God's child, and was getting ready to live, not die. Within two weeks I was completely healed of the condition which had led me to ask for treatment, and during that time the bowels, which had troubled me since childhood, became normal also. The following April my eyes were healed. I had worn glasses nearly twenty-one years and was told by one of the best specialists in the East that they would always have to be worn. To leave them off an hour would mean a sick headache, but since the healing I have done more studying than I had in years put together before.

A little over a year after my first healing, in running for a ear I slipped on the ice and fell, straining the ligaments and sustaining a fracture. I was not in bed as a result of this at all, and the worst manifestation was overcome within ten days, although I limped for about six weeks after that. The practitioner lovingly helped me and I did not have the least fear; I knew that divine Love was taking care of me. In II Timothy we read, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Many other healings have been experienced; discontent, discouragement, unhappiness, and fear are all gone; I am happy, contented, well, and grateful. For three years and a half I have not been in bed even one day, whereas formerly I always had some hard illness during the year. I have studied the Bible since childhood, but with the help of Science and Health it is a new book to me. I owe all this to Christian Science.

The love for God and man is surely expressed in all our Leader's writings, the fruitage of the loving toil of years devoted to searching the Scriptures that she might help us find and know God as divine Principle. Our hymns have been a source of great comfort to me, especially those written by Mrs. Eddy. I am grateful for class instruction and all the activities of this great movement; also to those who have so



Digitized by Google

lovingly and gently helped me to see the light along the way. My desire is to reflect good in everything I do or say, so that my fellow men will want to know God for themselves. I am thankful to God, and grateful to our dear Leader for this beautiful truth.

(Mrs.) Nellie Bliss Atkins, Chicago, Ill.

✧

It is with a heart full of thankfulness to God and of gratitude to Mrs. Eddy that I give this testimony, hoping thereby to cheer some one who is hungering and thirsting after righteousness. When Christian Science was brought to my notice more than six years ago, I was, according to the verdict of the doctors, a hopeless invalid, and the God whom I had worshiped and obeyed from early childhood to the best of my understanding, seemed far away. For many months I could neither read the Bible nor pray. My physical suffering seemed to myself and my friends pitiful and severe. For more than twenty-five years I had suffered from stomach trouble with numerous complications, all of which yielded to treatment in Christian Science; the healing was quick and perfect. I was healed of sleeplessness through the study of the Lesson-Sermon which has for its subject: "Are Sin, Disease, and Death Real?"

With joy for some understanding of the truth which Jesus said would make men free, I exclaim with the psalmist: "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." For the physical harmony my gratitude is genuine; but words are inadequate to express my joy for the spiritual freedom, an assured certainty that God is an ever present help in times of need. Every day brings opportunity to prove the truth of the words of our Way-shower, "Lo, I am with you alway, even unto the end of the world." My desire is the same as that of every earnest and honest student of this beautiful, new-old religion, and that is to prove my words by the demonstration of purity of thought, Christian love, and honesty of purpose.

(Mrs.) Nancy E. Plaskett, Oklahoma, Okla.

✧

Christian Science found me when to mortal sense all was darkness. I often wished I could leave this life of sickness and discord. To-day I am more than grateful that Christian Science was brought to my home. Through reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of a condition of the eyes which the doctor said would result in blindness. After reading for two weeks I was able to lay away my glasses and have had no need of them since. I have been healed of a very severe nervous condition for which I had been treated by many physicians, with only temporary relief. This healing occurred nearly six years ago and has been permanent. I have also been freed from sick headaches, from which I had suffered since I was a small child. I used to be confined to the bed several days at a time with these attacks, but it has been several years since I have been in bed even half a day on account of them. The physical healing seemed slow to mortal sense, but this made me study the literature more earnestly, and I was thus getting the spiritual healing which was most needed,—the overcoming of wrong thoughts, such as condemning and judging those around me.

I know Christian Science is a wonderful protection, for I have proved it. One night when alone in the house I was overcome by gas from the coal stove and was unconscious the greater part of the night. When I rallied I was holding to these words: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." A friend called the next morning, and while she read the ninety-first psalm I was entirely freed.

Words feebly express my thankfulness to God for our beloved Leader, Mrs. Eddy, who sacrificed so much to give us this beautiful truth that enables us to work out our salvation. I am also grateful to the loving friends who have helped me on my journey from sense to Soul.

(Mrs.) Dora Rogers, Williamsport, Pa.

✧

Christian Science is a great help to me in my everyday work, and reduces to a large extent the fear of accidents. Everything goes much better when we learn that "the government shall be upon his shoulder," and that all we need is to do our part, and not worry about the result.

One day while we were testing an air compressor, the gas which had been collected in the tank exploded. The air gauge, safety valve, and also the connecting pipes were blown off, windows were broken, and some parts were blown the whole length of the building; but although we were only a few feet from the tank at the time, no one was injured. On another occasion, while I was standing by a die-casting machine, some molten aluminum squirted out and struck my arm, setting the clothes on fire. I declared the truth as best I could, and soon forgot all about the incident. That evening there were a lot of pits on the arm, caused by the hot metal, but these have all disappeared. One day I hit one of my fingers such a severe blow with a hammer that the glove I was wearing was cut through. At the end of a week there was practically no evidence of the accident, although similar bruises had taken about a month to heal when material remedies were used.

Once, while I was walking through a building which was being remodeled, a workman dropped a piece of scantling upon my head. I was dazed for an instant, but soon realized the truth sufficiently so that nearly all pain disappeared in a short time. I was pleased to find that there was practically no sense of resentment toward the man whose carelessness had caused the accident. Before coming into Christian Science it would have been a long time before I could have forgiven him. Needless to say, I am more grateful than I can express for this practical religion.

Harry Dean, Detroit, Mich.

✧

Twelve years ago last October I turned to Christian Science for healing, after medicine and surgery had failed to cure me. With my first treatment I was healed of fluid on the knee joint, after two years of suffering. I went to sleep and slept about an hour, and when I awoke all the swelling and pain, every trace of the trouble, was gone. In a few weeks I was healed of acute indigestion, from which I had suffered extremely for a long time. In about three months an organic disorder of many years' standing was overcome. After the second operation failed, my physician told me I would never be well and strong, and should spend as much time in bed as possible. One day before I realized that I was healed, I found considerable work about the home that had been neglected. I began to work at six o'clock in the morning and was on my feet all day, doing heavy lifting and reaching, with no bad results. All day I kept repeating the last verse of the fortieth chapter of Isaiah: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be



Digitized by Google

weary; and they shall walk, and not faint." When night came I realized that I had been absent from the body, and present with the Lord. I was neither weak nor weary, and from that time I have done all kinds of hard work. The past twelve years have been the healthiest and happiest years of my life. Many physical ailments have been overcome; influenza and headaches disappeared in a much shorter time than under the old method of treatment.

About a year before turning to Christian Science I laid the Bible aside, because there seemed to be nothing in it for me; my prayers were not answered, and there seemed to be no help for me. Science and Health has, however, taught me to understand the Bible as never before, and through this better understanding I have learned to know God as an ever present help at all times and under all conditions. He is the great and only Physician. Christian Science is indeed the truth that makes men free.

I am grateful for the help I receive from the periodicals and the daily study of the Lesson-Sermon, also for the privilege of class instruction. I am most grateful for the spiritual uplift that came with my first treatment. My daily prayer is that I may live and study this truth so as to be able to help others as I was helped. I am thankful to God for the blessings received, and grateful to Mrs. Eddy, who gave this truth to the world that all may be healed who are ready to accept it.—(Miss) HELENA L. SHAPER, Canajoharie, N. Y.

✧

It has come to me forcibly of late that having been helped so much by the testimonies, I ought to show my gratitude by adding mine. A little over a year ago a much loved brother passed on after only a day's illness, and Christian Science was the only thing that sustained us then. When some one remarked to my mother that it was too bad to have our family circle broken, my mother said to herself, "A real circle can never be broken; otherwise it is no longer a circle." This thought of perfection and completeness has helped me to feel that though our brother is not with us in the flesh, nothing can take away the good he said and did. A few months ago my father passed on, and again Truth sustained us through this trial which seemed so great, and all at home were lifted above the mortal belief of death into the knowledge that there is in reality no separation from God or His children.

A few years ago the top of my thumb was cut off through the middle of the nail and up, not taking the bone. I declared the truth at once, and placed it on again. After one treatment from a practitioner the pain ceased, and in a few more the hard throbbing stopped; soon the thumb was healed. This healing was indeed a proof of God's loving care for His children. One day my brother pushed his arm through a pane of glass, which made a deep, jagged cut. At first he seemed to be in great pain, but through treatment from a practitioner relief came in a little while and the complete healing soon followed.

Last winter my small son became very ill with a so-called serious disease, but through the faithful help of a practitioner, although the disease returned with renewed force when he was almost well, he was entirely healed and there were none of the after effects which are sometimes looked for in these cases. Train sickness, colds, burns, whooping cough, a swollen foot, cuts, and many other errors have been quickly overcome.

My husband is an army officer, and in the numerous and sudden moves we have had of late, I have been able, through my understanding of Christian Science, to put up agreeably with many unpleasant conditions. The periodicals are a great help to me now in knowing that our Army will be protected in France because it represents the right, and that when the time comes for my husband to go there, he will have the protection of our Father. My heart is filled with gratitude to Mrs. Eddy, whose unselfish life has given us the knowledge which has made it possible for those who are willing to follow Christ to overcome all evil.

(Mrs.) KATHLEEN CARROLL MITCHELL, Portland, Ore.

✧

All I have and all I am I owe to Christian Science, and having received so much comfort from the testimonies given in our periodicals and at the Wednesday evening meetings, I would like to tell my experience in gratitude for what this healing truth has done for me. I was a very unhappy, discontented, nervous, and discouraged woman. At the first Christian Science lecture I attended, I was healed of discouragement. My first physical healing was that of chronic bowel trouble, which vanished to its native nothingness through the reading of our textbook "Science and Health with Key to the Scriptures" by our beloved Leader, Mrs. Eddy. The healing has been permanent. Since then I have been healed of extreme nervousness, irritability, impatience, sleeplessness, rheumatism, tonsillitis, loss of voice, colds, and coughs, and there has come through the daily study of the Bible and the Christian Science literature a better understanding of God as Love, who sends nothing but good to His children.

I am deeply grateful for the privilege of class instruction and what it has meant to me, also for the privilege of church membership; and my gratitude goes out to all who have helped me to a better understanding of God. I am grateful, too, for our periodicals, and want so to live that my life will attest my sincerity.

(Mrs.) MARGARET C. QUINT, Los Angeles, Cal.

✧

I have received so much help from the testimonies in the *Sentinel* and *Journal* that I wish to add mine to those of others who are thankful for the light as revealed to us through "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was in dense darkness, burdened by sin, disease, fear, worry, and all the ills belonging to the Adam race. I have been healed of nervousness, chronic appendicitis, bowel trouble, neuralgia, a serious spinal injury, and many other discordant conditions, also imperfect eyesight, for which I had worn glasses several years. I was never so healthy in my life as I am now.

The physical healings are, however, small in comparison with the spiritual uplift. An ugly disposition has been overcome, also the habit of always being in a hurry. I used to have no love for my neighbor, only thoughts for myself; but I have learned in Christian Science that these must be gotten rid of if we wish to have that Mind in us "which was also in Christ Jesus." I have also learned to love the Bible, which had before been a closed book to me. How I delight to rely upon its promises, which I know belong to me now and not in a future state. In the passing on of my son, Christian Science enabled me to say: "O death, where is thy sting? O grave, where is thy victory?" I have the joy which the world cannot give and cannot take away.

My desire is to live so that I may never send forth a thought which would not bless, cheer, purify, or heal. I am so thankful to God and to Jesus the Way-shower. I am also grateful to Mrs. Eddy for her pure life of consecration so that a sin sick world might realize the peace "which passeth all understanding."

(Mrs.) FLORENCE SCHOBE, Buckhannon, W. Va.



Digitized by Google

# From the Press

[*Anaheim* (Cal.) *Herald*]

There is something out of tune about this present uproar concerning the action of the Secretary of War in appointing three chaplains for the Army from the Christian Scientists. It jars on the nerves of many fair-minded men who feel that now, when the whole fabric of civilization and Christianity is in danger of destruction, there is something too patently narrow about the whole criticism to stand the light. Now, it would seem, is the time when dogma of sect and creed should be thrust aside, and all efforts turned toward the common enemy. The united concert of churches is upholding the cause of democracy, and chaplains have been selected from all denominations to minister to the needs of the boys in the service. The records show conclusively that no particular church has a monopoly on patriotism, and thousands of Christian Scientists are in the Army ready to die, if necessary, to preserve democracy, which carries with it the idea of religious freedom of thought. It should be borne in mind that when the peace treaties are signed and the democracy of the world dictates those terms, there will be little hope of permanent peace unless the spirit of brotherhood has in a measure smoothed out the boundary lines between sects and creeds and has broadened the viewpoint of the nations of the world to an international plane.

[The Countess of Warwick in *The Hibbert Journal*]

Nations repudiate so many Christian doctrines for the sake of war, that by the time peace returns they are ill-prepared to turn their poor remains of Christianity to account in welcoming it. All nations are apt to regard moral law as an institution for peaceful times and uneventful seasons. When on a sudden they are called on to deal with an after-war situation in the light of the higher morality, they are at once in gravest difficulty because they have relinquished or actually thrown away the only lamp that can illumine their darkness.

[*The Presbyterian*]

Every day we are becoming more and more like our thoughts. What we are to-day is the outcome of the thoughts we have cherished in the past, while the thoughts that we are cherishing to-day are determining what we shall be in the future. If our thoughts are low and base and ignoble, then we ourselves are becoming low and base and ignoble. If our thoughts are pure and clean and Christlike, then we are becoming pure and clean and Christlike.

❖ ❖ ❖

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

Owing to the instability of money values and the fluctuation of exchange rates, we are, for the present, not printing a table of money equivalents. This information can be obtained correctly from the bank or local post office at the time it is desired to send in money.

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition for general sale are now being filled promptly. THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## New Pamphlet

"Christian Science: Applied Righteousness," a lecture by Frank Bell, has been published in pamphlet form, and is now on sale at five cents a copy.

## Bible Catalogue

Bible Catalogue No. 24 is now ready for delivery. Advance copies have been mailed to all churches and societies advertised in *The Christian Science Journal*. Additional copies will be supplied on request.

Attention is called to the changed prices of some of the Bibles, including 01440x and 01483x, notice of which appears on the inside of the front cover of this periodical.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to WILLIAM R. RATHVON, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# "Retrospection and Introspection"

**The title which Mary Baker Eddy gave to the book she wrote presenting the record of her life is one of the most expressive and significant of any of the titles given to her numerous writings.**

**In it are related the facts about Mary Baker's early education, incidents concerning her family, her first religious experiences, medical experiments, her discovery of Christian Science and the work of founding it, the issuance of the first Christian Science publication, included later in the Christian Science textbook "Science and Health with Key to the Scriptures," her work in the Massachusetts Metaphysical College and the founding of the Christian Science periodicals.**

**"Retrospection and Introspection" is rich in individual experience and replete with simple and authentic history. The closing chapters of admonition and counsel, particularly, inspire the reader to higher, holier living.**

**Unprejudiced and earnest study of "Retrospection and Introspection" will aid Christian Scientists and others to understand better the work in and for the world of the Discoverer and Founder of Christian Science.**

**"Retrospection and Introspection" may be read, borrowed, or purchased at Christian Science Reading Rooms throughout the world.**

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

JUL 5 1918
UNIV. OF

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this magazine place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.
NO WRAPPER—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY
Copies Must Be Clean and Current.

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







VOLUME XX NUMBER 45

Boston, July 6, 1918

Contents of This Number

Christian Science Publications . . . 882
Guidance and Law Samuel Johnstone Macdonald 883
The Word Everywhere Present Caroline S. Rowell 884
Changing One's Views William Frye White 885
"Understood spiritually" Mary H. McAloney 886
Working for God . Katherine E. Varga 886
Selected Articles . . . . . 887
Funds of The Mother Church . . . 889
Editorial
Metaphysics versus Human Psychology 890
"A land flowing with milk and honey" 891
A Refuge from the Storm . . . 891
Among the Churches (Current Notes) . . 892
The Lectures . . . . . 893
Testimonies of Healing . . . . 894
From the Press . . . . . 897
Special Announcements . . . . 898
"Citizens of the World" . . . . 899
Works on Christian Science by Mary Baker Eddy . . . . . 900

7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
BOSTON · U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in English-Dutch and English-German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents**

**Christian Science: Applied Righteousness**—By Frank Bell.

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly. Also printed in Norwegian.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See!"** Printed in English only.

### OTHER TRANSLATED PAMPHLETS

Not printed in English separately

**Faith and Generosity.** Printed in French.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German, Dutch, and Swedish.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German and French.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish and French.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish and French.

### VEST POCKET PAMPHLETS

**Price, Postpaid: Single copy, 4 cents**

**Possession**—Printed in English only.

**Protection**—Printed in English only.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth. $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.90.

01440x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.65.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50. Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 24 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

**The Christian Science Publishing Society, Boston, U.S.A.**

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX JULY 6, 1918 NUMBER 45

## Guidance and Law

SAMUEL JOHNSTONE MACDONALD

NO experience is trivial. No manifestation of truth can be insignificant. God being eternal and infinite Truth, every concept of truth must be an apprehension of the infinite, a step toward that knowledge which is life eternal. As in mathematics the same basic law is proved whether we figure in units or millions; as in music the law of harmony appears as truly in a simple chord as in the full diapason of a mighty chorus; as truth dwells in an elementary statement equally as in the most profound; so spiritual law may be recognized as clearly in the sustenance of one of the smallest of the fowls of the air as in the feeding of the five thousand in the wilderness. Likewise in individual experience the omnipresence and omnipotence of divine Love is revealed as fully in some familiar daily action as in some so-called great emergency; in the purveyance of daily food as in the more dramatic and spectacular "hair-breadth 'scapes i' the imminent deadly breach." In the same manner as the falling apple revealed to the observant eye and attentive thought of Newton the mode of action now familiarly known as the law of gravitation, and as the daily commonplace of the steaming kettle spoke to the inquiring mind of Watts of the dynamic energy of steam; so to the thoughtful student of Christian Science is made visible in "the trivial round, the common task," the ever present universal law of Spirit, controlling and directing all. He thus learns it to be practicably and demonstrably true that "the Lord is King for ever and ever" and that He is indeed "the governor among the nations."

The law of guidance, as for practical convenience it may be named, may be found stated succinctly but clearly and comprehensively in Proverbs 3:6, "In all thy ways acknowledge him, and he shall direct thy paths." In this law, it is evident at once, there are no reservations; it applies to "all thy ways," without exception. It is not reserved for what are known to men as striking events, vital emergencies, great crises, or deadly perils; it is equally operative in the simplest daily problem. As we constantly use the numeration table and its basic law in calculations which are apparently the most trivial, and are, also, equally guided by it whether the operations be elementary or abstruse, so we should learn to rely with equal confidence upon the universal law of guidance in our most familiar and intimate affairs. These surely need the direction of divine Mind no less than "Arcturus with his sons."

When the student awakes to the spiritual fact that the declaration quoted from the book of Proverbs is not a mere poetical, emotional, or ecstatic utterance, but is the clear scientific statement of an eternal, universal law, omnipresent as well as omnipotent, he begins to see that it must be operative in every detail of daily life. It cannot be otherwise. Either it is a law governing all equally and alike, or it is not a law at all and governs none. God's law, being the expression of infinite Mind, must be infinite and universal. Perceiving this, the apostle James could confidently affirm that God "giveth to all men liberally," and also that with Him "is no variableness, neither shadow of turning;" and the apostle Peter declared, "Of a truth I perceive that God is no respecter of persons." It should be clear, therefore, that we are to seek and to recognize the divine guidance in every affair of our lives, in the simplest as well as in that which appears to be most momentous. A proper study of the law will, indeed, make manifest that if we cannot see its operation in our ordinary routine, we shall not find it when confronted by some heart-rending dilemma. It must be our daily reliance, or it cannot be our reliance at any time; moreover, the student will also learn that when he is constantly acknowledging, seeking, and obeying the divine guidance as the governing and controlling influence of his daily life, it will be operative to guard and guide him even when he has not consciously sought guidance. In those actions which are commonly said to be instinctive, intuitive, unconscious, or automatic, he will still find the law of divine guidance in control. This law will not only be a pillar of fire to illumine the ways which seem to be dark and obscure, but will also be a pillar of cloud to warn and stay when human sense might believe the way ahead to be clear and safe. "We are his people, and the sheep of his pasture," said the psalmist. The sheep may think that it has strayed beyond the shepherd's watchful care and is left to its own poor, foolish guidance, but presently it finds that the good shepherd "seeketh that which is gone astray." It will be found then that no event is trivial, no way insignificant; but that we must at all times and in all our ways seek of God, Spirit, watch and ward, guarding and guidance. We will thus be well assured that, as our revered Leader so beautifully and lovingly writes on page 234 of Miscellany, "God will . . . guide them every step of the way from human affection to spiritual understanding, from faith to achievement, from light to Love, from sense to Soul."

It is needful in considering this law to guard against a wrong impression which may be received from a mere cursory reading of it. One might hastily conclude that God guides only those of His children who do acknowledge Him in all their ways; in other words, that the operation of this divine law is dependent upon a human contingency. This, however, cannot be. God's law cannot wait upon human will. As our Master declared, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" but the operation of God's law may not be visible to eyes blinded by passion, self-seeking, or self-will. Jesus also said, "Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?" It is only to him whose spiritual vision is kept clear by the constant acknowledgment of the omnipotence and omnipresence of divine Love and law that the joyous assurance of God's guidance is always manifest, and "God is seen with men to dwell."

An experience which to human sense might have appeared to be ordinary and of little or no significance, served forcefully to make clear to the writer this ever present and

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

ever operative law of guidance. Upon making a visit on a Wednesday to another city, the intention was formed to attend the Wednesday evening services in First Church of Christ, Scientist, in that city. An added reason to that of custom for selecting this church was that a message was to be delivered to one who had been formerly its First Reader; but apparent oversight had neglected to provide the street address of the church, or a copy of *The Christian Science Journal* which would have furnished the needed information. Consequently, recourse was had to the Information Bureau of the hotel, where a courteous attendant consulted a Church Directory and directed the inquirer. The evening being fair and cool, and the way direct and pleasant, the visitor walked to the church; but upon arriving there and looking up at its friendly façade, he was chagrined to find that he had been directed to Second instead of First Church. Suggestions of disappointment, vexation, and self-condemnation came clamoring for admission and expression in consciousness until, seated in one of the hospitable pews of the church, he awoke to realize and affirm that God's children are always directed rightly to their proper place and that no error or negligence has power to deflect them therefrom.

Presently the apprehension of divine guidance dawned upon him and he began to see in growing light that no human act or omission can subvert or stay the operation of God's purposes wherein "all things work together for good to them that love God." This contemplation led to such a peaceful and joyous frame of mind that the church service and testimonies appeared to be the most harmonious and helpful he had ever known. At the close of the meeting the first individual to greet the visitor proved to be one whom he had been wishing for several years to meet, one whose writings in our periodicals had always brought him help, comfort, and joy. A little later, in the hospitable sociability following the service, he was presented to the person for whom his message was intended and whom he would have failed to meet had he followed the way which he himself had outlined. Thus two excellent reasons became manifest for his having been apparently misdirected, and he saw with overflowing gratitude that error has no power to mislead those whom God guards and guides.

## The Word Everywhere Present

CAROLINE S. ROWELL

IN the prophecy of Isaiah we find a beautiful reference to the rain which waters the earth and makes it to "bring forth and bud, that it may give seed to the sower, and bread to the eater." This is followed by the divine declaration, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Instances of the power of the word to "prosper" have been accumulating in the experience of one who has been interested in the free distribution of our periodicals; indeed, the power to deliver its message and to do its work has been proved over and over again to be inherent in the word, and nothing but carelessness or lethargy, a false sense of fear or of limitation, can even seem to obstruct its course or to annul its power.

We know that our Leader's purpose in founding "the periodicals which are the organs of this Church" (Manual, Art. VIII, Sect. 14) was that they might be messengers to carry tidings of salvation to every hungering heart. As this purpose was one of unselfed love, grounded in spiritual understanding,—even the understanding that the word is, in truth, everywhere present all of the time,—it had back of it omnipotence; and so the thought of love which goes out with every piece of Christian Science literature unites it to the spiritual law, which takes it where it belongs and makes it do its work. Is it possible, then, that even one of these messengers sent on its way lovingly and intelligently may fail of accomplishment?

While in our experience it does not always appear that the particular one to whom the cup of cold water is offered is grateful and appreciative, yet that same gift of love which was seemingly misplaced has so often found another who was athirst and eager for its message, that one stands humbled in the presence of divine goodness. The following well authenticated cases in evidence are gratefully submitted—gratefully, because of the lesson that they and many others like them have taught, that when work is done in humility and love, God will give the increase.

A woman living in an apartment in a western city had received occasional marked copies of *The Christian Science Monitor*. It is not known that she ever opened one of them. The janitor of the building, seeing the same kind of unopened package in the wastebasket several times, was led to pick one out, and during his rest period opened it. He read the paper with interest and took it home. His father, who had been ill for a long time, also read it. He included in his reading the metaphysical article on the "Home Forum" page, which, in this instance, was in regard to healing. He decided to trust his case to Christian Science; a practitioner was called, and the man was healed. Subsequently the whole family became students of Christian Science.

A young Swedish woman, a trained nurse, was asked by some friends to remain in their home during their vacation absence. She was to have no duties, and so accepted the offer, glad of an opportunity to rest. After a time mere "resting" grew monotonous, and she looked about for things to read. Several stories and poems were read and enjoyed, but still unsatisfied she kept on seeking. One day in an attic room she came across a bundle of Christian Science periodicals, so she sat down on the floor and began to read. As she sat there in the dim light of the low roofed room, "the light that never was, on sea or land," illumined her thought, and she sat absorbed. The periodicals were taken downstairs with her and were her close companions during the rest of the stay. She left that home knowing that she had found the truth, and she is now a Christian Scientist. The most striking part of the story is that the friends who owned the home were not Christian Scientists, nor were they at all interested. A relative who had visited them had received the periodicals from a friend whose loving thought intended them for her. The relative had left, and the family, not wishing to destroy another's property, had put the papers in the attic awaiting her word concerning them.

One who was on his way to fill a free literature box with Christian Science literature, accidentally dropped a *Sentinel* as he stood on a corner waiting for a street car. The man went on, leaving the *Sentinel* unnoticed on the muddy pavement. A woman stood there in deep mental distress, waiting for a car to take her to a lawyer's office where she intended to begin suit for divorce. She picked up the *Sentinel*, and turning its pages, she came to the testimonies of healing. One of these she read eagerly; it told of a husband healed of drinking, a home restored. "Perhaps," hope whispered, "your own troubles can be overcome." She knew a Christian Scientist, and decided she would go to see her. She did so, boarding a car going in an opposite direction from the one she had intended taking. She talked with her friend; they



Digitized by Google

sought a practitioner; and to-day the husband is an usher in a Christian Science church, and the happy wife teaches in the Sunday school. Numerous incidents like these might be related, each one a sermon in itself, having for its text this from II Thessalonians: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified," and, if they may be added, the Master's words, "Herein is my Father glorified, that ye bear much fruit."

## Changing One's Views

WILLIAM FRYE WHITE

WHEN once we grasp the full significance of the fact taught in Christian Science that human existence, with all the phenomena peculiar to it, is mental, it is not difficult to understand that healings worthy of expressions of gratitude at Wednesday evening meetings or in our periodicals need not necessarily be of physical or bodily disease and the suffering incident to it. Any experience out of which, through which, or by which, mortal mind is forced to humble itself and bow to the reality of God, good, as All-in-all, and therefore as ever present Principle, constitutes a healing.

The writer remembers the first Wednesday evening meeting which he ever attended in our wonderful Mother Church, and how he was awed by all that he saw and heard. There was one testimony given by a lady that night which made a deep impression upon his mind. She told how Christian Science had crossed her path on different occasions and how she had ignored it and refused to have anything to do with it because of a deep-seated prejudice which she entertained against Mrs. Eddy, due to many stories she had heard about her. Finally came a time when sickness attacked her, a sickness which did not surrender to material remedies. Then in some manner Christian Science was again brought to her attention, and she reluctantly began the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. She was eventually relieved of the bodily sickness, but not until she became conscious that her prejudice against Mrs. Eddy and her teachings had been destroyed. In relating her experience, joy and gratitude were expressed, not so much for the relief from sickness, which to her illumined sense was only an incident, as for the destruction in her thought of that unjust prejudice which, she comprehended, was not an offense against Mrs. Eddy herself, but rather against Principle, God,—the foundation of all Mrs. Eddy's teachings.

This lady's denial or refusal of Principle resulted in a form of bodily pain and suffering. The denial of Principle is sin; for every denial of God necessarily carries with it an affirmation of the existence of some other power or reality. This affirmation constitutes a specific breach of the First Commandment, "Thou shalt have no other gods before me." Mrs. Eddy says in "Retrospection and Introspection" (p. 67), "Sin was, and *is*, the lying supposition that life, substance, and intelligence are both material and spiritual, and yet are separate from God." Sin always eventuates in suffering. The certainty of such suffering is constantly reiterated throughout the Bible. Mrs. Eddy explains this to us again and again throughout her writings. In Science and Health (p. 6) she says, "We cannot escape the penalty due for sin;" and further she says, "To cause suffering as the result of sin, is the means of destroying sin."

An attempt to add a column of figures without applying the rules necessarily results in a wrong answer to the problem. It is in just this sense that divine law punishes men for refusing or neglecting to obey God's commands; therefore not only can suffering and discord be relieved when one turns to Principle, but they may be avoided by constantly holding to Principle. In Exodus we read, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Our escape from bodily suffering, then, is limited only to the extent that we fail to seek, listen to, and understand Principle, God. If the understanding of God as the only creator, and of man as created in His image and likeness, is becoming clearer to us, then one source of suffering is being destroyed, namely, the belief in a material body having power to make us suffer.

Whenever we realize that we have broken down some barrier, no matter how small it may be, which separates us from Principle, then indeed we have occasion to rejoice; for by this act we may be assured that we have saved ourselves some pang of suffering which otherwise would have been inevitable. We cannot hold in too high regard every instrumentality which in any manner acts as a channel for the expression of Principle or Truth, or assists us in any degree to approach a better understanding of God. Our periodicals, including the *Monitor*, are messengers through which the truth is being explained to the world to-day in such terms that mortal mind can be induced to bow before Truth.

The writer's experience with the *Monitor* has been full of significance to him, as illustrating the healing of a mental condition. This causes him as much gratitude as if he had been healed of a physical disease, because of the fact that he has come a step nearer the realization of Truth and all that this signifies. When he came into Christian Science he was schooled in the fundamentals of government, economics, and politics, which to him were part and parcel of his being. He read two well-known Boston newspapers, because they were clean, as newspapers go, and because they preached what he considered to be sound political doctrine. Later on he felt it his duty to read the *Monitor* because he had begun to call himself a Christian Scientist, and he saw at once that the cleanliness of this paper was of quite a different sort from that of the others. He, however, read it with indifferent pleasure, because it seemed to him that too much of its space was devoted to foreign affairs and too little to home happenings; besides he found in it much that did not accord with his notion of things.

The editorial page in particular became for him a veritable battle ground. He did not agree with the editor's treatment of public questions. Its position upon the question of woman suffrage during the referendum campaign in Massachusetts a few years ago served to bring to the surface of his thought every argument against it. He was willing to grant that there was no good reason why woman should not vote, but tested by the practical standard of expediency, the paper failed to justify its acceptance, as he then saw things. In the early stages of the war he became much dissatisfied with the *Monitor's* attitude upon certain international questions. He did not care for the attitude taken during the presidential campaign; indeed, he rarely found anything on the editorial page which he thought he could read either with pleasure or profit, and the result was that for a long time he scarcely read the paper as a whole, devoting himself to the Home Forum page and its metaphysical article.

At some time,—it would be utterly impossible to say when,—something happened. Unconsciously his thought changed, and he began to read the editorial page. He began



Digitized by Google

to be attracted to the wonderful display of scholarship evidenced in the editorials,—history, religious and secular; politics, domestic and foreign, ancient and modern; geography, science, biography, anecdote, and wit. Gradually he found himself entertaining a different point of view on the war, its status, its ultimate, until to-day he is in entire accord with the sentiments expressed in the *Monitor*. Gradually he has found himself losing much of his eagerness over the proposition of expediency involved in the suffrage question. Gradually he has found his appreciation of the President developing into a genuine respect, and admiration of his poise, dignity, and courage. Gradually also he has found new vistas of thought opening up to him upon the pressing economic questions of the day and the immediate future,—the relations of labor and capital, government regulation and even ownership, taxation, and so on. So to-day he finds himself reading first of all the editorial page, then the general news, and finally the metaphysical article on the Home Forum page.

This experience the writer considers a genuine healing,—a healing for which he is deeply grateful, a healing as worthy of note as any deliverance from bodily ills. He was diseased; he was blind—blind to the great underlying and overlying Principle which is at work in the experience of mankind in these days as never before in human history. Well may he now say in the words of the blind man whom Jesus had healed, "Whereas I was blind, now I see."

## "Understood spiritually"

MARY H. MCALONEY

IN Science and Health (p. 547) Mrs. Eddy writes: "The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained." A student of Christian Science once asked her teacher how she could be sure her understanding or interpretation of the Scriptures was correct. His reply was, "Prove it by demonstration."

This student sat one day in deep thought. One whom she loved lay in the next room with aching head and burning brow. She earnestly sought divine guidance and help, but conflicting and confusing thoughts persisted in presenting themselves to her. Why had she not been able to protect her household against this intruding evil? Was it her fault that she had not made her own the promise that "there shall no evil befall thee, neither shall any plague come nigh thy dwelling"? Perhaps the fault was not with herself after all; it might be that the sufferer had neglected to do his mental work aright. While attempting to pray, she was admitting to her thought a continual round of questions, not one of which seemed to bring her near the solution of her problem. She opened the Bible to the ninth chapter of John, and read again the account of the healing by Jesus of the man born blind. His disciples asked him, "Who did sin, this man, or his parents, that he was born blind?" Jesus answered: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

According to the doctrines in which she had been reared, suffering was not necessarily the result of specific sin on the part of anyone, but was sent by God for some good purpose; this, however, was at variance with all the teachings of Christian Science. On page 127 of Science and Health Mrs. Eddy writes, "Christian Science reveals God, not as the author of sin, sickness, and death, but as divine Principle, Supreme Being, Mind, exempt from all evil." And yet the recorded words of Jesus were that the man was blind, "that the works of God should be made manifest in him." Human reason led from one difficulty to another until the confusion seemed complete. On page 161 of Miscellany Mrs. Eddy warns us against allowing human reason to "becloud spiritual understanding," and she adds, "Trust in God, and 'He shall direct thy paths.'" Closing her books, this baffled student turned unreservedly to God and humbly asked for help. With material sense silenced and with thought ready to receive God's message, it is not surprising that there came a clear revelation of Truth and a demonstration of Truth's power to heal.

Students of Bible history know that in the earlier manuscripts all of the letters are capitals and are written mostly without breaks or stops. The margins of the page and the uniformity of the lines are not broken, even for the sake of preventing the division of a word. This was the method of writing used during the period in which Jesus lived. It was changed very gradually through the centuries that followed. In the course of time spaces began to appear between words, and then the text was divided into sentences, with more or less inaccuracy of punctuation and capitalization. It is entirely possible that the changing of one capital letter or one punctuation mark, while in no way altering the literal wording of Scripture, may change the entire meaning of a passage.

This was clearly evidenced to this student. Reading again the passage of Scripture referred to she suddenly saw clearly the full meaning of Jesus' words: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day." With her clearer vision and a different punctuation she interpreted it to read: "Neither hath this man sinned, nor his parents. But that the works of God should be made manifest in him, I must work the works of him that sent me, while it is day." How clear it all was! No specific sin had caused the suffering, because sin is not a creator, and has no power with which to create discord; but since this one whom she loved had come down under the universal belief in the reality of sickness, she with her knowledge of God as divine Principle must voice the truth that destroys all belief in a power apart from God. The loved one was healed,—she had proved it by demonstration; and this student is rejoicing that again God's love and mercy have been made manifest to her.

## Working for God

KATHERINE E. VARGA

EVERY Christian Scientist knows what it is to have a Bible verse, a line from one of the hymns, or a passage from one of Mrs. Eddy's writings come to him over and over, just seeming to sing itself into the thought, even when the person is busy with other things. As these messages come from Truth and Love, and we welcome them, the word angel comes to us in connection therewith; for we know they are God's thoughts passing to us through these channels of inspiration.

To one student this better understanding of the word angel, gained through the study of Christian Science, has been of no small value; for before, angels had been simply flying feathered creatures. When a child, and later, she would as soon have seen a grizzly bear approaching as a winged angel, and there was no desire to see one either coming to her or passing to anyone else. Now, because of the right concept held, she prays daily that angels, which are



Digitized by Google

defined on page 581 of Science and Health as "God's thoughts passing to man; spiritual intuitions, pure and perfect," may constantly dwell with her. One evening at a testimony meeting a woman gave an experience, telling of protection coming to her through a certain verse of Scripture. She lived out in the country, and had gone into town to do some shopping one day. In the midst of her shopping the first verse of the ninety-first psalm came to her distinctly. She did not give it any special attention, but it came again, and that time she paused and thought, "Why, that is from the ninety-first psalm and stands for protection." Affirming her right as God's child to that protection, no more thought was given the incident, until on arriving home she found in the door a skeleton key which had broken off.

Recently part of a passage from Mrs. Eddy's "Miscellaneous Writings" came to the writer over and over again. For about a week it kept repeating itself, "Never ill-humored, never unready to work for God" (p. 116), until it began to sound rather monotonous. Finally she decided that she needed to give the passage some consideration, and she began to do so. "Never ill-humored" was plain enough, and was hastily passed over. She knew what she needed in that respect was not more knowledge, but practice of that which she already possessed. But "never unready to work for God" was more gladly considered. Was she not almost invariably at the church services? And since there was a distance of twelve miles to go, over roads that were often bad, surely this was working hard for God. How eagerly the periodicals were read by her,—and was any effort too great for her to make to get to a Christian Science lecture? For some time mortal mind dwelt on this pleasing picture, but it was finally left behind; for deep in her heart the student wanted to serve God in His way, and she knew she would be given more light on the subject when she desired it earnestly enough.

She then began to ponder the word work. Work in the home meant largely the correcting of wrong conditions. Disorder must be replaced by order, and so on. It was giving, not receiving, and required some effort. The much loved services and lectures, the helpful literature, were plainly gifts from the Father, and could the acceptance of Love's gifts be construed to be work? Suppose a man was offered a million dollars if he would come for it. It was his for the coming, and if he said, or even thought, that he had worked for that money, how would his attitude be regarded? What if a Christian Scientist did show a reasonable amount of activity when it came to receiving spiritual good? Was that working for God?

When this particular student had cleared away a little of her own self-righteousness, these words from Science and Health (p. 182) came, answering the question: "The demands of God appeal to thought only." Evidently then it all had to do with her thoughts, and "never unready to work for God" resolved itself into never unwilling to replace the wrong thought with the right. The above statement from Science and Health is one which gave her the greatest rebuke to error of any that our textbook contains, and so at least one individual was, by the timely remembrance of it, made to realize that she had indeed received much, but she could not vainly imagine that receiving would take the place of giving. She also saw that this giving must consist of the giving out of true thoughts constantly, so that daily she could say with more and more honesty that she was endeavoring to make her own the song of Christian Science which Mrs. Eddy gave in her Message to The Mother Church for 1900 (p. 2): "Work—work—work—watch and pray."

# Selected Articles

[" 'God is with men' "—*The Christian Science Monitor*, Boston, U.S.A., April 19, 1918]

Christian Science is doing the greatest service to mankind by revealing the truth that God is not afar off but actually omnipresent. One frequently hears such questions as these: Does God, after all, really exist? If He does, how can He become known in order that His aid may be obtained? The evil beliefs of the world so obscure the spiritual facts of being that skepticism takes the place of spiritual understanding and faith becomes lost in doubt, and then despair supervenes. Now the mission of Christian Science is to declare the truth about God, and thereby to establish the faith of men in Truth.

On page 471 of Science and Health, Mrs. Eddy writes: "God is infinite, therefore ever present, and there is no other power nor presence." As will be seen from this, Christian Science teaches that there does not exist anything real outside of the divine Mind; or, in other words, it proclaims the reality of Spirit and the unreality of matter. But, some one asks, does not this conflict with the experience of human beings? Does not the human mind feel itself convinced that matter is real? Christian Science answers that the truth does conflict with human experience, and it says further that all the experiences of the so-called human mind are unreal, that they are false beliefs and not the truth of being. Starting from the absolute truth that God exists as the one infinite Mind, Christian Science holds that all that can possibly exist as reality must be in Mind, or must be the manifestation of Mind.

It is obvious, then, that what is going on in the awakening human consciousness is a conflict between truth and error, between the facts of spiritual being and false material sense. The latter, appearing to be real to this consciousness, alienates from the truth, and the result is that human beings are subject to the storms that rage throughout mortal existence. But as they perceive the falsity of material belief through the spiritual understanding of the allness of God, they become less subject to the assaults of error, and realize more clearly man's at-one-ment with omnipresent, harmonious, divine Mind.

The fact of the inseparable union between God and man had been very clearly realized by the seer of Patmos when he wrote: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes." This realization could only have come about by the spiritual understanding, on the part of John, of the nature of God as infinite Mind and of man as the spiritual idea of Mind. Is it possible to doubt that John was sustained amid the hardships of his earthly career by his knowledge of spiritual things? Could he have endured the life of loneliness on the isle of Patmos without that knowledge? Instead of breaking down under the strain he found the leisure and possessed the composure necessary to write the most prophetical book in the Bible, in which is depicted the struggle against the divine Principle, good, of the false claim of evil belief to place and power, and the final and total destruction of that false belief of evil. Like the Master, John had seen through the illusion of matter by discerning the allness of Spirit, and simultaneously he had become aware of the entirely spiritual nature and perfection of man.

John perceived the truth about the perfect unity existing between God and man, and so did the Discoverer of Chris-



Digitized by Google

tian Science. On page 465 of Science and Health Mrs. Eddy writes: "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe." That statement is without ambiguity. It breaks through the incrustations of material belief which suggest that man is an intelligence in matter, subject to material environment and laws; and it enables one to behold man as he really is, indissolubly united to the source of his being, God. It is this perception of God and the real man which gives to human beings the certainty that "God is with men."

What a help it is for humanity to learn something of the true relationship existing between God and man. God is "omnipotent, omniscient, and omnipresent Being," and man is at one with this Being. What does this imply? It shows at once whence comes man's strength and intelligence. The general belief is that man is material, or partly material and partly spiritual, and this makes impossible any demonstration of man's divinely bestowed power. Christian Science teaches the true nature of God and man, drawing the firmest possible line of demarcation between the real and the unreal. As men assimilate these truths mankind will become assured of the presence of "God with us" and will better realize the true nature of God and man.

It is a matter of common knowledge that Christian Science heals disease and sin. All the healing which results from the practice of Christian Science comes through the spiritual understanding of God and of man, His spiritual idea. As the fact is discerned that man is never separated from God, the divine Principle of his being, disease and sin are recognized to be unreal, and then they disappear. It is like the dawning of the morning. As the sun's rays stream into the airy envelope surrounding the earth, they dispel the darkness of night. But darkness is a negative condition. It is the absence of something—the light; so that when the light dawns, nothing really is destroyed, but something is gained. This is analogous to the destruction of human error by truth. Error is a negative condition, a belief in the absence of divine Mind. As the spiritual facts of being are recognized they dispel error, with the result that there is experienced a truer and so more harmonious sense of existence. Thus the destruction through Truth of inharmony, whether of sin or disease, is the sign that "God is with men."

✧

[S. T. Downs in *Peru* (Ind.) *Journal*]

Because the statement is not qualified or explained, it is not clear what the revivalist holding services at Peru meant in an attack on Christian Science, as reported, when he said, "There is (in Christian Science) no sacrificing service in Christ's name." If the statement means that Christian Scientists are not sacrificing self and all that is not Christlike, the speaker displays a degree of ignorance that is amazing, because no one who is the least informed would attempt to deny that Christian Scientists are seeking and striving after what Paul called that mind "which was also in Christ Jesus," and sacrificing all that would interfere with gaining this mind. If he meant that Christian Scientists are doing nothing for suffering humanity, he displayed an equal lack of information, because no body of people give up more or strive to do more for the sick, the sinning, and the suffering wherever they may be found than do the followers of Mrs. Eddy. The fact is that most any construction that might be placed on the statement made by the revivalist shows it to be prompted merely by prejudice.

Our brother said also, to quote his own words, "Mrs. Eddy missed taking the whole Christ." The more common contention of religious critics is that Mrs. Eddy took too much; but the fact remains that Christian Science demands for humanity to-day just what the Bible promises, and its mission is to establish these promises now, as the Word commands. The works of Christian Science prove its claim to bring the whole of Christianity into human consciousness, and wherever one may go he finds Christian Scientists at work reforming the sinner and healing the sick.

✧

[Duncan Sinclair in *Glasgow* (Scotland) *Times*]

In a recent issue under "Gossip and Grumbles," the following occurs: "I have a sort of vague idea, though I have not read Mrs. Eddy's works, that Christian Science teaches there is no such thing as dirt, or suffering, or major and minor nuisances in the world." And then the writer adds that he is open to correction. Let me say at once that Christian Science does not teach what has just been quoted. It is fully alive to the squalor and suffering that are in the world; but, at the same time, its endeavor is to have these evils eliminated from the lives of men so that the world may become a happier and a healthier place in which to dwell.

What Christian Science does quite definitely teach is that God, the divine Principle of all reality, is infinite good, and that God's spiritual creation, which is the only real creation, is perfect like Himself. It teaches, further, and as a logical consequence, that evil does not exist in the consciousness of God, and that evil, therefore, whether it be named sin or suffering, has, in the absolute sense, no reality. Moreover, Christian Science holds that the false belief of evil or inharmony is destroyed in human consciousness in the exact ratio in which divine Principle is understood by human beings.

✧

[W. Stuart Booth in *Colorado Manufacturer and Consumer*, Denver, Col.]

Since the Christian Science textbook, "Science and Health with Key to the Scriptures," was first published forty-two years ago by Mary Baker Eddy, it has weathered the storms of hatred, opposition, and misinterpretation. The sharp winds of sarcasm and vilification have driven furiously at Mrs. Eddy, but all to no avail; for the Christian Science movement, in its spread around the world, has earned and is continuously accorded a larger degree of the respect it deserves. The fact that acquaintanceship with the teachings and practice of Christian Science dispels the storms of opposition shows that these storms are gendered in the darkness of ignorance and the vacuum of fearsome bigotry.

No one is justified in making a butt of the religious faith of his fellows, especially of Christian Science, which has been proved, not only by its teachings, but by the "signs following," to be the reinstatement of primitive Christianity. The Christian life and accomplishments of the Discoverer and Founder of Christian Science entitle her to the respect and honor of all who are seeking the betterment of mankind, and it is significant that she is most highly esteemed by those who knew her best. The Governor of New Hampshire spoke of Mrs. Eddy as: "The Granite State's greatest woman. She has left the impression of her work not only on New England, but on the entire world, and we are proud of her."

✧

[Percy Heywood Brooks in *Nottingham* (England) *Express*]

Christian Science does not teach that the man of flesh can live without food. Christian Scientists recognize that food is necessary while we are in the flesh. It would be absurd and visionary to think otherwise. They have, however, out-



Digitized by Google

grown a deal of the fear that besets mortals as to what they dare or dare not eat. Having experienced the healing power of Christian Science, they can eat the things that are set before them without fear of consequences, and in this they are living witnesses to the Scripture passage, "Take no thought for your life, what ye shall eat."

No Christian Science practitioner would tell a wounded soldier that his maimed arm or leg had no sensation or inflammation, but would first set to work to heal the limb, and then explain to him after showing him something practical. There is a deal of Christian Science healing going on amongst wounded soldiers, to the great surprise of their comrades who know nothing of this Science. Can a doctrine be called heartless that brings the healing of divine Love after all other means have failed? Hear what is written on page 113 of "Science and Health with Key to the Scriptures," the Christian Science textbook by Mary Baker Eddy: "The vital part, the heart and soul of Christian Science, is Love." What teaching other than Christian Science does our critic offer that will heal the sick by the spoken or unspoken word of Truth? Christian Scientists are proving their faith by their works, and this is the only basis upon which to found an opinion of them.

✧

[F. Elmo Robinson in *Medford* (Ore.) *Sun*]

Our great Master did not escape the bitter misrepresentation and assault of those who failed to understand him, or were unwilling to conform their lives to his regenerative teaching. He was accused of being a blasphemer, a glutton, a winebibber, a friend of publicans and sinners. When finally brought before Pilate for trial in answer to the taunts and vicious charges of his enemies, he opened not his mouth. He made no answer in the civil courts of his day to the charges brought against him, and yet he made an answer in the court of universal public opinion which has been ringing down the centuries and is to-day reechoed in Christian Science. To the boastful claims and challenges of the assailants of Christian Science, the answer will ever be more healings of hopeless sufferers, more reclamations of the despairing victims of sin, and the making of the whole wide world a brighter, better place to live in.

✧

[Albert F. Gilmore in *Newburgh* (N. Y.) *News*]

In a sermon recently reported in the *News*, the pastor went not only out of his way, but so far astray that the wonder is he did not entirely lose himself, when he coupled Socialism and Christian Science in the following words: "My charge against it [Socialism] is the same as against Eddyism. It deals with only one phase of the life of man—the physical, the material needs."

Christian Science is the one religion that teaches pure idealism, the allness of God and His spiritual creation, and conversely, the absolute unreality, the nothingness, of matter. Mrs. Eddy, the Discoverer of Christian Science, says in "Science and Health with Key to the Scriptures" (p. 468): "Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual."

Upon this foundation the whole structure of Christian Science is built. It is the understanding of what God is and what man is, the Christ illuminating the human consciousness, that corrects the illusions of the senses, sickness, sin, and disease of every type and form. But the process is wholly mental and spiritual, never material. The Master's precept, "Take no thought for . . . your body," becomes a practical possibility, even a constant necessity, if one is to gain the Mind of Christ, which constitutes the kingdom of heaven. This is indeed the strait gate and narrow way "which leadeth unto life."

Instead of exalting the physical, Christian Science teaches that man is wholly spiritual. On page 383 of Science and Health we read: "The Christian Scientist takes the best care of his body when he leaves it most out of his thought, and, like the Apostle Paul, is 'willing rather to be absent from the body, and to be present with the Lord.'"

✧ ✧ ✧

## Funds of The Mother Church

### War Relief and Camp Welfare

"Inclosed find check for ten dollars to be added to your War Relief fund. I wish to express my appreciation of the work you are doing and to thank you for the opportunity it affords of expressing my gratitude."

"I send this mite ($25.00) with deep gratitude for all the blessings which have come to me through Christian Science, and I trust since it is an offering of love it will help alleviate the suffering of some war stricken one."

"Please find check for twenty dollars inclosed as an expression of gratitude for what Christian Science has done and is doing for us and the world. We are indeed grateful that a channel has been provided wherein one can contribute to the war relief through avenues where it will do the greatest and most good, where a contribution to war relief is also a contribution to Principle in the fullest sense of the word."

"Find inclosed postal money order for ten dollars to be used for Christian Science Camp Welfare fund. This is sent in appreciation of the help our boy received while stationed at Mineola, and also in gratitude for his being one of the survivors of the 'Tuscania.'"

### Real Estate

"An article in the *Sentinel* prompted me to turn the searchlight of spiritual understanding upon my own consciousness, to see what I have 'in the house.' As the result of this illumination, I am sending the inclosed check for twenty-five dollars to be applied to the Real Estate fund of The Mother Church. With heartfelt gratitude for these 'channels for the streams of Love' . . ."

"A year ago my wife and I pledged five dollars a month to the Looking Forward funds, The Christian Science Benevolent Association and the Real Estate funds. I am inclosing herewith check for thirty dollars which will cover our subscription from December 1, 1917, to June 1, 1918."

"Inclosed please find check for three dollars, which please apply to The Christian Science Benevolent Association fund and to the Real Estate fund. We rejoice in the privilege of contributing to both these worthy causes."

### Christian Science Benevolent Association

"Inclosed please find check for one hundred dollars which our Association wishes to give to The Christian Science Benevolent Association fund. We believe that there is a necessity for completing this fund, that the institution may be in an immediate position to do its part in the War Relief work which the Christian Scientist alone is privileged to understand and demonstrate."



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. McKENZIE ANNIE M. KNOTT, WILLIAM D. McCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., July 6, 1918

# Editorial

## Metaphysics versus Human Psychology

IF one seeks to study pure metaphysics in the ordinary school or college, he will not find those who can adequately instruct him, for the simple reason that the metaphysics of ordinary textbooks is based on the testimony of the physical senses and does not reach to that vision above and beyond the physical which the very word metaphysics implies. Metaphysical vision is the insight of pure mind, not the seeing of the eyes, the hearing of the ears, nor the emotions despairing or ecstatic which tremble in the nervous system. Learned professors have done their best to find order and system and method amid the data of physical discord and delight, potency and sickness, life and death, but it is found, as "Science and Health with Key to the Scriptures" (p. 549) makes clear, that "these material researches culminate in such vague hypotheses as must necessarily attend false systems, which rely upon physics and are devoid of metaphysics."

Viewing the history of accepted systems we see how the theory of one age would be discarded by the next and the guessing would begin again. The world, and its perplexed learned men, and its weary unanswered multitudes, was waiting for true metaphysics, which Christian Science unfolded because Mrs. Eddy's discovery and healing enabled her to base her system upon Mind. She says (Science and Health, p. 279): "Every system of human philosophy, doctrine, and medicine is more or less infected with the pantheistic belief that there is mind in matter; but this belief contradicts alike revelation and right reasoning. A logical and scientific conclusion is reached only through the knowledge that there are not two bases of being, matter and mind, but one alone,—Mind."

There are several terms for that which is the reverse of metaphysics, pretending to be its imitation or substitute. At the same time when American independence was being established, Mesmer in Germany brought animal magnetism into notice, which gave us the term mesmerism. This word erelong came into ill repute, and desire for a more high sounding name brought on the word hypnotism. Then for a time the hypnotist had a certain distinction, and physicians boasted of using upon trusting patients this subtle mental influence. Since the world has now learned to distrust both mesmerism and hypnotism it has become necessary for those who do evil in secret, trying to work out the will of the flesh and the will of man, to find cover under another name. The term psychology is in use to camouflage mesmeric and hypnotic methods of mental suggestion. By its etymology it would mean the sum of learning referring to the "animal soul" whereof the second record of creation speaks. It is there said that God formed man of the dust of the ground and breathed into the image the breath of life so that it became "a living soul."

This Chaldaic tradition suggests the existence of man as a separate soul in a body, as a portion of creation disintegrated from its source. The story goes on to show that complete separation from God was inevitable. Such learning, then, as may be promulgated and gathered into a so-called scientific system which would seek to reveal ways for understanding soul in body and governing bodies through the "animal soul" therein resident, can never reach to nor understand one God and His creation harmonious with Spirit. Christ Jesus revealed his own harmony with the creator, saying, "I came down from heaven, not to do mine own will, but the will of him that sent me." He clearly recognized the fact of spiritual life, that man lives and moves and has his being in Soul; but a man thinking of himself as soul in body says, My glory in living is to do my own will and force others to submit to it. The would-be world conqueror stands by his high pyramid of skulls like Timour at Damascus and gloats upon his own power to do evil. Christ Jesus said, "I can of mine own self do nothing."

The conqueror of ancient times boasted of overt evil. The scheming and lustful animal mind of to-day with human brain for its instrument seeks to accomplish covert evil. Its silent prayer is, My will be done, and its belief is that its wish must gain power in proportion to the number of those who agree with it, just as the discharge force of an electric battery is increased by adding cell to cell. However, it is all quite harmless, and the power of malpractice is not increased by the increasing of units. It is like adding zero to zero—much appearance but nothing doing. They who live in Spirit are insusceptible to the supposed influence or control of carnal minds. What then if wells of information be poisoned by mortal mind? What if hypnotic influence is raging and the psychologist imagines every day a vain thing in his determination to control the imagination of all men till they worship through fear and concede power to a human mind, self-exalted and claiming to sit in the seat of God? Let us be sane and trust to Christianity renewed, and gain the vision of its Founder, who saw Satan fall from heaven as lightning —dethroned and cast down in a moment.

Metaphysics is as clean as the blessed daylight. It is the real "psychology, or the Science of Spirit, God," as Mrs. Eddy explains (Science and Health, p. 369). Its mystery is only the "mystery of godliness" which the wicked cannot comprehend until they repent. Mesmeric and hypnotic manipulation has been operated in darkness, but already the searchlight of Truth invades its hiding place and leaves to it no mystery and no potency. It is quite true that an honorable people will be singularly unsuspicious. They may receive exchange professors and trust their youth to their instructions, never guessing that these agents are themselves instructed to study out the weaknesses of the nation so that through these ways of entry the integrity of the people might be secretly assaulted. But if one such agent boasted that for a score of years he had been able to tinge the flow of thought in America by coloring matter he had injected through the press, the termination of all such efforts has deathly disappointment. This is the era when evil deeds are revealed because of the growing light. Through multiplying proofs of healing, Christian Science is disclosing the character of God to be that friend whom Abraham knew; to be "the God and Father of our Lord Jesus Christ;" to be our Father in heaven; hence the psychological theory of a god of horror appearing in the recentest empire is shown to be human invention.

They who practice Christian Science acknowledge one Mind, and that God. They make it their business to work the works of God, even as Christ Jesus did. They are thus delivered from the devil of carnal mind and all its works. They recognize the falsity of belief in a separate mind from



Digitized by Google

God, or a segregated soul in body that can be victimized by evil influence. They find life in Soul. Mind is their intelligence and divine Love their wisdom. The Father in heaven provides their health and peace. True metaphysics reveals man thus as inseparable from his Maker, consequently as working out the purpose of good. Real man is always working together with God. Darkness cannot injure the sun's rays which dispel it. No more can any evil influence come nigh man who is as a ray of light proceeding from and yet one with Soul.

WILLIAM P. MCKENZIE.

## "A land flowing with milk and honey"

CHRISTIAN SCIENCE opens the eyes of those who are ready to see the real land flowing with milk and honey, the ever present spiritual reality of the kingdom of heaven. The materially greedy may picture the promised land as an opportunity for unlimited enjoyment; but those who are looking Spiritward think of it as a state of consciousness in which harmony and justice, joy and unselfishness, brotherly kindness and genuine friendship, are forever safeguarded from fear and hate. Through much labor the materially minded may enter a Canaan of their own imagination and taste of the fruits of the flesh until they revolt against these unsatisfying experiences and become receptive to truth. In the meantime the righteous are led out of an Egypt of mental darkness, through the severe tests of the wilderness into a promised land which is spiritual and not material, which is full of scientific satisfaction and peace, sheltered by the Zion of God's presence, and nourished with the milk of spiritual substance and the honey of divine Love.

Ignorance and fear everywhere go hand in hand. The uncertainty as to the promised land keeps many in bondage to Pharaoh, but if real existence and activity were known to be purely of God and evil was recognized as illusive, the fear of the future would disappear. Every individual is scientifically justified in realizing that God has nothing but good in store for him. Whatever personal sense may argue about advancing years, God places no failure of force, no decrepitude, no ugliness upon those who are growing in wisdom and experience. Christian Science teaches the permanence of goodness, beauty, and vigor and encourages and sustains its followers through good and evil report.

The universality of the appeal of Christian Science is illustrated by the fact that it provides milk for babes as well as meat for the strong. Children profit by its declarations of truth quite as readily as their elders; the unlearned and unlettered grasp its liberating truth as firmly as the so-called educated. In describing the purpose of her little work entitled "No and Yes" Mrs. Eddy states in the Preface: "To those who are athirst for the life-giving waters of a true divinity, it saith tenderly, 'Come and drink;' and if you are babes in Christ, leave the meat and take the unadulterated milk of the Word, until you grow to apprehend the pure spirituality of Truth."

Those who turn to Christian Science will gain by following the advice of Peter, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." Without childlike humility the joy of Christian Science is kept waiting at the door. The pride of power, of intellect, of riches, of learning bars the way to the healing of disease and the reforming of character. Humility is strength, for it acknowledges the weakness of personal effort and so makes way for the power of God to operate in human affairs. While hate pursues its self-destructive path, love takes the upward way.

Amid the baffling complications of the world conflict the sincere milk of the Word tells of the simplicity of Truth, of the oneness of good, of God at hand. To mortal sense the battle line may waver to and fro, its roar may rise and fall, seeming disasters may succeed each other, hope may fail temporarily, but Christian Science remains pure as milk and sweet as honey. The little book of Truth's revelation may indeed, as the angel forewarned, "make thy belly bitter," *i.e.*, produce a chemicalization of false beliefs, "but it shall be in thy mouth sweet as honey." "Murmur not over Truth, if you find its digestion bitter," is good advice (Science and Health, p. 559), and our Leader also says (p. 130), "Good and its sweet concords have all-power."

Then let Israel, as it goes forward, be fed by spiritual understanding, by the spontaneity of joy, by the inspiration of truth. Let the tender young be nourished and cherished, the fallen be raised, the sick healed, the lame made whole. Let the dumb speak, the deaf hear, and the blind see. Let the proud be humbled and become as little children. Let those laden with the wisdom of this world grow agile and alert with divine intelligence until upon the horizon of the desert of Sinai there loom the highlands of the promised land, flowing with milk and honey.

WILLIAM D. MCCRACKAN.

## A Refuge from the Storm

CHRISTIAN SCIENCE teaches its students to search for and find the reason for things, and never to stop until they have reached the unchanging basis of divine Principle. Throughout long years Christian people have believed, and believed rightly, that God governs all things; it must be understood, however, that by all things is meant all that is included in the divine creation which was pronounced by its creator good. People have been led to believe that somehow or other God had changed His original standard of infinite good, and had come to express His power in evil. Thus it has been believed that God is responsible for storm and tempest, for the destructive forces which are the cause of so much human suffering, and also for the pests which destroy vegetation and deprive mankind of the grains and fruits needed for their sustenance. Christian Science challenges this belief, and insists that God, divine Principle, can never be untrue to His own nature, can never express Himself in aught unlike Truth and Love.

The question then arises,—and it is one which cannot be evaded in the present age,—If God does not send storm and tempest, and is not responsible for sin, sickness, and death, whence come these terrible and undesirable conditions? The one outside of Christian Science who hesitates to charge these ills to the Almighty replies at once that these things are the necessary expression of nature's laws; but this reply only evades the question, for if God is admitted to be the one Lawgiver, then He would be responsible for all the conditions which are the outcome of the laws instituted by Him. It is true that we find much in the Scriptures which seems to support the belief that God is the author of the storm as well as of the calm, but from the Christian Science viewpoint this was merely an expression of the mistaken belief which has been held by mortals throughout the ages, so long as they accepted as real the evidences of material sense. Ever and anon there came, however, gleams of divine light; and so we find the psalmist telling us of those who were delivered by God "from their destructions." Then follows this beautiful passage: "They cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still."



Digitized by Google

In Christian Science we are taught that the carnal mind which Paul tells us "is enmity against God" is responsible for everything unlike God, and it also teaches that the understanding of divine law, and reliance upon it up to the point of demonstration, will destroy this false evidence of a power opposed to God and unlike Him. In the fourth chapter of Mark we read that after Jesus gave one of his marvelous discourses to the multitudes he took ship with his disciples, and that a great storm arose, so that they were apparently in peril of their lives. The Master was, however, asleep, so we read, and the disciples awoke him with the reproachful question, "Master, carest thou not that we perish?" What follows is of the deepest interest to the student of Christian Science. We read that Jesus "arose, and rebuked the wind, and said unto the sea, Peace, be still." The result was immediately in accordance with his words, and we are told that there was "a great calm." It goes without saying that if Christ Jesus had regarded this storm as a manifestation of divine law or divine will, he certainly would not have rebuked it. From the Christian Science viewpoint it was simply a manifestation of the carnal mind which was even then plotting to destroy the divine idea expressed by Christ Jesus; and he addressed himself to it as he did knowing its utter powerlessness. He knew, what the student of Christian Science should never forget, that evil has no more power over God's man than it has over God Himself.

On page 67 of Science and Health Mrs. Eddy says: "The notion that animal natures can possibly give force to character is too absurd for consideration, when we remember that through spiritual ascendency our Lord and Master healed the sick, raised the dead, and commanded even the winds and waves to obey him." It is therefore the sure privilege of every one who has begun to recognize himself as the child of God to declare truth in the way the Master did, and then to live up to his own spiritual declaration. The so-called forces of nature are really forces of Mind, and it rests with us to prove that mortal mind has no control over them, over us, or, indeed, over anything. It has no power to destroy human life or anything which is divinely provided for human need, and this calls upon us to "watch and pray" constantly, both for ourselves and for others, that the omnipotence of Truth and Love shall prevail at all times. Let us ponder these beautiful words from the twenty-fifth chapter of Isaiah's prophecy: "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." On page 362 of "Miscellaneous Writings" Mrs. Eddy says, "We all must find shelter from the storm and tempest in the tabernacle of Spirit." It is indeed good to know that this shelter is prepared for all of us, wherever we may be, and we have but to avail ourselves through spiritual understanding of this rich provision of divine Love.

ANNIE M. KNOTT.

## Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names and present complete mail address of all officers and men in the military, naval, or aero service of the United States and of its allies, who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Back Bay, Boston, Mass.

# Among the Churches

## Current Notes

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

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

PAINESVILLE, OHIO.—The dedicatory services of First Church of Christ, Scientist, were held Sunday, May 5.

*Painesville Herald.*

BEAUMONT, TEXAS.—The paying off of all indebtedness made it possible for the Christian Scientists of this city to dedicate their church yesterday morning [May 5]. The church building, furnishings, and lot represent an investment of about $22,500.—*Beaumont Enterprise.*

TEXARKANA, ARK.—The beautiful little bungalow church building of gray stucco, trimmed with white, and costing approximately six thousand dollars, which has just been erected at 612 Walnut Street by the Christian Science Society, was dedicated at the Sunday service [May 12].

The Christian Science movement started in Texarkana in 1901. A church was first organized, but as the movement was not strong enough to comply with the by-laws of The Mother Church, this organization was disbanded, and in 1910 the present society was organized. This society first met at the corner of Seventh Street and State Line, moving from that location in February, 1912, to Mount Sinai Temple, where it remained until May, 1913, when the society moved to rooms in the State National Bank Building, and from there to the Heilbron Building, which they have occupied until the present.—*The Texarkanian.*

NEW YORK, N. Y.—Three services marked the opening [May 26] of the new building of Fourth Church of Christ, Scientist, at 178th Street and Fort Washington Avenue. The building cost two hundred and fifty thousand dollars. The church is the outgrowth and development of a work started in 1894 by two students of Mrs. Eddy, on the West Side, near Eightieth Street. On November 4, 1898, a charter was obtained for West Side Church of Christ, Scientist, which name was retained until June 18, 1901, when it was changed to Fourth Church of Christ, Scientist.

The church was moved on September 27, 1911, to a large hall at the corner of St. Nicholas Avenue and 181st Street, which was outgrown in a short time. The northeast corner of Fort Washington Avenue and 178th Street was purchased for seventy thousand dollars. The Sunday school portion of the structure has been in use since August 4, 1914, but the finishing touches of the main auditorium, which has a seating capacity of twelve hundred and fifty, were not given until Saturday afternoon [May 25].

*New York Telegram.*



Digitized by Google

# The Lectures

NEW YORK, N. Y. (Fifth Church).—John Randall Dunn, lecturer; introduced by Albert F. Gilmore, who said in part:—

It is nearly twenty centuries since Jesus the Christ proved by demonstration his understanding of what Truth is and its ability to achieve victory,—healing the sick, making the blind to see, regenerating the sinner, raising the dead, and overcoming what were supposed to be unvarying physical laws. In less than three centuries after the close of his brief earthly ministry, the light of spiritual understanding burned so low that its healing efficacy was lost, and the world passed into those well-named dark ages of fear and doubt and superstition. "Where there is no vision, the people perish," and this vision is spiritual perception, the understanding of what Truth is.

We should be deeply grateful that in our own time has appeared one whose mentality was so spiritual, whose vision was so clear, that she, too, was able to give a full and complete answer to this question. Mrs. Eddy has given to the world the great fact that God is Truth, and she has proved her understanding by her works—proof beyond the possibility of refutation. She has answered the question, "What is truth?" She has given to the world its most perfect therapeutic system, a religion that heals and saves through spiritual regeneration.

STERLING, COL. (Society).—Paul Stark Seeley, lecturer; introduced by John A. Jameson, who said in part:—

The mighty works of Christ Jesus many centuries ago in the destruction of sickness and sin, in healing the lame, restoring sight to the blind, and raising the dead, revealed the operation of a divine law, which he declared all could understand and prove, when he said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

For three centuries the early Christians, through the understanding and use of this divine law, overcame sickness and sin, healed the lame, restored sight to the blind, and raised the dead. However, this great truth or law was lost sight of until Mrs. Eddy, the Discoverer and Founder of Christian Science, discovered this "pearl of great price"—this spiritual truth that God is the only creator, is Spirit, Life, Truth, and Love, and that man, His offspring, is not the victim of sin, sickness, and death.—*Sterling Advocate.*

MADISON, WIS. (Society, University of Wisconsin).—Frank Bell, lecturer; introduced by Charles W. T. Weldon, who said in part:—

To-day Christian Science stands in much the same position as did Christianity nearly two thousand years ago. It makes the same plea as did Jesus of Nazareth, when he said, "Though ye believe not me, believe the works." The Christian Science church wishes to be judged by the standard of him who said, "By their fruits ye shall know them;" for this teaching has already performed such works as should command the earnest and unprejudiced consideration of all thoughtful people.

ST. PAUL, MINN. (joint community lecture).—Dr. Walton Hubbard, lecturer; introduced by Charles J. Andre, who said in part:—

There are few, if any, in this audience who have not at some time longed to know and understand the secret of the works wrought by Christ Jesus and by his disciples and followers in the early centuries of the Christian era; but the belief is general—and has prevailed for a long time—that these works cannot be understood, because the power to perform them was delegated to only a select few in that remote period of the world's history. In our own time a spiritually minded New England woman, Mrs. Eddy, discovered that these works were based on Principle, or spiritual law, and that this law is as operative to-day as it was nineteen hundred years ago and can be understood and applied now as it was then. She named her discovery Christian Science, and defined it as "the law of God" (Rudimental Divine Science, p. 1). In consequence, primitive Christianity has been reestablished in the world, again sin is being destroyed, and all manner of diseases are being healed.

WEEHAWKEN, N. J. (Society).—William D. Kilpatrick, lecturer; introduced by Alvin Hunsicker, who said in part:—

It is a fundamental teaching of Christian Science that error, or evil, must be uncovered in order to be destroyed. Does anyone question that it is being uncovered the world over at this time and that it will eventually be destroyed? Are the great sacrifices now being made to go for naught? Will not the spiritual or real nature of man be revealed in the reconstruction days that seem close at hand? Do we not now see indications that the brotherhood of man is taking tangible form? Wrongs are being righted; men are being made free socially and spiritually. The world will never be the same; it will be better, much better.

PARK RIDGE and EDISON PARK, ILL. (First Church).—Virgil O. Strickler, lecturer; introduced by Mrs. Minnie G. Cook, who said in part:—

Jesus the Christ revealed God to humanity as Love, Truth, and Life. In the gospel of John we read: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. . . . I have given unto them the words which thou gavest me." If a true and scientific knowledge of God is Life, then it must follow that all sin, sickness, and death is the result of ignorance, lack of such knowledge. Christian Science has come into the world to restore this demonstrable understanding of God.

HOLYOKE, MASS. (Society).—John W. Doorly, lecturer; introduced by Judge Robert Allyn, who said in part:—

The Christian church will tell you that God is Spirit, Life, Truth, Love, and in the next breath ask, Why does God permit this terrible war? Christian Science answers that men have created a material god and worshiped that god, and that this war, as well as sin, disease, and death, is man made and no part of the kingdom of God. Christian Science further claims that the worship of the only true God, who created only good and knows no evil, and living the life that Christ Jesus lived, will overcome sin, disease, and death; and that the destruction of sin and the healing of the sick are the works that give evidence of the true follower of Christ. This is primitive Christianity, upon which Christian Science is built.

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

NEW YORK—Far Rockaway, Long Island: German Evangelical Church Building, 8:15 p.m., July 11.

## Notice

Lecture notices must reach the Editorial Department not later than twelve days preceding the date of the *Sentinel* in which they are to appear.



Digitized by Google

# Testimonies of Healing

It is with heartfelt gratitude that I take this opportunity of telling others of the enormous blessing and help which Christian Science has been to me. I have been a student of this truth for five years. On the outbreak of war I joined one of the first of Kitchener's battalions, and in August, 1915, crossed to France, where I spent twenty-six months on active service, taking part in the battle of Loos, 1915; battle of the Somme, 1916; battle of Messines-Wytschaete Ridge, 1917; and the third battle of Ypres, 1917. In every case I was in the front line, and throughout this time, divine Love was my sure protection. I came through unscathed, perfectly fit and well, for which I owe deepest gratitude to God.

The whole time I was on service I just knew that God is omnipotent and omnipresent, and that nothing could harm me since man is a reflection of God, divine Love. I found Christian Science invaluable in enabling me to demonstrate the truth against the false claims of error in the forms of trench feet, frostbite, etc., during the winters of 1915–1916 and 1916–1917, when on several occasions I spent stretches of eighteen days in what is called "the Salient," thigh deep in mud, and icy cold; but every time divine Love met my needs and I maintained a harmonious condition of perfect health. I just held to the truth knowing that since I was doing my duty I was doing right, and in doing right I could not suffer from erroneous beliefs; since sickness is unlike God and unreal, therefore I, as God's child, could experience only harmony, perfect health. Under every condition divine Love has met my need, and my understanding of Christian Science has enabled me to overcome every form of error found in a front line trench,—shell fire, poison gas, etc., as well as privation and hardship,—knowing that God is omnipotent, and that I was and always would be in the care of divine Love, for "underneath are the everlasting arms."

I am more thankful to God for Christian Science than words can express; for the confidence it has given me in facing the problem of active service, and especially for the understanding of God, good, which my experiences and demonstrations have given me. I am very grateful to all Christian Scientists at home who are always declaring the truth and helping the "boys out there" by their right thinking. I owe immense thanks to the practitioner who worked so lovingly and faithfully for me when I needed help. There have been many particular occasions when without Christian Science I should have feared; but Christian Science taught me to know that God could and would keep me safe, no matter what the senses said of the seeming danger. And as the Bible tells us, "Perfect love casteth out fear." I am also deeply grateful for the help Christian Science has been to my wife, mother, and sisters in helping them not to worry, but just to know that I was safe in the care of divine Love and that nothing could harm me.

Men on service, know the truth,—that God is omnipotent and is ever present with you in the trenches or in the attack; and keep your minds clear of mortal belief, clinging steadfastly to the good, enduring, and true. Thus you will prove that although, as the psalmist says, a thousand shall fall at your side, you will be perfectly safe; for nothing can harm God's child. And, dear friends at home, who have loved ones at the front, know that because divine Love is looking after them they cannot be harmed, not a hair of their head shall be disturbed; for they are children of God and reflect Life, Love, and Truth. My wife, mother, and sister are Scientists and helped me enormously by their cheery, confident, right thinking letters whilst I was overseas. I am now attending a course at an Officers Training Camp preparatory to taking up my commission, and here as on service I find Christian Science invaluable.

I am grateful to Mrs. Eddy for giving the world a practical religion that meets our needs, helping a fellow even in the trenches. Again I would express my deep gratitude for Christian Science and to the Scientists who so loyally helped me. I hope this testimony may be helpful to others.

SERGEANT E. C. ERICSON, M.M., East Surrey Regiment, London, England.

✧

In going through "The Cave of the Winds" at Niagara Falls in 1910, my left eye was slightly injured. My sight had been normal all my life, and inasmuch as my eye seemed to be all right in about two weeks after the accident, the incident was forgotten. About a year later I entered the business world as a stenographer, and noticed for the first time a very slight defect in the sight of that eye. I thought nothing about it at first, but the defect seemed to enlarge slowly and in another year was quite noticeable. At that time a scratching sensation began in the eyelid, and I was worried for fear that something lodged beneath the lid was the cause of the whole trouble. I therefore consulted an oculist, who said I had iritis and should obtain medical help. I went, however, to a Christian Science practitioner; but I did no Science work myself and did nothing that I was not made to do in the way of reading our literature.

My sight grew worse gradually, and in 1913 I was unable to read with that eye unless the print was extremely large. I was always in pain and was forced to obtain glasses, for I could under no circumstances stop work. I underwent a thorough examination, and was told that the *blind spot* was the result of an injury which had been dealt that eye years before. The oculist stated that the spot was permanent, and that the scratching sensation was caused by granulated eyelids. I wore glasses about a year, having treatment from the practitioner nearly all the time; but instead of assisting in the healing work of Truth, I consoled myself with the fact that if I became blind in that eye I would still have the other to see with. Stronger glasses were obtained from the same oculist, but by the end of 1914 the sight had practically gone, as I could distinguish nothing except light and darkness. In the beginning of 1915 I discovered that the diseased condition had spread to the right eye.

I became frantic with fear, and tried to make up for lost time in Science study, but reading was so painful that at the end of a day's work I was ill, and was forced to stay home many days on account of the pain. The sight in the right eye went so rapidly that I despaired of healing, lost the desire to live, and was on the verge of nervous prostration and insanity. In March, 1916, one of the best eye specialists in the city stated that the left eye was beyond help, but that he might bring out the sight in the right one with extra strong glasses. I had worn his glasses three days when I collapsed.

I was sent to Bloomington, Illinois, and put under the care of a Christian Science practitioner in that field. I was extremely ill, and my mother, who had done nursing when a young woman, said that nothing but Christian Science saved my life. When I was sent home I still had absent treatment from this practitioner. My mental condition improved rapidly and the physical healing followed. During my confinement in a dark room I was cured of sleeplessness, and my general health improved, until I felt that I had been made over. I was soon enabled to lay aside blindfolds and dark



Digitized by Google

glasses, and treatment was discontinued, as I thought I could do my own Science work; however, I was forced to obtain help from a practitioner in this city.

The sight of the right eye returned rapidly, and by September it was normal and I went back to work, although I wore glasses. The left eye grew better gradually, and in February, realizing that the glasses annoyed me, I returned to the specialist to see if I needed any. He put me through another examination and declared my eyes healed. The so-called permanent blind spot was gone, and my left eye was in as normal a condition as the right. He declared it to be one of the most unusual healings he had ever seen, and requested the name of the physician who had treated me. On being told I had Christian Science treatment only, he was speechless. I have not worn glasses since, and my eyesight is as keen as it ever was in my life. I have been practically in perfect health ever since. Were it not for Christian Science I would either be dead, or blind and dependent.

Is it any wonder that I am overjoyed to have been privileged to live in this age when the truth is available? Is it any wonder that I, like thousands of others, am grateful to Mrs. Eddy for explaining this truth to us?

(Miss) Cecil E. MacMahon, Chicago, Ill.

✧

Unspeakable joy in finding God through Christian Science prompts me to join the happy chorus of those giving grateful testimonies from all parts of the world. This teaching was first presented to me when, materially speaking, I was enjoying health, prosperity, and social success. Regarding it lightly, however, I did not think of it again until a time of great need.

During the three years that followed, material success was swept away, and with this reverse in fortune came ill health. Very suddenly my husband faced the penitentiary. Our lovely home was taken over by creditors, and we were no longer able to maintain our social position. Brooding over these things, and mainly over my husband, an illness fastened itself upon me for which all material remedies were tried without success. Relatives were caring for me, clothing and feeding both my child and myself; I had no home, no husband; and despair so overwhelmed me that I wished to die. I sought comfort in the Bible, turned to a church for consolation, but failed to receive that for which I was looking.

A friend who had experienced a beautiful healing in Christian Science told me, when I said to her that I had been pronounced an invalid for life and was not expected to be able to walk again, that if I could only understand God as she did through her study of Christian Science, I would be well. For several months I pondered over what my friend had told me; then the seed she had lovingly planted brought forth fruit, and I became a student of Christian Science. Gradually, with an occasional treatment by a practitioner, I became well and happy. I learned that evil has no foundation, no creator, and such reasoning made it clear that these inharmonies existed only in mortal belief. Reasoning farther, I saw that evil has no real existence, for God, the one creator, could not create inharmony or a consciousness to cognize inharmony. This glimpse of infinite Truth rewarded my constant effort to see only spiritually. The understanding of the truth of being made me well, made me successful in my business undertaking, brought me a wealth of friends, and made me one of the happiest women in the world, for I could understand the nothingness of my husband's seeming misfortune, though he did not remain on this plane to work out his problem as I have done.

My home now is in God; my supply is abundant and is from God; my health is of God,—so God is All-in-all to me and harmony rules in my life. Discords may seem to arise, but not long can they find lodgment in our thought when we desire truth above everything else, and rest our gaze in the realm of Spirit. I am indeed grateful to Mrs. Eddy for Christian Science.—(Mrs.) Bessie P. Irby, Electra, Texas.

✧

I wish to express my thankfulness for what Christian Science has done for me during the last six years. From birth I was considered weak and sickly, and physicians said I would probably not live to grow up. Until past thirty years of age I cannot remember a day that I did not feel tired or sick, although, my father being a physician, all material remedies possible were given for my relief. I had heard of Christian Science, and while at school boarded with a family who were Scientists, but was so prejudiced that I would not even attend one of their meetings with them.

About six years ago, however, my sister came home for a visit and told of cures through Christian Science which she knew to be true. As my suffering seemed to be growing worse, in desperation I at last turned to God for help, although I thought I had always been trusting Him. There were no Christian Scientists living near, so I wrote to a practitioner in Washington, District of Columbia, where my sister had become acquainted with Scientists. I also studied "Science and Health with Key to the Scriptures" by Mrs. Eddy. Absent treatment was given me for about two weeks, and I was healed of dyspepsia, liver trouble, and a weeping sinew on my wrist. I had worn glasses for thirteen years, but had to discontinue using them, because my eyes became normal and I could not see well through the glasses. Gradually nervous headaches also left me. I had the habit of taking cold very easily, but seldom am troubled that way now, and any erroneous condition disappears in a few hours, as the truth is realized.

During my six years' study of Christian Science I have gained in weight, and my health keeps perfect so long as I study and continue to hold fast to Christ's teachings, which are explained so clearly by Mrs. Eddy. I feel deeply grateful to our Leader for giving to the world the "Key to the Scriptures" which has brought such peace and happiness into my life, as well as the lives of all who learn to understand God. I cannot be too thankful for having learned to know that we live in Him, and He in us.

(Miss) Edith H. Day, Wilcox, Pa.

✧

Christian Science found me when I was ready for it. For about ten years I had been battling with a facial affliction which doctors could not help or even diagnose. Not only did I try ordinary physicians, but specialists, surgeons, and various supposed remedial agencies, including the process of inoculation. My face and neck were in such a condition that the end of one's little finger could hardly be placed upon flesh which was not inflamed and distorted. There were bunches from the size of a pea bean to that of a duck's egg, and they were very painful. For a long time I could only lie with the back of my head on the pillow. For months there had been little rest or sleep; poultices were applied practically every half hour, and as the bunches softened sufficiently the surgeon would operate on them. Otherwise there was no relief.

After all material means had proved of no avail, and there had been over forty incisions on my face and neck,



Digitized by Google

with the verdict from one of the best medical authorities that there was no known cause of the disease and no known cure, I turned to Christian Science. The strain and suffering I had been under for so long had its damaging effects upon my nerves and entire physical system, and there were times when I was not considered mentally responsible. Upon consulting a practitioner I learned that I must give up material remedies and sever my connections with the doctors. The third evening after discontinuing the usual applications, the pain was so intense that it seemed as if I could not stand it, and about eleven o'clock that night I felt that I must call the surgeon, and so telephoned the practitioner to that effect. She very quietly but firmly asked me to wait two hours and if possible until morning, and then let her hear again, saying that she knew I could be relieved and she would give me a treatment at once. Within the next twenty-four hours the bunch had opened itself and discharged copiously; needless to say, since then I have needed but the one and only real physician and surgeon—the word of Truth.

My healing was not complete for over four years, but during that time I had quick and beautiful proofs of the allness of God. Laryngitis, from which I suffered each year for seven years, was overcome in three treatments, and an acute attack of appendicitis in thirty-six hours. When I turned to Christian Science, nearly ten years ago, I was very worldly, —more a lover of pleasure than a lover of God,—and the forced period of retirement from social duties and associates previous to the complete healing of the facial trouble, was just what was needed to bring about a change of thought and action. I am grateful for all the experiences along the way, although many of them at the time seemed serious stumblingblocks. Thanks be to God, that divine Principle ever operating for good, and to Mrs. Eddy for our textbook, "Science and Health with Key to the Scriptures," which unlocked the Bible, closed to me for years. I have been able through earnest and continual study of those two books so to apply the truths therein contained as to prove their efficacy, and in every instance the seeming stumblingblocks have proved stepping-stones to a clearer understanding of God and a higher, purer sense of life and living. Whereas I used to love to live, I now live to love.

I am grateful for church membership, for class instruction, and for the privilege of being a worker in God's vineyard. If there is anyone who is having a seemingly slow healing, I want to say, Press on; do not allow discouragement to enter in, but "fight the good fight of faith," and you, too, shall know the truth which makes free.

(Mrs.) Adelaide F. Rollins, Denver, Col.

✧

I am sending this testimony to the *Sentinel* in gratitude for healing and happiness received through the study of Christian Science. My attention was first called to Christian Science almost fifteen years ago when we lived in Denver, Colorado, by the help received by one of my family through the aid of a loving practitioner. A short time after this I became ill myself, and asked for help and was healed quickly. I then wanted to know more about this beautiful truth, which heals the sick as they were healed in the time of Christ Jesus, so I began to read the Christian Science literature, and to study the Bible in connection with Science and Health. I have indeed found health and peace and joy in this study.

In 1910 we moved to Quanah. It was then, when I found myself among strangers and away from other Scientists, that I realized how much Christian Science meant to me; and I continued the study of the Bible and Science and Health more earnestly than ever. I find that if in our daily lives we live this truth as taught in Christian Science, it does indeed meet our every need. Many discordant conditions have been overcome in our home. I have been able to lay off glasses that I had worn for years on account of a structural defect of the eyes.

I wish to speak of another healing. My youngest daughter awoke one morning with her face and neck badly swollen and inflamed with mumps. She asked me to call a practitioner to help her, which I did about seven-thirty in the morning. The pain and inflammation left immediately, and by noon the swelling was almost gone, and by four o'clock it had all disappeared. She missed just one day of school.

I am more grateful than I can express in words for Christian Science. I am grateful for the *Monitor*, the *Sentinel*, and the *Journal*, and to every one who has helped me to have a better understanding of this beautiful truth.

(Mrs.) Elizabeth Young, Quanah, Texas.

✧

In April, 1910, I took my first Christian Science treatment for what seemed to be an incurable case of gallstones. I had undergone three surgical operations, and was told that another would be the only means of saving my life. Not caring to go through the ordeal again, I turned to Christian Science—for I felt that man's extremity was God's opportunity—and was healed within a very short time. Several minor ailments have also been overcome, and I desire to express my profound gratitude for the many blessings received since I turned to this healing truth. I am indeed thankful for the better concept I have gained of God and of man's relationship to Him, and grateful to all those who have helped me to get a better understanding of this beautiful truth.—(Miss) Lillian Klotz, Dayton, Ohio.

✧

The following testimony has long been waiting for expression. I became interested in Christian Science through a conversation with the First Reader of the local church, who extended to me a cordial invitation to attend the services. For twenty-five years my wife and I were members of an orthodox church and were active and faithful helpers in sharing the responsibilities this relation entailed. Wider reading at length and investigation along other lines gradually weaned us from the orthodox faith and creeds and we did not attend any church for several years.

My wife, my daughter, and I were all suffering from chronic ailments, with no assurance of permanent relief; and the home was a depository of drugs and lotions, faithfully taken and applied, with no profit save to the druggist and the family physician. Such were the physical conditions of the family, and coupled with these were discouragement, inharmony, unrest, and small measure of faith for anything better in this life. Then came the invitation to attend the Christian Science services. The first Sabbath my daughter and I went to church, and the following Sabbath all three went together; and our attendance has been constant ever since, a period of nearly fourteen years. The truth as there spoken appealed to each of us, and the study of Christian Science was sincerely entered upon. With the aid of practitioners and our own study of the literature, the belief in the reality of sickness and suffering was overcome, and we have since enjoyed such health, hopefulness, and activity as we had never before experienced. The home was early cleansed of its medicinal stores and appliances, and the call for a physician became but a memory. We soon became



Digitized by Google

members of the local church and of The Mother Church and entered heartily into the work of helping to do for others what had been done for us.

I am indeed grateful to Mrs. Eddy, whom the loving Father privileged to do a work for humanity which has blessed and will increasingly bless mankind, and will ever afford an unfailing covert from the storm.

JOEL B. DOW, Beloit, Wisconsin.

✧

I rejoice every day in an increasing measure of freedom, physical and mental. It has been proved to me, absolutely, that when applied according to the teaching of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, Christian Science is an unfailing remedy for every form of error. While sojourning in Riverside, California, in 1912, during an hour of great darkness, sorrow, and distress, I turned to it as a last resort, not caring what the result might be, as the physicians had told me I could only be made comfortable; but the dawn of a better day came through the faithful assistance of a loving practitioner, proving God's allness.

For years I had been under the constant care of physicians, who could only give me temporary relief; for change of climate and all material means were useless. A severe operation was performed, but after a year and a half a state of semi-invalidism still remained. I again returned to my daily vocation, but it was a severe trial, owing to extreme nervousness, sleeplessness, bowel trouble which had bound me from childhood, and other ills. The bowel disorder was overcome in eight days through Christian Science treatment, and during this period no fear was manifested. This was a wonderful demonstration, as physicians claimed the bowels were paralyzed. Drugs, to which I had been a slave, were given up, and I am now free from the bondage of mental and physical ills. Fear held me so tenaciously I was afraid to cross the streets of our cities, but this has all vanished since I have learned that God, being omnipresent, guides and protects, governing this universe and His children.

Each day brings to me joy, gladness, and peace through the study of our textbook together with the Bible. God has proved a very present help in time of trouble, our refuge and strength, a guide in every affair of life.

(Miss) CHRISTINA C. HENDERSON, Long Beach, Cal.

✧

It is with sincere gratitude that I offer this testimony. Christian Science has done much for me in the way of physical healing, the most important being the healing of chronic bowel disorder, together with hemorrhoids. The law of heredity seemed to be strong, and the hours of sedentary service extremely long, and having to eat my lunch hurriedly while on duty, as at that time I had no lunch hour, these things seemingly made the healing slow. Daily as I realized God's law, and that there is no law but of God, and that no matter how strong the material law may appear to be, the law of God is "over all, and all" (Science and Health, p. 17), therefore annulling all other claims of law; realizing further that in God "we live, and move, and have our being" just as much while sitting as walking, and that Mind, divine Mind, moves all, I could see it must necessarily follow that all movement is perfect, either sitting or standing.

By daily realizing and affirming this truth the sluggish condition was overcome, and almost simultaneously the belief of heredity was broken. It proved to me that there is but the one source of all movement, and that all God's children have their inheritance from the same source, so that I was able to look up to a perfect inheritance from God, coinheriting with Christ. About this time it was proved to me truly that God's ways are not our ways. I had complained much about having to eat my lunch while on duty, but without avail, and had quite given up thinking about it; but I found this healing was yet to be perfected, for I no longer eat while on duty, a provision for lunch relief having been made. I am completely healed of this chronic condition of sixteen years' standing, and I am as free from any symptoms of hemorrhoids as if I had never experienced years of suffering. I hope this testimony may help those afflicted as I was to keep on working in truth, knowing that the perfect law of God does annul all so-called law which may be laid down by mortal mind.

(Mrs.) JEAN RICHARDSON, Kansas City, Kan.

✧

I have long wanted to testify to the healing power of God as demonstrated in Christian Science. When this blessed truth found me, I was in a state of melancholy that neared insanity; but with the help of a dear sister and the study of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was entirely healed, and my gratitude knows no bounds. This is only one of the many blessings that have come to me and to my family. While I am grateful for the healings, I am most grateful for the spiritual uplift which came as a result of the healings and the study, and my daily prayer is that I may be guided in the straight and narrow path.

(Mrs.) MAMIE WALKER, Colorado Springs, Col.

✧ ✧ ✧

# From the Press

[Letter in *Boston* (Mass.) *Herald and Journal*]

There is a good deal of talk going around to the effect that our men at the state house did a foolish thing when they voted to ratify the resolution for national prohibition.

Can anyone read the following figures, which I myself got from the police records of Boston, and continue to call closing the saloons foolish, weak, an outrage, etc.? Arrests for drunkenness in Boston on Mondays with saloons open: Jan. 7, 154; Jan. 14, 129. On "dry Mondays": Jan. 21, 50; Jan. 28, 18; Feb. 4, 7; Feb. 11, 10; Feb. 18, 18. On Mondays, with saloons open: Feb. 25, 125; March 4, 141.

Imagine for one moment all the wives, the children, the broken homes, the empty purses, that those arrests mean! Can any sane man, who values the welfare of the race, really say that a vote to close the saloon is foolish, weak, outrageous?

["Special" in *The Christian Science Monitor*]

Gov. Charles S. Whitman has signed a bill, which passed both houses of the legislature without opposition, giving to the Churches of Christ, Scientist, in this state an article of their own in the Religious Corporations Law of New York State. Heretofore when the Churches of Christ, Scientist, have been incorporated, they have acted under an article of this law applicable to churches not otherwise provided for.

[Editorial in *Riverside* (Cal.) *Enterprise*]

The *Enterprise* fully indorses the sentiment in an editorial of the *Los Angeles Times* which calls attention to the fact that our republic was founded upon the principle of religious freedom of thought under the law of the land and that the present time is especially unpropitious for the injecting of the spirit of intolerance into the religious side of



Digitized by Google

the war work ahead of the nation. The expression was called forth by the result of a meeting in Los Angeles as a result of which a telegram was sent to the President in opposition to the establishment of a few Christian Science chaplains in the Army, on account of the fact that there are thousands of Christian Scientists among the soldiers of the nation. The bigot who raises such questions as these to harass the President when the human liberties of the world are hanging in the balance and when boys of the Christian Science faith are fighting manfully beside Catholic, Protestant, and Jew, himself needs to acquire a new brand of patriotism.

[A correspondent in *The Times*, London, England]

Revival in religious activity is not necessarily a revival of religion. Here as elsewhere it is the Spirit that quickeneth. The first note of the preacher of the gospel must be that of sincere regard for truth. He must first persuade men that he both believes the gospel he preaches and respects the rights and claims of human thought to which he appeals. Then he must make the vision of the ideal so real that men will sacrifice all in their endeavor to make it part of their own experience, and since the Christian ideal is manifested in a perfect life he must seek to win men to the attempt to imitate it in their own lives, with the earnest desire of those in whom humility has been disciplined by the consciousness of failure. Moreover, the new evangelism must insist on the duty of service to God and man in a fellowship founded on a common faith, expressed in corporate life, and sealed by personal loyalty. It is the first duty of the church to proclaim this new, yet old, gospel of the divine kingdom.

[Rev. Cyril Hepher, M.A., Canon of Winchester, in *The Church Times*]

To an age emerging from the materialism of the nineteenth century Christian Science brings the kindling conviction of the supremacy of Spirit over matter. To a psychological generation like our own it offers an education in healthy thinking. To a nervous and high-strung folk it brings health by ridding them of a hundred fears and fancies. . . . Christ was a healer of men's bodies. He bade the disciples pray, anoint, and heal. James stands witness against us for our neglect to claim the healing grace of Christ, the Christ whom we believe to be present in His church. We have had faith enough to believe that He was present to absolve, but we have lacked faith to put His power and presence to the visible test of bodily healing. The whole structure of Christian Science, I would almost venture to say, rests upon this gap in our own faith and practice, this imperfection in our catholicity.

❖ ❖ ❖

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

Owing to the instability of money values and the fluctuation of exchange rates, we are, for the present, not printing a table of money equivalents. This information can be obtained correctly from the bank or local post office at the time it is desired to send in money.

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition for general sale are now being filled promptly. THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## New Vest Pocket Pamphlet

"Protection," a collection of three short articles: "Safety," "Divine Preservation," "Intrenchment."

This pamphlet is now on sale at four cents a copy.

## Bible Catalogue

Bible Catalogue No. 24 is now ready for delivery. Advance copies have been mailed to all churches and societies advertised in *The Christian Science Journal*. Additional copies will be supplied on request.

Attention is called to the changed prices of some of the Bibles, including 01440x and 01483x, notice of which appears on the inside of the front cover of this periodical.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to WILLIAM R. RATHVON, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# To Win the War

The Christian Science Monitor, as an international daily newspaper, presents to its readers a clear, calm, and exact record of world happenings, and interprets them editorially from the viewpoint of Principle and universality.

The Monitor supports every right effort to win the great struggle now engaging our national attention. Its fearless exposure of the attempts of evil influences to interfere in our affairs aids and encourages all people to united service for the certain triumph of right.

With its own news-gathering service in every part of the world, the MONITOR publishes in detail the facts about the most important world events, and, through its international circulation, promotes a better understanding between peoples and nations.

The Christian Science Monitor, 3c a copy, is on general sale throughout the world at news stands, hotels, and Christian Science reading rooms. A monthly trial subscription by mail anywhere in the world for 75c, a sample copy on request.

THE CHRISTIAN SCIENCE
PUBLISHING SOCIETY
BOSTON U. S. A.
*Sole publishers of all authorized*
*Christian Science literature*

# "Citizens of the World"

The patriarch Abraham and the apostle Paul, John Wycliffe and Christopher Columbus, Benjamin Franklin and Abraham Lincoln, were "citizens of the world."

They and many others to some extent thought universally; saw every man as his brother's keeper, and were the prophets of the day when a great contest would be waged to make the world one world, and that one safe for democracy.

## The Christian Science Monitor

An International Daily Newspaper

embodies this idea in a daily newspaper. It publishes the news of all the world. It circulates throughout all the world. It advertises firms in all the world. Its editorial columns give courageous attention to all phases of the world's activities.

It regards all men as created free and equal, respects religious freedom, insists on medical freedom, and is a volunteer for service in the cause of all "citizens of the world."

The Christian Science Monitor, 3c a copy, is on sale throughout the world at news stands, hotels, and Christian Science reading rooms. A monthly trial subscription by mail anywhere in the world for 75c; a sample copy on request.

THE CHRISTIAN SCIENCE
PUBLISHING SOCIETY
Boston U.S.A.
Sole Publishers of All Authorized
Christian Science Literature

These features are reproductions of advertisements that are being published this month in approximately forty periodicals of general circulation in the United States and Canada, reaching a total distribution of over 15,000,000 copies.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

JUL 15 1918
UNIV. OF MICH.
LIBRARY

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this magazine place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas.
NO WRAPPER—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY
Copies Must Be Clean and Current

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

VOLUME XX NUMBER 46

Boston, July 13, 1918

Contents of This Number

Christian Science Publications . . . 902
A Friend of Sinners . . Willis F. Gross 903
The Joys of Childhood . Amanda Colbath 904
Lessons from a Mirage Charles C. Boynton 905
Inexhaustible Love . . Jessie Bennett 905
Discipline of Love . Martha Burr Banks 906
"Sell that thou hast" . . Henrietta Wilde 907
Selected Articles . . . . . 907
Funds of The Mother Church . . . 909
Editorial
The English Bible . . . . 910
Distribution . . . . . 910
Godly Jealousy . . . . . 911
Among the Churches (Current Notes) . . 912
The Lectures . . . . . 912
Testimonies of Healing . . . . 914
From the Press . . . . . 918
Special Announcements . . . . 918
Christian Science Literature for the Soldiers 919
Works on Christian Science by
Mary Baker Eddy . . . . 920

7c A COPY, $3.00 A YEAR

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

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

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in English-Dutch and English-German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents**

**Christian Science: Applied Righteousness**—By Frank Bell.

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Also printed in German and Norwegian.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

**OTHER TRANSLATED PAMPHLETS**
Not printed in English separately

**Faith and Generosity.** Printed in French.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German, Dutch, and Swedish.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German and French.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish and French.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish and French.

**VEST POCKET PAMPHLETS**
**Price, Postpaid: Single copy, 4 cents**

**Possession**—Printed in English only.

**Protection**—Printed in English only.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says** - By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth. $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.90.

01440x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.65.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50. Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 24 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

## The Christian Science Publishing Society, Boston, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX JULY 13, 1918 NUMBER 46

## A Friend of Sinners

WILLIS F. GROSS

WHEN Jesus came demonstrating the infinitude and omnipotence of good by healing the sick and casting out evils, the Pharisees accused him of being a friend of publicans and sinners. Because they had no true appreciation of good, they entertained a wrong sense of evil and the evildoer. Their distorted sense of good made them self-righteous. They were content with the observance of forms and ceremonies, seemingly oblivious of the fact that God requires the strong to help the weak in time of need. Because of their unwillingness to sympathize with and encourage the sinner in his struggle to free himself from the fetters of evil, they could not appreciate the efforts of the one who was able and willing to help those who desired to forsake sin and gain a truer consciousness of being. In the truest sense of the word Jesus was the friend of sinners; there never lived a man so far above sin as was he. Because he understood the eternal reality of good he could see evil as it is, and this made it possible for him to help those who were aroused to perceive "the exceeding sinfulness of sin," and who desired to be saved therefrom.

Jesus taught and demonstrated the only right method of healing sickness and destroying sin. His followers in this and every age must do as he did, if they would have part in the great work of saving humanity from sin and the suffering which must of necessity follow its indulgence. Here arise two very important questions: How shall one meet sin, and what should be his attitude of thought toward the sinner? One's success in healing the sick and reforming the sinner depends upon the way in which these vital questions are answered. From the human point of view it is hard to separate the individual from his sin, but spiritual understanding reveals individual man as an entity, and sin as a nonentity.

In his love for humanity Jesus of Nazareth was no respecter of persons, although to human sense it hardly seems possible that his words on different occasions and to different persons could have been inspired by the same unselfish love. To the woman taken in adultery he said, "Neither do I condemn thee; go, and sin no more." Had he no condemnation for the one who had fallen so low? It seemed not. Surely greater love than this was never manifested toward a wrongdoer. On another occasion we hear him say repeatedly: "Woe unto you, scribes and Pharisees, hypocrites!" Had he no mercy for them? Could he not have manifested toward them the same forgiving spirit of love and thus have saved them from their sins? To personal sense it seems that his love for the one was not equal to his love for the other; for one he had a blessing, for the other a rebuke.

In these two instances we find the answer to our questions. In the one case was manifest Jesus' attitude toward a repentant sinner, while in the other he rebuked sin. The Master's earthly life was the expression of that Love which saves the individual but destroys the sin. Love prompted the words of rebuke as well as those of forgiveness. "For the Son of man is not come to destroy men's lives," he said, "but to save them." Jesus' love for those unrepenting scribes was not less than his love for the repentant woman. It would be unreasonable to assume that he loathed the sin of adultery in the woman less than the sin of hypocrisy in the scribes and Pharisees, and for that reason was more lenient. Jesus loathed sin as never man loathed it, because to him it was all uncovered,—the most secret thought as well as the greatest outward crime. He saw mortals asleep in the dream of error,—enjoying its so-called pleasures and suffering its pains. He knew that they must be awakened to perceive the sinfulness of sin before they would be ready to turn from it.

The scribes and Pharisees were asleep in error, content to remain as they were. Jesus loved them and would save them from their sins. He loved not the sinner nor the dream of material existence, but he loved the individual. They did not realize the terribleness of their condition. They did not know how far they were from Truth. Jesus had for them something better, but they must be awakened to realize their need before they would accept it; hence the strong language he sometimes used in pointing out the dreadful consequences that must inevitably follow the indulgence of sin. Jesus loved humanity, but he was unrelenting toward sin. We read in "Science and Health with Key to the Scriptures" (p. 53), "He rebuked sinners pointedly and unflinchingly, because he was their friend; hence the cup he drank." The purity of his thought made his rebuke all the more tremendous. The suffering of mortal thought, when rebuked by Love, serves to destroy the belief in sin and thus saves the individual, revealing man as the child of God, untouched by sin, disease, or death.

How different to human sense was the manifestation of love toward the truly repentant woman! No need of rebuke there. She had been awakened to a keen sense of her condition and desired to be saved from it. Jesus knew the sincere desire of her heart; he knew that she was prepared to receive the blessing of Truth; hence he said to her, "Neither do I condemn thee; go, and sin no more." In this he manifested the same love as when he rebuked the scribes and Pharisees, but it seemed otherwise to mortal sense. While Jesus rebuked error unflinchingly his heart overflowed with love for God and man. Without this love his rebuke would have availed nothing. He was just as willing to say to the Pharisees as to the woman, "Neither do I condemn thee," but had he thus spoken they would not have understood him. They would have interpreted him to mean that he did not condemn the sin they indulged. He loved the man of God's creating but he abhorred every sinful sense. He exposed and denounced sin because in this way only is it possible to reform the sinner.

The true Christian Scientist follows in the footsteps of the Master, and he, too, is a friend of sinners. He understands that only to the extent he has overcome error in his own thought is he enabled to rebuke in love and save others from their sins. He is ever mindful of the Master's words,

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

"First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." To mortal sense it may seem an easy matter to denounce the shortcomings of others, but to do this in the right spirit and for the right purpose requires a pure and unselfish love for all mankind. How truly has Mrs. Eddy written in our textbook (p. 30): "If we have triumphed sufficiently over the errors of material sense to allow Soul to hold the control, we shall loathe sin and rebuke it under every mask. Only in this way can we bless our enemies, though they may not so construe our words." Again she says (p. 453), "You uncover sin, not in order to injure, but in order to bless the corporeal man; and a right motive has its reward." With a courage born of spiritual understanding, inspired by divine Love, strengthened by the might of omnipotence, the loyal Christian Scientist goes forth to battle with sin in himself and others, and he ceases not from his labors until the battle is fought and the victory won.

## The Joys of Childhood

AMANDA COLBATH

ONE cannot long be a student of Christian Science before his attention is directed to the numerous references in Scripture comparing the spiritual progress of the adult to that of a little child. The question then arises, How is this to be made practical? There comes a time in the life of the adult when he can no longer depend on human parents for protection and guidance. He has reached the milestone which is termed the age of accountability. The responsibilities which confront him may cause him to recall the freedom which attended his childhood, and a desire goes out to experience again the joy of former years when childish confidence and trust in human parents to care for him shielded him from present care as well as from anxiety for the future.

It is a well-known fact that no one would wish to return to his childhood, with all which the word implies; but he feels the need of something outside of himself on which he can rely, and his thought therefore goes out to the days of his childhood when his burdens were largely borne by human parents. Mrs. Eddy has written in "Science and Health with Key to the Scriptures," on page 74: "In Christian Science there is never a retrograde step, never a return to positions outgrown." It is, therefore, impossible to reach again the joys of childhood or the joy of any past experience through the beliefs of the flesh. This can be done only through an understanding of God and of man's relationship to Him.

In the third chapter of John's gospel we have these significant words: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." But without the light of spiritual understanding one may exclaim in the words of Nicodemus, "How can a man be born when he is old?" Jesus answered this question when he said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Mrs. Eddy has given to the world throughout her writings a spiritual sense of the new birth as a mental change, whereby the joys of childhood become a present possibility to the adult, not through a return to material childishness, but through childlike faith and trust in God. We also have a wonderful article by Mrs. Eddy entitled "The New Birth," which begins on page 15 of "Miscellaneous Writings." In this she says: "The new birth is not the work of a moment. It begins with moments, and goes on with years; moments of surrender to God, of childlike trust and joyful adoption of good; moments of self-abnegation, self-consecration, heaven-born hope, and spiritual love." When an individual takes up the study of Christian Science he has begun to experience the new birth, and from that time his growth in spiritual understanding goes on. He now relies upon spiritual sense and strives to lift his thought up to spiritual apprehension. He recognizes man's real origin as a child of God, and his position may well be likened to that of a little child. As he progresses spiritually he finds many changes taking place in his thinking and likewise in his environment. He experiences a continuous dropping off of the old and putting on of the new.

Much of the sorrow and regret of the adult is due to the changes which take place in his life; but not so with the child. Rather does he rejoice at every forward step; every toy outgrown is cheerfully laid aside for the one that is to take its place. When progress is viewed from the point of spiritual understanding it is always profitable and enjoyable to the adult; for through it he is given an opportunity to work out his salvation. He also learns that there is always cause for rejoicing at every progressive step.

The disappearing of material things cannot bring sorrow to mortals if their mental footsteps have kept pace with each passing scene. When we learn that the present experience is just as enjoyable and holds just as much opportunity for good and for unfoldment as does the past, we shall not cling to that which we have outgrown because we are afraid there will not be something as good to take its place. Willingness to give up the material for the spiritual unfolds unlimited opportunities for advancement. It must be borne in mind that the experiences of childhood are attended with the trials which accompany systematic study and discipline, as well as its joys. The adult cannot acquire spiritual education without painstaking study and self-sacrifice. Real joy comes as a reward for obedience and work well done. Valuable knowledge cannot be attained without directed effort. It demands self-abnegation, patience, and perseverance. The student of Christian Science cannot, in his effort to gain spiritual understanding, escape the discipline which is sure to accompany his departure from material belief.

The following illustration may prove helpful to the student of Christian Science. One might doubt the wisdom of the teacher who permitted a pupil at school to continue the working out of a problem in mathematics while he observed an error in the work but did not point it out. The teacher, however, knew that the pupil had the principle of mathematics back of the rules which he should apply. If he did not apply these rules correctly to every part of the problem, he would fail to get the right answer, but the trying experience of detecting and correcting the error could be turned to good account by the pupil in avoiding a repetition of the mistake. Paul declared that "the law was our schoolmaster to bring us unto Christ."

"In the sacred sanctuary of Truth are voices of solemn import, but we heed them not." These words of our Leader on page 232 of Science and Health, remind us that the need of mortals is to gain spiritual perception. When God seems silent, and we are to all outward appearance at a standstill, receiving no intimation of His presence or guidance, is it not an opportune time to question ourselves and learn whether we would be willing to correct an error in our work if it were pointed out to us,—holding no reserve? Possibly we could not be convinced that an error had been made which would necessitate the complete working again of the problem, our conviction coming only when the correct answer was withheld, and we had learned from the things we suffered.

The impersonal nature of the correction of divine Principle may seem to leave the individual free to follow his own



Digitized by Google

inclinations, but we never get a correct answer to our life problems through the exercise of human will. We can work them out only through obedience to spiritual law. God's work is finished; it is our part to grow, and to outgrow all that does not belong to a child of God. When we are bound with heavy burdens, with our thought confined to the narrow limits of material sense, the suffering occasioned by the discomfiture will hasten the donning of the "garment of praise" spoken of by the prophet Isaiah, and it is peculiarly befitting to all.

An understanding of Christian Science brings to the consciousness of the adult, and makes practical, the childlike qualities of obedience, simplicity, and trustfulness. Through it God is revealed as Father-Mother, and we can rejoice in this even as we rejoiced in the love and devotion of human parents. It restores the joyfulness of childhood and perpetuates these qualities in man.

## Lessons from a Mirage

CHARLES C. BOYNTON

ONE afternoon when I was motoring in the San Joaquin valley in California with two of my young sons, our attention was drawn to what seemed to be a great body of water covering the road ahead and extending over a wide stretch of country on both sides of it. We viewed the phenomenon with interest. Although to the senses we were impassably cut off from our home, the boys felt no fear, as they had previously had experiences with a mirage, and knew that in such experiences all that it is necessary to do is to keep right on, just as if the mirage were not there, and that it would vanish on our approach.

The experience had, however, a deeper significance for me. I knew that the appearance was merely an illusion, but I also knew that Christian Science proclaims all material appearances to be illusions, because they are the reverse of spiritual reality. My train of thought was somewhat as follows: Jesus gave us the rule by which we are to obtain our freedom from all illusions; it is for us to know the truth,—and the promise is that the truth will make us free. Make us free how? By destroying our belief in the material illusion; by healing us of our false sense. We all know that a mirage is an illusion; we know this absolutely. We do not have to work to realize this. Then, it may be asked, why does it not disappear? In this case I was realizing with great certainty of conviction that the mirage was an illusion, a false sense; but there it was, just as real to my senses as when I first saw it. Then personal sense argued, If you cannot handle something which you know with all your heart and soul to be an illusion, what hope have you ever to handle claims of evil, of sickness, of misfortune, which for so many years you have regarded as real, and which mortal sense and physical experience have always conceded to be very real, and often terrible indeed?

While this train of thought was taking my attention, we had been driving rapidly ahead, and I suddenly realized that we had arrived at a place where the mirage had seemed to be when our attention was first attracted to it, but the mirage had retreated before us as we proceeded, and was still the same relative distance in advance of us. Then there came to me an added significance to Jesus' promise that we should be free. I could not say that there was anything in the presence of that mirage which had power to limit my freedom. My faith that a clear road was ahead was not dimmed. I had not stopped on my journey on account of the mirage, nor turned aside in an endeavor to go several miles around this seemingly impassable body of water which my eyes told me was spread out over the country into which our road directly led. I had in no manner been troubled or inconvenienced. As a matter of fact the apparition was, if anything, an interesting experience, for the reason that I knew it to be an apparition which, though temporarily obscuring the road ahead, would nevertheless move on or vanish as we approached. Then could I not say I was free,—free in the knowledge of the nothingness of the apparition, and the consequent faith in the unobstructed continuity of the road ahead?

The knowing of the truth had made me free, even though the mirage still seemed spread out over the ground before me. I saw that I had all the freedom I needed. I had the healing which was in the knowledge of the nothingness of the illusion. The fact that to the so-called material senses it still seemed to persist, was of no importance. It would vanish to its nothingness in due time.

Then the thought came to me: As is this illusion, so is all mortal experience. The same conviction of faith which enabled me to drive ahead undisturbed toward this seemingly impassable body of water that lay across the road ahead of us, with the knowledge that it would vanish or move on with our approach, would, if simply adhered to, work the same results with any and all seeming obstacles which rise up to obstruct our path through life. I saw that all that was lacking was spiritually scientific knowledge of the illusory nature of all evil and materiality, and faith that it will vanish or move aside with our fearless and undisturbed advance. Then I caught a glimpse of what the belief of life in the flesh must have meant to Jesus. Was it not simply a mirage which at times might seem to obscure the way, but at no time could conceal the life that is of Spirit, the real? Thus he had his great, divine peace, and even though the storm of mortal hate raged around him in increasingly intense and threatening degree, yet to his clear sense of man's spiritual being it was naught but a mirage, which could not touch or harm him. Knowing this he could say to those who partook of his understanding: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The mirage of material sense persisted even as an illusion to Jesus only long enough for him with his great love to prove to humanity for all time that every phase of this material life, even unto death, is nothing more than the varying phases of an illusion, to be faced in loving fearlessness, for thus faced they disappear. This was Jesus' work in the world. This work accomplished, the mirage vanished from his sight in his ascension into the realm of spiritual reality, where the shadows of materiality have no place.

## Inexhaustible Love

JESSIE BENNETT

IT is related of an aged Scottish divine that when very near the passing "from this room into the next," he was questioned by two of the elders of his church as to whether he was quite sure of his faith in the doctrines of the church in which he had served. He replied, "There's just one thing that I am quite sure of now, and that is the love of God." Predestination and election had dropped away as matters of small moment, but the love of God remained: and so with us; when drifting clouds gather and our way appears perplexed and doubtful, to this sheet anchor we can cling—our assurance of the love of God.

One of the greatest blessings for which the writer has



Digitized by Google

cause for deep gratitude to Christian Science, lies in the growing understanding of the reality and boundlessness of divine Love, its power and availability to help at all times and in all places. There is no room for fear, or dread, or limitation, when consciousness is filled with positive certainty of the ever present Love that is God. In looking back over years previous to the time when the light of Christian Science came to illumine the pages of the Bible, it can be seen that "hidden in the dark recesses of mortal thought" (Science and Health, p. 102), were ugly cowering fears of many kinds,—fear of ill health, lack of love, lack of friendship, lack of supply,—all having their root in distrust of God; for it is impossible to believe in shortness of supply of any needful thing, for ourselves or for others, if firmly convinced of the illimitable love of God, and that He knows our need before we ask Him. More and more as this conviction and spiritual understanding are applied to the claims of everyday existence, the hungry heart is truly fed with the bread of Life, and weakness, suffering, and nameless terror diminish and disappear, replaced by a knowledge of the true man's reflection of omnipotence, his possession of joy, health, courage, confidence, and peace, all gifts from a loving Father, supplied from the exhaustless fount of divine Love.

Surely all those who have gained, through the life and work of our Leader, Mrs. Eddy, the understanding of the truth contained in the Bible, should find in their hearts and lives a wellspring of glad thankfulness, overflowing and outpouring to comfort the weary and heavy-laden. So shall we reflect and express, in some measure, in acts of daily helpfulness, of loving service, that universal, impartial Love, of which Whittier wrote in noble words that we rejoice to find in our Christian Science Hymnal (p. 80):—

Immortal Love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea!

## Discipline of Love

MARTHA BURR BANKS

FOR centuries men have believed that sickness, suffering, sorrow, and even temptation are ordained of God, or at best are allowed by Him, for the education or the disciplining of the children whom He has created, who, as we have been taught, are so frail and faulty that they are in sore need of training. Thus mortals have shifted the burden of responsibility for their mistakes, misfortunes, and misdeeds from their own shoulders, and shirked work and self-correction by accepting the superstition that God is the source of all their woes and that these are, therefore, natural. In excuse for their failings they have, like Adam, argued that they are not responsible for their delinquencies. They say: "The weather that God sends makes us ill." "The bodies which God has provided get out of order." "The tastes and the dispositions with which we are endowed bring us into trouble." Then they have sung fervently, "I lay my sins on Jesus," hoping that because of this substitution, God will mercifully overlook their shortcomings; in other words, that perfection will be satisfied with imperfection.

Yet when we realize that most of the disease and heartache in the world is the result of wrongdoing or careless action of somebody somewhere, we can hardly lay the blame of this sin or discord at the door of infinite righteousness and Love; and no matter how ardently we may wish to escape the consequences of our failures or our iniquities, they are bound to bear fruit in some way. Now James has written: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." If God's gifts, then, are sometimes good, they are always good. The Father of lights cannot change and become the source of darkness. Again James tells us: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed." There have been thinkers here and there in the history of mankind who have raised their voices in protest against the teaching that God is the author of evil and unhappiness; but it was not until Christian Science dawned upon humanity through the enlightened thought of Mrs. Eddy that any serious attention was paid to this denial. Now the thought is echoed by one or another from the pulpit or through the press, that in time of affliction, instead of submitting blindly to what they have held as of divine decree, men should look to God for the cheer, inspiration, and help which will lift them out of their tribulation.

Some people still argue, however, "Why do we pray to God, 'Lead us not into temptation, but deliver us from evil,' if God has not known about the evil, or has permitted it, or even planned it?" The spiritual interpretation of the Lord's Prayer, on page 17 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, explains the petition in this rendering: "God leadeth us not into temptation, but delivereth us from sin, disease, and death."

Surely there is no support from God for evil of any sort; it has no claim to recognition, no quality of usefulness. It can have, then, in reality, no power, no value, no actuality. How, therefore, can God employ it as appeal, or test, or means of discipline in His dealings with His children? On the contrary, God is eternally good and has no consciousness of anything except good, and His law of good is ever at work. It does not admit anything opposed to that law, but simply rectifies by its presence whatever seems to be wrong. If Love could acknowledge a fraction of anything outside of Love, or could stop short of absoluteness, it would have in it a trace of criticism or incompleteness, and would not be Love; consequently it must be limitless, affluent, ever constant. So when mortals forsake the leadings of Love and follow the lure of will-o'-the-wisps, or false desires, and fall into difficulties, dilemmas, or disasters, this law of Love is still operative, always ready to deliver them from their distresses, without reproach, without condescension, as soon as they are willing to turn to it for guidance. Should they sink as low as hell, even there Love and Truth will be available to them, just as a prisoner in a dungeon could make use of the law of mathematics.

Trials are frequently supposed to be special signs of divine interest in some individual who shows marked susceptibility for spiritual growth. In support of this doctrine the following text from the Bible is quoted: "Whom the Lord loveth he chasteneth." Some one once said in a season of joy, "I'm so happy I'm afraid the Lord does not love me." The manner in which Love chastens the beloved is made clear in the story of the prodigal son. The father in the parable had shared with his sons all that he had, and had showered upon them the blessings of his love and care. The younger boy, however, apparently of the opinion that the pleasure and comfort which he felt in his father's house were the effect of material possessions, wrongly believed that he would gain more enjoyment and freedom if he could have his portion of goods to spend, with nobody at hand to advise



Digitized by Google

or hinder him in its use. But the prodigal soon discovered that his riches and happiness had come from his unity with his father. When his material inheritance was squandered and he was perishing with hunger, he remembered that in his father's house was "bread enough and to spare;" and he realized, too, that it was not material things which had made for him home and blessedness.

Now the father had done nothing to place the boy in want. He had not turned his back on his child nor sent him away in punishment. But the father's love for his son and the son's love for the father caused the lad to be unhappy until he fully understood their need of each other and arose to go to his father, not only for the sake of partaking of his bounty, but because he was assured that apart from the father's love he could find no rest or contentment. Then according to the endless fashion of Love, the father met the wanderer, and in that meeting there was at once restored to the son all that he thought he had lost. So by the indispensability and unchangeableness of Love we shall, as Mrs. Eddy tells us, all be drawn sometime to the Principle of our being, God. She says (Science and Health, p. 322): "The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love."

## "Sell that thou hast"

HENRIETTA WILDE

TO a student who was reaching out to the heart of Love for thoughts which should bring comfort and healing to one in mental and physical distress, came the saying of our Master to the rich young man, namely, "Sell that thou hast." The student's first thought was that this surely could not apply to the case in hand; for had not this dear one just stated that she had lost all she had, that she had been defrauded and forsaken by one who legally and morally was pledged to protect and cherish her? Was she not heart-bruised and "sick nigh unto death"? What had she to sell? Again into the consciousness of the student came the Master's words: "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

Here the student was led to ponder what is meant by a sale. Why did not the Master tell the young man to divide his possessions among the poor, rather than to sell and give the proceeds of the sale to the poor? Was it, perhaps, that having once sold that which he had, and received his price therefor, he could never claim the things again? And while the poor were being blessed by the distribution of what he gained from selling, he would be unfettered and unburdened in following our Lord and learning the way to eternal life.

How plainly the student now saw the wisdom and saving grace of this advice, if followed. If the one seeking help would only be willing to sell her grief, her sense of betrayal and of loss, then all that had come along with it—the resentment, fear, and so on, that were making the body sick—could be thrown into the bargain, sold, given up for Truth. And what could Truth give for all this that she had lost? Even a true, permanent idea for every fleeting human concept. A true idea of man instead of the one that had seemed so unreliable and unstable; a true sense of substance and the source of unlimited supply; a fresh incentive to activity, and wisdom to guide her to make the right choice. To the student's great joy the message was heeded; the sale was made, and the proceeds,—the peace, gratitude, tenderness, and love of service gained from the experience,—are through the one thus uplifted blessing others who are in need.

# Selected Articles

["Realization of the Christ"—*The Christian Science Monitor*, Boston, U.S.A., Feb. 6, 1918]

Jesus of Nazareth realized the Christ. He made real to human sense "the divine manifestation of God, which comes to the flesh to destroy incarnate error." The quoted words are the definition of "Christ," found on page 583 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Because the manifestation of God is infinite, its realization is not limited but applies to every individual as it did to Christ Jesus, which is a fundamental fact of Christianity that mankind must recognize.

Christian Science states so simply the universal, eternal Science of being and its Principle, God, that every one may understand it and realize the Christ,—may make real and practical here and now the expression of God that exalted Jesus. Christian Science shows that as Christ, Truth, is realized, all that is not like Truth loses all semblance of reality, —is seen to be error, the opposite of Truth. Thus the Messianic works, commonly called miracles, are explained and shown to be inseparable from the realization of the Christ, the Truth; for full recognition of the infinitude of righteousness eliminates sin, adherence to the fact of health dispels disease, knowledge of the reality of life excludes death, understanding of the allness of good reveals the nothingness of evil.

The Christ, or Truth, is ever here for each one to realize. The manifestation of infinity cannot rightfully be conceived of as absent. Christ Jesus made this clear in his statements that the Christ antedates Abraham and is always with his followers. By such illustrations as the parable of the vine and its branches, the Master taught the inseparable relationship of man to God, the complete unity of all entities in Christ. All this clearly means that the Christ is the revelation of real individuality, the spiritual and only true self; therefore, the Christ is never beyond the realization and demonstration of man. It must be equally clear that a limited, materialistic, personal estimate of man, individuality, self, is just as mistaken as is a finite concept of the Christ. The true concept of one is the true concept of the other, and it is not physical, finite, but metaphysical, infinite.

When Simon Peter declared: "Thou art the Christ, the Son of the living God," Jesus' answer revealed the fact that the spiritual understanding of that declaration is an expression of God. His words were: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It was with a true understanding of Spirit that Peter spoke on this occasion, as it was always that with which Christ Jesus spoke. As the Father is All, this expression of Him, discernible in the words of the disciple, is spiritual man, the real man, the rock upon which the Master said that his church is founded.

To-day, as of old, scholastic theology may reject the proof of the actual presence of Christ as the revelation of man, the true self, and may blindly declare: "He made himself the Son of God." This accusation assumes that the realization of the Christ is the glorification of one individual to the exclusion or derogation of any or all others. This is a false view. The true concept of the Christ is scientific, universal. The test of the realization of the Christ as revealing God and all real individuality is the knowledge that there is no other reality, either self or some one else. The Mind of Christ must recognize as real nothing else but the manifestation of God; so any such statement as, "I am the Christ," if it leaves



Digitized by Google

the conclusion that there is a you, a reality that is not of Christ, contradicts and confounds itself, for it disproves its own claim to infinity.

Christ Jesus consistently maintained the allness of God, rejecting every limited sense of being. He was faithful to the teaching of Moses that I AM is the peculiar designation of Deity. In the Glossary of Science and Health (p. 588) we find: "I AM. God; incorporeal and eternal Mind; divine Principle; the only Ego," and the spiritual meaning of the first personal pronoun, as follows: "There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle." This correlates with the declaration of the Savior: "And I, if I be lifted up from the earth, will draw all men unto me." This was his answer to those who sought the human Jesus instead of the spiritual Christ.

Human belief rejects as impractical the realization of the Christ as expressing the allness of perfection and the perfection of all that is real. Jesus, apparently, did not share this belief that the perfection and universality of Truth are beyond the present reach of men, for he said plainly in his Sermon on the Mount: "Be ye therefore perfect, even as your Father which is in heaven is perfect." The fact that he said "your Father," proves that he saw the multitude as children of Spirit, not children of the flesh; and this brings out the essential universality and perfection of the Son of God.

A demonstrable understanding of the Sermon on the Mount is preeminently practical, as shown by Christ Jesus' works of healing, transformation, and reformation. He proved that the correction of seemingly small evils dispels supposedly great ones. Purity of thought, correcting sinful desire, wipes out lust. When aggression is replaced by kindness, avarice by charity, selfishness by generosity, hatred and evil by love and good, then impiety, disobedience, theft, falsehood, wrong desire, disappear along with their concomitants, disease and death.

The Christian Science standard is spiritual perfection, the Christ, or Truth, realized. Mrs. Eddy writes: "Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God,—far from it" (The First Church of Christ, Scientist, and Miscellany, p. 242). Human or materialistic estimates of perfection are not the perfection of Principle nor the basis for permanent results. Christian Science shows the seeker how to surpass a human sense of perfection by lifting up the standard of the Christ.

✧

[Frederick R. Rhodes in *Leeds* (England) *Citizen*]

Christian Science healing is not accomplished by any human means, nor have its teachings anything to do with the carnal mind, but it is the direct result of true prayer. Mrs. Eddy writes in the Preface of "Science and Health with Key to the Scriptures" (p. xi): "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation."

Will power, through which mental suggestion operates, is a product of the carnal mind, which Paul assures us "is enmity against God" and as such is just as likely to be used for an evil purpose as for a so-called good one. The healing and regenerating effects resulting from the ministrations of Christian Science are the physical evidence of, or signs following, the renewing of the mind. This true method of Christ healing and saving is referred to by Westcott as follows: "Perfect conformity to the absolute—to that which is." When we consider that the absolute is the real or spiritual consciousness, we see that it is only possible to conform to its teaching through the exact knowledge or understanding of God.

The statement that Mrs. Eddy has built a church around the central fact of the control of the body through the human mind is not in accordance with the truth. The thousands of Christian Science churches all over the world have been built through the loving desire of the millions of grateful men and women who have received through the better understanding of the presence, power, and availability of their Father's loving care, a measure of health and happiness which in most cases had, from a material standpoint, been deemed either very improbable or impossible. If it is remembered that in a large percentage of cases the Christian Science practitioner never sees the patient at all, it must be conceded that mental suggestion or the human will cannot possibly be the agent through which the help is given. It would be just as truthful to say that when the prayers of a church congregation are asked for on behalf of some poor sufferer, the responding members of the congregation are practicing mental suggestion.

If, then, it is in accordance with the teachings of our Master to ask for God's help anywhere in this way, it must be logically right to ask for His comfort and rest wherever and whenever there arises the human need. The results of this scientific and trustful prayer can be heard at the Wednesday evening meetings of any Christian Science church or society, and did not our Master say, "By their fruits ye shall know them"?

✧

[Peter V. Ross in *Palo Alto* (Cal.) *Times*]

But what of the failures and inconsistencies of Christian Scientists? Christian Scientists are as keenly conscious of their shortcomings as is their exultant critic. They are not so confident as he, however, that any particular failure could have been avoided by a "perfectly simple operation." Most of us can recall several instances of people who submitted to perfectly simple and entirely successful operations, but who did not survive to enjoy the success or repent the simplicity.

When the great bridge in course of construction at Quebec fell into the river some eighteen months ago, no one questioned the principles of mechanics or censured the engineers. The case was simply one of unerring principles faultily applied by erring mortals. "The physical healing of Christian Science results now, as in Jesus' time," Mrs. Eddy tells us on page xi of the Preface to "Science and Health with Key to the Scriptures," "from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation."

But sometimes Christian Scientists err in applying the truth of divine Principle to individual cases. They make no pretension to infallibility. They claim no more than to have learned the alphabet of Christian Science and to have glimpsed the possibility of a full understanding, with the potentiality for good that rests therein. "I have never supposed the world would immediately witness the full fruitage of Christian Science," Mrs. Eddy writes (Science and



Digitized by Google

Health, p. 348), "or that sin, disease, and death would not be believed for an indefinite time; but this I do aver, that, as a result of teaching Christian Science, ethics and temperance have received an impulse, health has been restored, and longevity increased. If such are the present fruits, what will the harvest be, when this Science is more generally understood?"

✧

[Louis E. Scholl in *Tacoma* (Wash.) *Church Record*]

The space allotted to this article gives no opportunity to reply to the various "counts" on which Christian Science and Mrs. Eddy are indicted by our critic. It is sufficient to say you are right in stating that "the public is entitled to know all there is to be known regarding any system of religion." Reliable information concerning Christian Science is free, and easily accessible in any good public library, where Mrs. Eddy's books and "The Life of Mary Baker Eddy," by Sibyl Wilbur, may be had for the asking. Christian Science reading rooms are open daily, where the Bible and all authorized literature may be read or purchased. The Wednesday evening testimony meetings are open to the public. There each may decide for himself whether the Christian Science healings are genuine or not.

In this, the most crucial hour of our nation's history, when every ounce of effort should be spent in unifying and harmonizing our people, is it opportune for the pulpits to lend themselves to a message of hate whose manifest purpose is only to stir up strife and bitterness? Is it the part of a full grown man to spend his time in reviling a woman, who like her Master, when she was reviled, reviled not again, and admonished all Christian Scientists to do likewise; a woman of whom Clara Barton, founder of the Red Cross, in an interview reported in the *New York American*, and repeated in the *Sentinel* of January 18, 1908, said: "Mrs. Eddy should have the respect, admiration, and love of the whole Nation, for she is its greatest woman. . . . Without malice, always with a kindness and charity that is almost beyond human comprehension, has this woman fought antagonism, and that only with love."

✧

[Hugh S. Hughes, Jr., in *Appleton* (Wis.) *Crescent*]

Christian healing, as taught in Christian Science, and the power of suggestion are as far apart as the poles. The latter is based on the human mind, referred to by Paul in his letter to the Romans as the "carnal mind" which "is enmity against God;" while Christian Science teaches and proves that true healing is based on the divine Mind, Spirit, God—the Mind that was in Christ Jesus, the Mind that is the only governing power of man and the universe.

Mrs. Eddy says (Science and Health, p. 102), "There is but one real attraction, that of Spirit." Spirit being identical with God, the one Mind, is the only attraction. She says further in the same book (p. 536), "If man's spiritual gravitation and attraction to one Father, in whom we 'live, and move, and have our being,' should be lost, and if man should be governed by corporeality instead of divine Principle, by body instead of by Soul, man would be annihilated."

This law of spiritual gravitation and attraction to God is what impels the men in the trenches, in their hour of great need, to turn to Christian Science in such great numbers, for man instinctively knows that the power of God is the only thing that can save him, and when he reaches out earnestly and with a longing desire to God to help him, his prayer is answered, and he is restored to health, peace, and harmony, the kingdom of heaven.

The church that teaches the ever presence of God, His willingness and ability to meet the present needs of man, is the church that will attract all men unto it, and Christian Science teaches and proves by demonstration that God is an ever present help in solving every human problem, physical, mental, moral, or financial. In short, that He "is the God of all comfort" "who forgiveth all thine iniquities; who healeth all thy diseases." Not only the French soldiers, but all humanity as well, are fast finding this simple teaching to be true, and turning naturally to it for help and comfort in time of need.

✧ ✧ ✧

## Funds of The Mother Church

"We thank you heartily for the financial help which God has given us through the Christian Science War Relief fund since the war began. We received regularly every month the bountiful contribution of twenty-five francs, which was for us a very great help. Words are inadequate to express our gratitude, and we will endeavor to prove it by deeds and by striving to understand and make practical the teachings of Christian Science. May God bless all who are connected with this great religion of loving one's neighbor as one's self."

"I cheerfully confide to your care the sum of two dollars to help pay a small return for my beautiful book [French Science and Health] which you were so kind to forward to me. I cannot give much, but what I give is with all my heart. This will help to convey Christian Science to some of those who are in ignorance."

"I also have a duty to fulfill in expressing my hearty thanks for the receipt of twenty-five francs, which was at the time such a great relief. The words, 'Before they call, I will answer,' have been fulfilled in this case."

"We are a small band of Christian Scientists, too small as yet to form a regular society, yet not too small to meet and read Science and Health, and to talk over our many blessings, which are daily increasing as we learn more and more of this beautiful truth. We also take up a collection at these meetings, with the hope that we may have a church building some day. A part of this collection we wish to be used to relieve some sufferer through this terrible war, and so send the sum of fifteen dollars to the War Relief fund, knowing that it will do some one good, as it has done us good in the sending."

"I wish to express my gratitude for the wisdom of the Board of Directors in opening these 'channels for the streams of love,' and am also deeply grateful for a little understanding of the statement in our Hymnal that 'love has overflowing streams, to fill them every one.'"

"At the first regular semiannual business meeting of the members of our newly organized Christian Science Society, it was unanimously agreed that the collections of the Sunday school and church on the fourth Sunday in each month be sent to the Treasurer of The Mother Church, to be used for the War Relief fund, the Real Estate fund, and the Benevolent Association fund. I inclose a check for ten dollars, the sum of the collections for January 27. As a new Christian Science society, we wish to express our love and loyalty to The Mother Church, and our gratitude in being able to contribute toward the splendid work being done by the Board of Directors."



Digitized by Google

# Christian Science Sentinel

Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., July 13, 1918


# Editorial

## The English Bible

VASTLY increasing in the world is the number of those who understand the English language. To a great multitude it is their mother tongue. To many it is the language of convenience, acquired in order to be a medium for their commerce. To many it is their language of thought, a tongue either inherited or acquired, wherein and whereby their deepest thoughts find expression. And always central to their thinking is the English Bible with its revelation of divine law, spiritual, prophetic insight, and gospel teaching and healing.

Furthermore, this age has seen the appearance of Christian Science, which has proven its ability to deliver the student of the Bible from the babel of divisive theories promulgated about it by reestablishing the method of healing which it records. "Science and Health with Key to the Scriptures" by Mary Baker Eddy gives the unfolding of Scriptural truth whereby all Christians can become as united as mathematicians are and as mentally satisfied because of proof given. The author of the Christian Science textbook, when arranging for its translation, stipulated that opposite the text which would be the translation should appear "the divinely inspired English version which shall be the standard." This was in a letter to her publisher under date of March 31, 1910, which is quoted in the Preface to the German translation, and this rule was, of course, regarded when the French translation was published. By means of these two translations many more students will be able to come to an appreciation of "the divinely inspired English version."

In the translation of the Old Testament Scriptures from Hebrew or Chaldee into Greek, it is to be noted that where the first translators blundered, the translators into other tongues, following them, repeated the mistakes; therefore dogmas based on Latin, Italian, Spanish, French, German, and also English translations are sometimes quite insecurely founded, and, with whatever reluctance, must be given up. Mrs. Eddy's teachings bring us back to the spiritual intuition of the original writers, making us understand their message and able to prove it true, for she gave us an example by her own demonstration. She says (Science and Health, p. 24): "Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies, and instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible the chart of life, where the buoys and healing currents of Truth are pointed out."

The Bible has been the chart of life to the English speaking people from the days of Wycliffe. His real and wonderful work was in setting forth fundamental liberty of thought by giving the Bible to plowman and merchant, soldier, sailor, traveler, rich and poor, learned student and common man. That translation of the message of God into the common tongue was the yeast of freedom from which resulted the penetration into the world's thought of ideals for which civilization itself is contending to-day.

England stands for the free Bible, and so does the Atlantic-sundered commonwealth which, for freedom's sake, broke away from the mother country when its alien king and unwise rulers contravened the rights of freedom. Mrs. Eddy's ringing call for unity between the representatives of freedom in the world was given in that poem where she said (Poems, p. 11):—

> Brave Britain, blest America!
> Unite your battle-plan;
> Victorious, all who live it,—
> The love for God and man.

On the publication of this poem a Christian Scientist found in his own mind a sense of opposition to his Leader, because of unreasoning prejudice against England. He could find no actual reason for the hostility he felt, which was an irritating belief making him feel ugly. This inoculation of prejudice probably went back to school days, and it is well to remember that hidden agencies have worked through schoolbooks and the thousand influences that touch childhood and youth, intentionally endeavoring to inoculate their minds with misunderstanding of the land of the free Bible. Those who scheme that human minds shall be pervaded by theories which will enslave their lives realize that where there is the free Bible there will be free life, liberated thinking, representative government, democratic institutions necessarily following the acceptance of the truth found in the law and the prophets and fulfilled and established in the demonstrations of Christ Jesus. Consequently, whatever believes in autocratic government and denies the fundamental freedom of man will seek to instill mesmeric hatred, that is hatred without a cause, as an obstruction against the progress of the liberating ideas.

Let us frequently lift our eyes to the vision of the angel with the book, the book which Mrs. Eddy says is "open for all to read and understand" (Science and Health, p. 559), and let us recognize concerning the message which thus has come to us the admonition written by John, the Revelator, regarding his vision of things to come: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

WILLIAM P. MCKENZIE.

## Distribution

DISTRIBUTION is a very inclusive word in Christian Science. It relates itself naturally to the sending out of the life-giving literature of the movement and in this way points to the beneficent activity which represents the ceaseless operation of divine law. When the rich young man came to Jesus, asking the way to eternal life, the great Teacher called his attention to the Commandments, and the young man with childlike sincerity replied that he had obeyed them from his youth up. Mark tells us that Jesus looking on him loved him! We however find these words in Luke: "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me."

The young man's decision is not of so much consequence to us as students of Christian Science as is our attitude toward the call of Christ, Truth, to-day when we have the opportunity presented to us of becoming "rich toward God" through the sacrifice of the material sense of riches in order to advance the cause of Truth. We have learned through very deep experiences that nothing less than the bread of



Digitized by Google

Life—the word of Truth—can feed the world's hunger, and so we must give of our best even though, like our Master, we at times pause in our ministry to give also the loaves and the fishes. The prophet Amos foresaw a famine, not of material bread, "nor a thirst for water, but of hearing the words of the Lord," and now when all eyes are turned toward this land with deep desire for aid we must not fail to give that which really satisfies and which brings with it boundless blessing; for on page 494 of "Science and Health with Key to the Scriptures" our dear Leader says: "Divine Love always has met and always will meet every human need."

A number of years ago Mrs. Eddy was asked by a student in one of her classes to what extent Christian Scientists should endeavor to bring this healing truth to the notice of the public by printed articles. At that time the *Journal* was our only periodical. Mrs. Eddy's reply was profoundly metaphysical, and its full significance grew upon those who heard it as they advanced in spiritual understanding. She began by saying that the silent declarations of truth which heal the sick and transform the sinful may be typified by gold coinage, and the audible declarations of truth by silver coinage. She then explained that published utterances of Christian Science were like paper money which finds its way everywhere and is a wonderful medium of exchange, provided always that it represents the gold. It goes without saying that *The Christian Science Monitor* is a tremendous agency for good in this respect. We all know how unfortunate it is in the world of commerce to have restricted or obstructed circulation, when fear paralyzes human activity sometimes to the extent of producing a so-called panic; and yet the gold and silver coinage is not in any wise lessened by this mental condition on the part of mortals, only it is not available for human need. The articles and testimonies in the *Journal* and *Sentinel* show incontrovertibly how the free circulation of the truth through the Christian Science literature is meeting all human need.

Christian Science has brought to light the limitless riches of divine Love and wisdom, symbolized in ancient days by the tabernacle with its mercy seat of pure gold, and again by the holy city which John saw as pure gold,—the city wherein is no sickness, sin, or death. To the student of Christian Science the question is how we can best bring to the needy this great treasure. Paul counsels men to turn away from "uncertain riches," and be "rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come."

In the nineteenth chapter of Revelation we have a wonderful picture of a rider on a white horse, leading to victory the heavenly hosts that make war upon all error,—characterized on page 571 of Science and Health as "sin, sorcery, lust, and hypocrisy." This victorious warrior and leader is called "The Word of God," nor do we find any intimation in Scripture that in any other way or by any other means can the almightiness of God, good, and the supremacy of Spirit be demonstrated. Though the vesture of this great warrior is said to be "dipped in blood," those who follow him are clothed in "linen, white and clean," while the utter destruction of all evil comes from the sharp sword, proceeding out of his mouth, with which all mortal beliefs are smitten. Who would not then be enrolled in this great army, the battle cry of which is ever the same, "Salvation, and glory, and honour, and power, unto the Lord our God"? Blessed truly are they who do His will and thus know that here and now "the Lord God omnipotent reigneth."

ANNIE M. KNOTT.

## Godly Jealousy

THE spiritual original of the word jealousy, as used in the Bible with reference to God, needs to be recalled. That which is generally described as one of the worst qualities of the carnal mind is but a counterfeit of God's tender care for His creation. God is jealous for us. God demands our entire worship and love. He brooks no rival in our affections, for He is supreme and infinite, the one and only Father-Mother. When Moses was warned not to make a covenant of any kind with the Canaanites, he heard the words: "For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God."

In return for our whole-hearted adoration, obedience, and gratitude God cares for us and watches over His own. Interpreting the meaning of the name Japhet, Noah's son, Mrs. Eddy writes on page 589 of "Science and Health with Key to the Scriptures": "A type of spiritual peace, flowing from the understanding that God is the divine Principle of all existence, and that man is His idea, the child of His care." Why should not Deity exercise this perpetual watch over His own creature, turning aside the arrow that would wound, the plague which would come nigh our dwelling, the sting of hate which pretends it can be the sting of death? There is no indifference in the divine Mind toward the idea which emanates from it. The reflection is dear to the light; the rays to the sun. God is not apathetic or neutral; He is ever active in showering blessings and benefits.

Human beings in every walk of life meet the argument at times that they stand alone, that nobody loves them. Some feel the condemnation of failure; others the desperation of being misunderstood. They have experienced the sensation of finding that the more they try to explain their motives the more they are suspected. Advancing Christians encounter the storms raised by resistance to truth. Timidity and doubt assail them when unsuspected phases of evil first appear, either in their own thought or that of others. Perhaps they stand aghast, for the time being friendless and forsaken. Then is the time for them to remember that God is a jealous God, who is more considerate of their own welfare than they can possibly be themselves. The maximum of joy, harmony, ability, talent, power of expression, peace, victory, activity, which they may wish for themselves is as nothing compared with what a jealous God has already given to His obedient and grateful child. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Christian Science alone can reveal what God has already and actually given His little ones; for all other religious systems merely hold out a promise without being able to demonstrate the carrying out of the promise. The wounded soldier deprived of a limb is not less a man than before the seeming loss. Flesh, blood, and bones do not constitute man. The jealous God who watches over His own does not permit His creation to be rendered less than perfect, His man to be mutilated, His woman bereaved or dishonored, His child sacrificed to Moloch. War can neither make nor unmake men and nations. The mortal ruler expressing his haunting sense of poverty by a lust of conquest adds nothing to his possessions in subjugating humans and adding matter to matter. War does not touch the real creation. It can never add one iota or take an iota from God's man, for God has already provided His creation with gifts innumerable and joys unspeakable.

The same jealous care which the heavenly Father-Mother exercises in behalf of man, men should exercise in behalf of



Digitized by Google

each other. To receive and then to give, to gather and to sow, to be loved and to love in return, to be anointed and to bless others, is to reciprocate and to reflect. This is the normal activity of man. This puts the currency of true Christianity into circulation and proves the presence of God to be a living fact. Paul declared to the Corinthians: "For I am jealous over you with godly jealousy." In this sense one can imagine the Discoverer and Founder of Christian Science moved with "godly jealousy" for the spiritual success of her students and her church. It is known that her husband, Dr. Asa G. Eddy, watched over Mrs. Eddy's works with the same godly jealousy against the world's ungodly jealousy, thus conferring a lasting benefit on the world.

What depth of consolation in this admission that God is a jealous God! The least of these our brethren are the objects of His special love. All that He has made is good. Wayward children, false brethren, cruel parents, professional thieves, drones, and exploiters of others, ruthless and arrogant conquerors, adepts in diabolism, monstrous self-glorifiers, ecclesiastical past masters in hypocrisy—all these are but false beliefs which neither touch nor soil God's creation. As they are put off, the immortal man of God's jealous care appears, crowned with the authority and dominion of that greatness which is good because it is of God.

WILLIAM D. MCCRACKAN.

❖ ❖ ❖

# Among the Churches

## Current Notes

TOLEDO, OHIO.—About nine thousand pieces of literature are distributed monthly in Toledo by the two Christian Science churches. The work is done from distributing centers maintained by each church.

The purpose of disseminating Christian Science literature, members say, is threefold. It is not done to proselyte; in fact, no Christian Science propaganda is ever thrust upon anybody, and is never done in an aggressive or annoying manner. The literature is simply placed where those who care to may avail themselves of it. Its threefold purpose is explained to be that of breaking down the prejudice against Christian Science by giving the public a clear idea of what Christian Science really stands for, and lastly, as a healing and enlightening force.

The two Toledo churches jointly maintain over one hundred distributing points, including all of the public charitable and corrective institutions of the city, the county infirmary, the free employment bureaus, rest rooms in hotels and railway stations and many of the large factories and industrial plants of the city.—*Toledo Blade.*

NEVADA.—In many cases newspapers, having had items corrected in the past and having appreciated more of the real import of Christian Science through receiving *The Christian Science Monitor,* have asked whether certain news items were correct before publishing them. The stand of the *Monitor* on various subjects has been editorially commended rather than disapproved. About one hundred items from the *Monitor* were printed in the state newspapers, including mainly editorials, extracts from the column called "Notes and Comment," items about Nevada, and some news items. The state newspapers are treating the Christian Science movement with respect because they are recognizing that Christian Science operates on the basis of Principle.

*Committee on Publication.*

CALGARY, ALBERTA, CANADA.—The Christian Scientists of Calgary have just completed the extension to their church edifice at a cost of approximately forty-five hundred dollars. The new addition will double the seating capacity of their auditorium as well as give them a very serviceable foyer or entrance hall. The growth of the Christian Science movement in Calgary has been very marked, especially during the last year.—*The Canadian.*

OAKLAND, CAL.—The beautiful bungalow church building of Seventh Church of Christ, Scientist, at 2333 Harrison Boulevard, was dedicated yesterday [May 12]. Seventh Church was organized May 15, 1914, and held its first service in Ebell Hall Wednesday, May 20, 1914. The building, equipped, cost approximately $34,300.—*Oakland Tribune.*

BENNINGTON, VT.—The local Christian Science Society has purchased the building on Main Street where their services have been held for the past year.—*Bennington Banner.*

❖ ❖ ❖

# The Lectures

PORTLAND, ORE. (Third Church).—Paul Stark Seeley, lecturer; introduced by Ernest Percy Morgan, who said in part:—

In John's gospel we read that one of Jesus' disciples made the following request of the Master: "Lord, shew us the Father, and it sufficeth us." This heart yearning of Philip for a knowledge of God has been the cry of humanity all through the ages, all of whom have been echoing Job's plaint, "Oh that I knew where I might find him!"

In harmony with this, one of the great American newspapers in commenting on the life work of our revered Leader, Mary Baker Eddy, made the following statement: "She made God easy of approach to hosts of men and women, who losing faith, else had not known Him." An innumerable multitude of people all over the world bear grateful testimony to the truth of this statement; for from the study of Christian Science we have found God, and are, in a measure, able to say with Job, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee."

MONROVIA, CAL. (First Church).—John Randall Dunn, lecturer; introduced by John W. Thomas, who said in part:—

Mrs. Eddy, in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 476), says: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." This way of spiritual attainment, which leads out of the wilderness, through Gethsemane, by way of Calvary, up to the Horeb height where God is revealed, is reached only as we are born again; or in the words of St. Paul, as "ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

*The Monrovia News.*

SEATTLE, WASH. (First Church).—William D. Kilpatrick, lecturer; introduced by Roy J. Hutson, who said in part:—

Just now, when excellency and efficiency are the watchwords in every walk of life, it is most appropriate that the



Digitized by Google

business man should enjoy the privileges and benefits of a religion, the correct application of which restores health, hope, and harmony. Christian Science is applied knowledge. Ever available to all mankind and given in so simple a manner that children demonstrate it, Christian Science is healing the world. On page 13 of Science and Health we find these statements: "Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, 'Ho, every one that thirsteth, come ye to the waters.'" During these strenuous times, when the worst seems to be coming to the surface, to be possessed of a demonstrable rule—a panacea for every human ill—is indeed a blessing.

NEW YORK, N. Y. (Fourth Church).—Virgil O. Strickler, lecturer; introduced by Mrs. Lillian P. Mokrejs, who said in part:—

Healing has come to people from the study of the Bible throughout the ages, but this was always attributed to a miracle, a departure from law as man understood it, and therefore regarded as a special favor to that particular individual. Mrs. Eddy was healed through reading the Bible, but instead of attributing it to a miracle, she set about to discover the divine law that had been manifested in her healing, and never rested until she had proved and made clear to others the application of that law in her textbook "Science and Health with Key to the Scriptures." This way of looking at the Bible is bringing back the faith and understanding demonstrated by Jesus and the early church.

ST. PAUL, MINN. (joint community lecture).—Dr. Walton Hubbard, lecturer; introduced by Miss Nelle B. Beardsley, who said in part:—

On the corner stone of this church building is carved this line from the Scriptures: "He sent his word, and healed them." According to some authorities, word, as here used, means either the gospel message or the Christ. But the gospel message and the Christ are one and inseparable; for it has been said, and truly, "What is the Christ except the spiritual truth about anything and everything." This is the gospel the Christ has revealed down the ages—the word of spiritual truth; and this is what the same dear Christ is revealing to-day in Christian Science—this very word of truth—and making it demonstrable in our lives.

MEMPHIS, TENN. (First Church).—Frank Bell, lecturer; introduced by Mrs. Alice M. Leonard, who said in part:—

The study of Christian Science has caused many to know that whereas they ignorantly worshiped an unknown God, they have found that here and now a demonstrable knowledge of God can be obtained whereby sickness as well as sin may be overcome. Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Christian Scientists are earnestly striving to know more of God, and in so far as they have gained the spiritual understanding of the Christ, to follow in humility and love in his footsteps.

WATERBURY, CONN. (First Church).—George Shaw Cook, lecturer; introduced by Lee H. Dowd, who said in part:—

In seeking truth as understood in Christian Science there is ever increasing pleasure, and when one attains a demonstrable knowledge of this truth and applies it, he experiences health, happiness, harmony. The Discoverer of Christian Science, Mary Baker Eddy, by consecration to God's work was enabled to prove by demonstration the psalmist's statement that "the truth of the Lord endureth for ever," in that it is as efficacious now as it was centuries ago when it was applied with convincing results in healing the sick, casting out error or evil, and raising the dead.

CHADRON, NEB. (First Church).—Ezra W. Palmer, lecturer; introduced by George W. Plants, who said in part:—

Many persons who do not readily grasp the meaning of Browning, love to linger over his lines:—

God's in his heaven:
All's right with the world;

and for nearly two thousand years little children have been taught to lisp the words of the Savior of men, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Christian Science, as I understand it, is the optimistic dream of Browning come true; it is the living, loving promise of the sweetest singer of all the ages applied to the everyday life of men.

CINCINNATI, OHIO (First Church).—Paul Stark Seeley, lecturer; introduced by William S. Sterrett, who said in part:—

The Scriptures tell us that the Lord Jesus said, "It is more blessed to give than to receive." Mrs. Eddy, the Discoverer and Founder of Christian Science, and author of its textbook, "Science and Health with Key to the Scriptures," evidently had these words of Jesus ever before her; for she was constantly giving, giving, giving. Her greatest gift to humanity was the divine revelation or Science of the Christ, or Truth, and with it the "signs following" in the destruction of sin, sickness, and death, and which she named Christian Science.

CHICAGO, ILL. (Tenth Church).—Virgil O. Strickler, lecturer; introduced by Maud W. McCormick, who said in part:—

More than nineteen hundred years ago Jesus of Nazareth offered to the world a rule for complete and perfect salvation in these few simple words: "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." But men have turned away from this divine message with the despairing cry, What is truth? Christian Science answers this question, answers it fully and satisfactorily—satisfactorily, because its every statement is susceptible of proof.

BAYONNE, N. J. (Society).—John Randall Dunn, lecturer; introduced by Lee Dare Young, who said in part:—

Because Christian Science has proved God's power through healing as well as through spiritual uplift, and because it has made the world see the Bible as a practical help and daily counselor instead of as mythology, hundreds of thousands of people lovingly acknowledge its truth. It has helped men on the sea and in the trenches to find that God is a truer protection than armor plate.

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ILLINOIS—Chicago (joint lecture): Woods Theater, 12:10 to 12:50 noon, July 16.

## Notice

Lecture notices must reach the Editorial Department not later than twelve days preceding the date of the *Sentinel* in which they are to appear.



Digitized by Google

each other. To receive and then to give, to gather and to sow, to be loved and to love in return, to be anointed and to bless others, is to reciprocate and to reflect. This is the normal activity of man. This puts the currency of true Christianity into circulation and proves the presence of God to be a living fact. Paul declared to the Corinthians: "For I am jealous over you with godly jealousy." In this sense one can imagine the Discoverer and Founder of Christian Science moved with "godly jealousy" for the spiritual success of her students and her church. It is known that her husband, Dr. Asa G. Eddy, watched over Mrs. Eddy's works with the same godly jealousy against the world's ungodly jealousy, thus conferring a lasting benefit on the world.

What depth of consolation in this admission that God is a jealous God! The least of these our brethren are the objects of His special love. All that He has made is good. Wayward children, false brethren, cruel parents, professional thieves, drones, and exploiters of others, ruthless and arrogant conquerors, adepts in diabolism, monstrous self-glorifiers, ecclesiastical past masters in hypocrisy—all these are but false beliefs which neither touch nor soil God's creation. As they are put off, the immortal man of God's jealous care appears, crowned with the authority and dominion of that greatness which is good because it is of God.

WILLIAM D. MCCRACKAN.

❖ ❖ ❖

# Among the Churches

## Current Notes

TOLEDO, OHIO.—About nine thousand pieces of literature are distributed monthly in Toledo by the two Christian Science churches. The work is done from distributing centers maintained by each church.

The purpose of disseminating Christian Science literature, members say, is threefold. It is not done to proselyte; in fact, no Christian Science propaganda is ever thrust upon anybody, and is never done in an aggressive or annoying manner. The literature is simply placed where those who care to may avail themselves of it. Its threefold purpose is explained to be that of breaking down the prejudice against Christian Science by giving the public a clear idea of what Christian Science really stands for, and lastly, as a healing and enlightening force.

The two Toledo churches jointly maintain over one hundred distributing points, including all of the public charitable and corrective institutions of the city, the county infirmary, the free employment bureaus, rest rooms in hotels and railway stations and many of the large factories and industrial plants of the city.—*Toledo Blade.*

NEVADA.—In many cases newspapers, having had items corrected in the past and having appreciated more of the real import of Christian Science through receiving *The Christian Science Monitor,* have asked whether certain news items were correct before publishing them. The stand of the *Monitor* on various subjects has been editorially commended rather than disapproved. About one hundred items from the *Monitor* were printed in the state newspapers, including mainly editorials, extracts from the column called "Notes and Comment," items about Nevada, and some news items. The state newspapers are treating the Christian Science movement with respect because they are recognizing that Christian Science operates on the basis of Principle.

*Committee on Publication.*

CALGARY, ALBERTA, CANADA.—The Christian Scientists of Calgary have just completed the extension to their church edifice at a cost of approximately forty-five hundred dollars. The new addition will double the seating capacity of their auditorium as well as give them a very serviceable foyer or entrance hall. The growth of the Christian Science movement in Calgary has been very marked, especially during the last year.—*The Canadian.*

OAKLAND, CAL.—The beautiful bungalow church building of Seventh Church of Christ, Scientist, at 2333 Harrison Boulevard, was dedicated yesterday [May 12]. Seventh Church was organized May 15, 1914, and held its first service in Ebell Hall Wednesday, May 20, 1914. The building, equipped, cost approximately $34,300.—*Oakland Tribune.*

BENNINGTON, VT.—The local Christian Science Society has purchased the building on Main Street where their services have been held for the past year.—*Bennington Banner.*

❖ ❖ ❖

# The Lectures

PORTLAND, ORE. (Third Church).—Paul Stark Seeley, lecturer; introduced by Ernest Percy Morgan, who said in part:—

In John's gospel we read that one of Jesus' disciples made the following request of the Master: "Lord, shew us the Father, and it sufficeth us." This heart yearning of Philip for a knowledge of God has been the cry of humanity all through the ages, all of whom have been echoing Job's plaint, "Oh that I knew where I might find him!"

In harmony with this, one of the great American newspapers in commenting on the life work of our revered Leader, Mary Baker Eddy, made the following statement: "She made God easy of approach to hosts of men and women, who losing faith, else had not known Him." An innumerable multitude of people all over the world bear grateful testimony to the truth of this statement; for from the study of Christian Science we have found God, and are, in a measure, able to say with Job, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee."

MONROVIA, CAL. (First Church).—John Randall Dunn, lecturer; introduced by John W. Thomas, who said in part:—

Mrs. Eddy, in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 476), says: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." This way of spiritual attainment, which leads out of the wilderness, through Gethsemane, by way of Calvary, up to the Horeb height where God is revealed, is reached only as we are born again; or in the words of St. Paul, as "ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

*The Monrovia News.*

SEATTLE, WASH. (First Church).—William D. Kilpatrick, lecturer; introduced by Roy J. Hutson, who said in part:—

Just now, when excellency and efficiency are the watchwords in every walk of life, it is most appropriate that the



Digitized by Google

business man should enjoy the privileges and benefits of a religion, the correct application of which restores health, hope, and harmony. Christian Science is applied knowledge. Ever available to all mankind and given in so simple a manner that children demonstrate it, Christian Science is healing the world. On page 13 of Science and Health we find these statements: "Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, 'Ho, every one that thirsteth, come ye to the waters.'" During these strenuous times, when the worst seems to be coming to the surface, to be possessed of a demonstrable rule—a panacea for every human ill—is indeed a blessing.

NEW YORK, N. Y. (Fourth Church).—Virgil O. Strickler, lecturer; introduced by Mrs. Lillian P. Mokrejs, who said in part:—

Healing has come to people from the study of the Bible throughout the ages, but this was always attributed to a miracle, a departure from law as man understood it, and therefore regarded as a special favor to that particular individual. Mrs. Eddy was healed through reading the Bible, but instead of attributing it to a miracle, she set about to discover the divine law that had been manifested in her healing, and never rested until she had proved and made clear to others the application of that law in her textbook "Science and Health with Key to the Scriptures." This way of looking at the Bible is bringing back the faith and understanding demonstrated by Jesus and the early church.

ST. PAUL, MINN. (joint community lecture).—Dr. Walton Hubbard, lecturer; introduced by Miss Nelle B. Beardsley, who said in part:—

On the corner stone of this church building is carved this line from the Scriptures: "He sent his word, and healed them." According to some authorities, word, as here used, means either the gospel message or the Christ. But the gospel message and the Christ are one and inseparable; for it has been said, and truly, "What is the Christ except the spiritual truth about anything and everything." This is the gospel the Christ has revealed down the ages—the word of spiritual truth; and this is what the same dear Christ is revealing to-day in Christian Science—this very word of truth—and making it demonstrable in our lives.

MEMPHIS, TENN. (First Church).—Frank Bell, lecturer; introduced by Mrs. Alice M. Leonard, who said in part:—

The study of Christian Science has caused many to know that whereas they ignorantly worshiped an unknown God, they have found that here and now a demonstrable knowledge of God can be obtained whereby sickness as well as sin may be overcome. Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Christian Scientists are earnestly striving to know more of God, and in so far as they have gained the spiritual understanding of the Christ, to follow in humility and love in his footsteps.

WATERBURY, CONN. (First Church).—George Shaw Cook, lecturer; introduced by Lee H. Dowd, who said in part:—

In seeking truth as understood in Christian Science there is ever increasing pleasure, and when one attains a demonstrable knowledge of this truth and applies it, he experiences health, happiness, harmony. The Discoverer of Christian Science, Mary Baker Eddy, by consecration to God's work was enabled to prove by demonstration the psalmist's statement that "the truth of the Lord endureth for ever," in that it is as efficacious now as it was centuries ago when it was applied with convincing results in healing the sick, casting out error or evil, and raising the dead.

CHADRON, NEB. (First Church).—Ezra W. Palmer, lecturer; introduced by George W. Plants, who said in part:—

Many persons who do not readily grasp the meaning of Browning, love to linger over his lines:—

God's in his heaven:
All's right with the world;

and for nearly two thousand years little children have been taught to lisp the words of the Savior of men, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Christian Science, as I understand it, is the optimistic dream of Browning come true; it is the living, loving promise of the sweetest singer of all the ages applied to the everyday life of men.

CINCINNATI, OHIO (First Church).—Paul Stark Seeley, lecturer; introduced by William S. Sterrett, who said in part:—

The Scriptures tell us that the Lord Jesus said, "It is more blessed to give than to receive." Mrs. Eddy, the Discoverer and Founder of Christian Science, and author of its textbook, "Science and Health with Key to the Scriptures," evidently had these words of Jesus ever before her; for she was constantly giving, giving, giving. Her greatest gift to humanity was the divine revelation or Science of the Christ, or Truth, and with it the "signs following" in the destruction of sin, sickness, and death, and which she named Christian Science.

CHICAGO, ILL. (Tenth Church).—Virgil O. Strickler, lecturer; introduced by Maud W. McCormick, who said in part:—

More than nineteen hundred years ago Jesus of Nazareth offered to the world a rule for complete and perfect salvation in these few simple words: "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." But men have turned away from this divine message with the despairing cry, What is truth? Christian Science answers this question, answers it fully and satisfactorily—satisfactorily, because its every statement is susceptible of proof.

BAYONNE, N. J. (Society).—John Randall Dunn, lecturer; introduced by Lee Dare Young, who said in part:—

Because Christian Science has proved God's power through healing as well as through spiritual uplift, and because it has made the world see the Bible as a practical help and daily counselor instead of as mythology, hundreds of thousands of people lovingly acknowledge its truth. It has helped men on the sea and in the trenches to find that God is a truer protection than armor plate.

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ILLINOIS—Chicago (joint lecture): Woods Theater, 12:10 to 12:50 noon, July 16.

## Notice

Lecture notices must reach the Editorial Department not later than twelve days preceding the date of the *Sentinel* in which they are to appear.



Digitized by Google

# Testimonies of Healing

Christian Science has brought the greatest blessings into my life, for it has given me health and peace. For about twenty years I was practically an invalid and always under the care of a physician. When only sixteen years of age I was sent to an eastern college, apparently in good physical condition, and after two years returned to my home in the Middle West a nervous wreck. When I married I went to live in Concord, New Hampshire, and our home was not far from that of Mrs. Eddy, for whom I cared nothing then. For a few years I was fairly well. Then came a complete breakdown, and for four years a trained nurse was kept in the house to care for me. Mrs. Eddy usually took her daily drive past our house, and I could easily see her love for little children, for she always seemed to watch our two little girls at their play and was always smiling at them, and her sweet smile is something I shall never forget. I used to look at her and say to my nurse, "If there is anything in Mrs. Eddy's religion, why cannot I be well just by looking at her every day as I do?"

If I had only known then what the truth really is; but I did not. There was a great deal of prejudice against Christian Science among my friends; so I lay and suffered physically, mentally, and nervously with what the doctors called stomach, heart, and catarrhal trouble, and every misery nerves could cause, besides an internal weakness that doctors could only relieve by constant treatment. After twelve years we sold out everything and came to California, hoping that the change of climate would benefit me and our eldest little daughter, who was very frail at the time. I felt very fearful of the trip on account of my heart.

For a few years I seemed much better, but soon broke down and was again under the care of a physician. I thought myself no comfort to myself or anyone else, and life seemed a terrible burden. I longed to die so as to be free from suffering, yet feared death greatly, and always carried a bottle of medicine in my pocket and kept it under my pillow at night.

One day we heard of the healing by Christian Science of a malignant growth, and it seemed so wonderful to me that my husband took me to see the one who had been healed. After that visit we felt that if Christian Science could heal such a disease, it could surely heal me, or at least it could do me no harm to try it. After my first treatment I began to sleep quietly and restfully, a thing I had not done for years, and then gradually all my troubles left me. I was so grateful that I began to study "Science and Health with Key to the Scriptures" by Mrs. Eddy, and all the family followed; the children started in at Sunday school, and the whole atmosphere of our home changed. Now I am well enough to enjoy everything that others do, and can say that it is a pleasure to live. For years I could not stay in a room filled with people. Now I can go anywhere in a crowd, and can walk a long distance. I can also do my own housework.

A few months ago I was in what seemed to be a frightful accident when the automobile in which I was riding through one of the canyons tipped over and rolled completely over two and a half times into a deep ravine. As I heard the crashing of glass and was rolling over on my head I realized we were going to the bottom of a deep ravine inside of a closed automobile, and the danger of it frightened me. Then like a reproach came the thought, "Is not God with you here as well as in your own home?" and just that instant the automobile stopped upside down halfway down the side of the hill, and in looking over the ground afterward we could find nothing, not even a little bush, that could have stopped it. I realized then as never before that God is with us in time of trouble. I was the only Christian Scientist in the party, and I was the only one to escape without a scratch or bruise or a nervous collapse. I kept declaring the truth and helped all the others get home and cared for them.

Words cannot express my gratitude for this return to health, and I am most grateful for the peace and joy that Christian Science has given me. I never loved to read the Bible as I do now, nor did I understand it, although I have been a member of an orthodox church since I was a young girl. I am also grateful for our Sunday school, for it has taught our daughters that God is Love and an ever present help. One of our daughters has learned in a short time to work out almost all of her problems.

(Mrs.) LILLIAN NEALLEY ROY, Santa Ana, Cal.

I can state that the foregoing statement is correct, and I also believe that Mrs. Eddy's life and teaching are like the beautiful lake to which she refers in Science and Health (p. 477), poetically named by the Indians "The smile of the Great Spirit."—GEORGE C. ROY.

✧

It is now some ten years since I first learned of Christian Science, and it has completely changed my life. Physically it has acted more as a preventive than a curative, for I have had scarcely any ailments during those ten years. When our baby girl was born a year ago, I was able to be up the third day and attended church on the ninth day. I have had many proofs of the efficacy of Christian Science in overcoming financial difficulties. At the time I took up the study of this truth my father had been gone less than a year and his passing had left my mother and me practically penniless; but as our understanding of Christian Science grew, our supply increased, and each position I obtained was better than the last, and our needs were much more than supplied.

The last proof of God's care in this connection was especially pleasing to me. Just a week before I had planned to take my yearly vacation, the office in which I was then employed suddenly decided to move that branch to its headquarters in another city. This left me without employment. In my old way of thinking I should have given up my trip, as I possessed little more than the necessary amount of money to take it, and I should have stayed at home to look for work. At this time, however, I decided that there was work for all God's children, and that when my vacation was over my work would be ready for me. I took the trip some three hundred miles from my home, and had been gone but a few days when a telegram reached me stating that if I would go on to a certain near-by city I could have a position then vacant there. This offer was from a source altogether unexpected, and the position was much better than any I had ever had; and as time passed, it grew even better still, until I was doing almost exactly the kind of work to which I had always aspired and at a much higher salary than I had ever hoped for.

I was also healed of worrying over my work. Before coming into the knowledge of Christian Science, I had to give up the first position I held because of ill health caused from fear that my work was not done correctly. This fear amounted to a sort of insanity. I spent every spare moment during office hours and often after hours going over records and files to be sure my work was right. I could not rest until I had gone over the whole year's work, and as a result I had to give it up until I was well again. When I next took a posi-



Digitized by Google

tion, I had learned of Christian Science and even then this trouble returned several times, though not with such force. But it was finally overcome with the help of a loving practitioner. From that time on I scarcely gave my work a thought after office hours, and it became a source of constant pleasure and happiness to me.

Every member of our household is a follower of Christian Science, and every difficulty which arises is overcome by this wonderful truth. I thank God that I know of it now so that our little daughter may grow up with a knowledge of God as a never failing guide and protector. My gratitude is boundless indeed.—(Mrs.) JOHN T. TYLER, Lansing, Mich.

✧

I am glad to be able to tell of a few of the blessings that Christian Science has brought to us. In the winter of 1912 I turned to Christian Science for help, and truly I found that "man's extremity is God's opportunity." I was suffering from an internal trouble and the doctors gave me very little hope of recovery from it, but with the loving help of a practitioner I was healed and am stronger than I ever was before. At times my healing seemed slow, but now I am glad, for it made me study harder. I had much to overcome, for I was so prejudiced against what I thought Christian Science was.

Since then I have seen God's power proved many times, a few of which proofs were the overcoming of lung fever, malaria, cuts, toothache, and a weak heart, from which trouble we nearly lost our baby. I am grateful for the physical healings, but much more for the spiritual uplift and for knowing that we can prove that God is an ever present help. And just in the proportion that we learn to love more and to seek "first the kingdom of God, and his righteousness," are these other blessings added unto us. I am so thankful to God for the truth, and grateful to Mrs. Eddy, our Leader, for showing us how to seek it. My prayer is that I may so live this truth that my light may shine and help others.

(Mrs.) LAURA BAKER, Springer, N. Mex.

I am glad to be able to say that my mother's testimony is true. I have received great help from Christian Science also. I had been having much trouble in school with my eyes and doctors said glasses were necessary, but I am thankful to say that my eyes hurt no more and no glasses have to be worn.—(Miss) VIOLA BAKER.

✧

I wish to express my deepest gratitude for all that Christian Science has done for me. From childhood I had been very delicate, and as time went on I seemed to grow worse instead of better, having frequent attacks of bad stomach trouble, which meant months in bed, when it was almost impossible to take any food at all. I tried many different remedies and was many times in hospital, only to find that after a little while the old trouble returned in a more severe form. In the spring of 1913 I was very ill indeed, worse than ever before, and at last the doctors said an operation was the only thing for me. I once again went into hospital—this being the eighth time—and the operation was performed. After a long, weary time of pain and weakness, I was once more able to start work, and hoped I was really cured of the trouble.

In the autumn of that year I went abroad. Soon after leaving England the old conditions returned, and I lost all hope of ever being well again; life seemed a burden, and I felt I would rather give up the struggle, for it seemed to me that God could not care about me, or He would not allow so much suffering to come into my life. I was thoroughly miserable and wretched, and had lost all the faith of my childhood; for I had been brought up in a Christian home. At this time I was asked to try Christian Science; but I refused at first, as I did not believe there was anything in it. Finally, however, feeling too ill to care what I tried, I said I would.

I can never express what my first visit to the first Christian Scientist I had ever known, meant to me. It was indeed "the dawn of a new light," as Mrs. Eddy so beautifully describes the disciples' "spiritual meeting with our Lord," on page 35 of Science and Health. So patiently and lovingly did the practitioner explain the truth to me that I knew at once I had found what I had unknowingly been seeking for years, and straightway I realized that divine Love is indeed ever present and that sickness has no part in that divine Love. For two or three days the conditions seemed more aggravated, but I never lost the peace and joy that came from my first treatment. In ten days I was healed and could eat any food, and since then have continued to do so with no ill effects.

Though this healing was wonderful to me, it cannot be compared to the spiritual uplift which Christian Science brought into my life. To know that God is Love only, that there can be no sorrow or sickness in reality, and that evil in all forms is only an illusion, is far beyond even bodily health. As time goes on, and day by day Truth unfolds, I can only wonder how I ever lived without this knowledge, and I am unable fully to express my deep gratitude to Mrs. Eddy for so plainly pointing out the way. The services at church, and the periodicals, I have also found most helpful. My daily prayer is that each day I may be able to do some good for others.

(Miss) ETHEL GRAY, Alverstoke, Hants, England.

✧

I would like to express my gratitude in the following testimony. About three years ago Christian Science treatment was recommended to us for our little boy. Doctors had treated him for several years for tubercular glands and paralysis of the intestines. He was healed of the intestinal trouble in one Christian Science treatment, but it was some time before the other ailment was entirely overcome. Since taking up the study of this teaching my wife has had good health for the first time in her life. She has been healed of chronic earache, colds, chilblains, defective eyesight, and a number of other ailments. I have been healed of neuritis, colds, toothache, and nervous headaches, and a serious financial problem has been successfully worked out. We are very grateful for Christian Science.

WILLIAM V. FROMHAGEN, Philadelphia, Pa.

✧

I gladly give this testimony of what Christian Science has done for me and for my family. I tried one physician after another to get relief from what I thought was a canker in the cheek, and none seemed to know or would tell me what the trouble was. At last my husband persuaded me to see a doctor who was an old friend, and this physician told me it was a malignant growth, but said that I would be all right after an operation. In accordance with his advice I went to a specialist and was operated on, a large piece of flesh and the glands in my throat being removed; but in fourteen months I had to undergo another operation. In less than a year five different remedies were used and I came near passing on, so severe were the treatments. I had to call in a doctor from our home town for help.

Then a friend told one of my daughters that he wished



Digitized by Google

I would try Christian Science. He sent me copies of the *Journal* and *Sentinel*, and said he knew I could be healed. I went to Duluth, Minnesota, for treatment, but apparently got no relief. Then I tried another practitioner. The trouble moved to the lip. My husband was getting desperate, and hearing of a specialist in Chicago advised me to consult him. As my children were heartbroken from fear that the disease might prove fatal, I did so; but in less than a year my condition seemed worse than ever. Through it all I clung to Science and Health, and took it with me wherever I went; it was my guide. I read it for over two years before I knew there was a Christian Scientist in Ashland. Then I met one, and she asked me why I did not attend the Christian Science meetings. I told my husband that if he would read the literature and go to church, I felt sure I would be healed, so he went just to please me; but it did not take him long to see the truth. Now we are both members of the society here and of The Mother Church.

I can truthfully say that I am free from the malignant growth and my face hardly shows that I ever was operated on. Heart trouble, too, has been overcome, although it was so severe at times that my family thought every attack would be the last. Rheumatism and headaches have also yielded to the truth. For over six months I have not missed having a five o'clock breakfast ready for my family. I do all the housework and never was in better health, but most of all is the spiritual uplift. I have lost all fear of accidents for my husband and sons, whose work at times is very dangerous. My husband was cured of gallstones, profanity, and smoking. He fell on a hayfork, running a tine into his hip, and it pointed toward the heart. Two doctors were called, and they would not move him to a hospital, for they said he would die on the road. After that a Christian Science practitioner treated him, with the result that in two weeks he walked about five miles and rode fourteen miles on street cars. In three weeks he helped to build a big barn for the hay. Previous to this experience he had not lost one day through sickness for three years. I can truthfully say that he had nothing but Christian Science treatment after the first treatment by the physicians.

Two sons and two daughters were taken ill with ptomaine poisoning, but they were almost instantly cured. I could write to a great length and then not tell all the good we have received physically and spiritually through Christian Science. I can never tire of telling suffering humanity that "man's extremity is God's opportunity," and if they will but turn to God, divine Love, they will surely win out. There is not an hour in the day when the teachings of Science and Health are not made use of in our family. I thank God for giving us this truth through our wonderful Leader, Mrs. Eddy, who has made it so clear to us. It is six years since I came into Christian Science.—(Mrs.) PETER E. RUDE, Ashland, Wis.

✧

It is said of Christian Scientists that they have a reason for the hope that is within, and I have proved this to be true. Nearly four years ago, when almost a wreck physically, Christian Science showed me the way out of suffering. The first demonstration was the healing of my eyes. Knowing nothing of this teaching, except that through it people were made happier and healthier, I went to see a practitioner, who before treating me told me to get the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read the chapter on Prayer. While reading this I took off my glasses for some reason, and resumed the reading with no thought of them again, and have never needed them since. I had worn them for a year, for six months constantly, and had been told they had been needed for years and would probably have to be worn always. This is just one of the many reasons I have for the hope within, but if I had never experienced another healing, this one proof would have convinced me of the truth of Christian Science.

I am grateful to Mrs. Eddy, who sought and found the understanding of God, which heals the sick and reforms the sinful. She has shown the way, the truth, revealed by Christ Jesus.—(Mrs.) J. H. HANNAH, St. Louis, Mo.

✧

When I took up the study of Christian Science I was in a hopeless condition and could see no help at hand. For several years I had spent most of my time in hospitals in this city, and all the specialists said there was no permanent cure for me; but with the loving help of a Christian Science practitioner I was healed instantaneously of two very severe attacks of intestinal obstruction. I used to suffer a great deal from chronic bowel and stomach trouble, and retained very little food. I also had a carious bone of the nose for years, and a surgeon said a portion of the bone would have to be removed. The practitioner did not treat me for this trouble, but the soreness disappeared and has never returned. In the year 1916 I awoke one morning with a rash which seemed to spread over arms, neck, and face. I asked for Christian Science treatment, but the itching was almost unbearable, and the eighth day it seemed as if I could not endure it any longer. I just did nothing but cry and walk the floor. At three o'clock in the afternoon I called up the practitioner, and while talking to her I was healed. Christian Science has also helped me much in a business way, and has shown me my true place.

We owe our revered Leader, Mrs. Eddy, a gratitude we can only express by earnestly trying to reflect the nature of our Father-Mother God, and by faithful study of the Bible and the Christian Science literature. I pray each day that I may live closer to God and have that Mind in me "which was also in Christ Jesus." Mrs. Eddy says on page 254 of Science and Health, "When we wait patiently on God and seek Truth righteously, He directs our path." This statement has been proved true in my experience.

(Mrs.) IRMA GERTRUDE KILBY, Boston, U.S.A.

✧

Realizing the truth of the familiar words from one of our hymns, "Ceasing to give, we cease to have," I gratefully offer my testimony of physical healing gained through the study of the Bible as illumined by Science and Health. For years I suffered from a catarrhal condition of the stomach which gradually grew worse until I was in an alarmingly weakened and emaciated state. All systems of treatment failed to effect a cure, and although upon a strict diet, I could not eat the lightest meal without suffering. Physicians could do no more for me, and few of my friends had any expectation of my recovery. I also suffered intensely with my eyes, for several years having been unable to read without severe headaches. Prominent oculists had been consulted, glasses worn, and a number of operations submitted to without relief.

At this time a friend who had been interested in Christian Science only a short time, but who had experienced its healing power, asked permission to read to me from Science and Health. From the first day I drank in the wonderful truths eagerly, and during the reading on the third day this verse of Scripture caught my attention: "If any man will do his will, he shall know of the doctrine, whether it be of God,



Digitized by Google

or whether I speak of myself." From that moment all doubts as to the truth of this religion vanished forever.

During the short walk home from my friend's house, I decided to get out my Bible and make a trial at least of attempting to read for myself some of the passages that had just been read to me. Simultaneously with the thought of reading began the old headache, and I stopped short, realizing that a thought alone had caused all those years of suffering. My healing was instantaneous. Overjoyed at this proof, and satisfied that fear had been holding me in bondage, I began to hope for deliverance from the other distressing condition. I did not then possess a copy of "Science and Health with Key to the Scriptures," but I clung faithfully to the ninety-first psalm, and through the realization of God's allness and love as expressed in those verses, in a week I was completely healed. So rapid was my gain in strength and weight, that a friend who had known me from childhood passed me on the street a month later without recognition.

Words are unsatisfactory channels through which to convey my gratitude for Christian Science and for the daily spiritual unfoldment that a study of this truth brings. Christian Science is indeed the "shadow of a great rock in a weary land," in whose shelter all may find peace and protection from the seeming storms of mortal sense. With wonderful patience and selfless love Mrs. Eddy has brushed aside one by one the brambles of material thinking, heedless of their thorns and stings, and lo, "the people that walked in darkness have seen a great light."

(Miss) Elsie H. Comegys, Snohomish, Wash.

✧

I gladly acknowledge the many blessings Christian Science has brought into my life. I became interested in this teaching through the instantaneous healing of a friend, and have since been healed of the liquor and tobacco habit, of gambling, and of the use of profanity; also of the habit of hating. I have been healed of neuralgia, headaches, stomach and bowel disorder, kidney trouble, and heart disease. Many nights I have walked the streets, being so full of fear I dared not go to bed.

Words cannot express my gratitude for what Christian Science has done and is doing for me. I want to thank the Publishing Society and the Board of Lectureship for the noble work they are doing. I am also very grateful for the reading rooms, and to all who have helped me in my fight against false beliefs and false appetites. I am indeed thankful to God for having given us that gentle woman, Mrs. Eddy, who was spiritually minded enough to discover what had seemingly been lost to the world—the healing power of Truth.

Ira J. Lanphear, Chicago, Ill.

✧

I have been helped so many times by the testimonies given in our periodicals and at our Wednesday evening meetings, that I should like to give my testimony with the hope that it too may help some one. I have been healed of influenza, catarrh, severe stomach disorder, and a trouble with my eyes from which I had suffered for many years. After a few treatments in Christian Science I was able to lay aside my glasses and have not needed them since.

While deeply grateful for these physical healings, I am much more grateful that Christian Science heals sorrow. About seven years ago my father passed away; immediately after that I took up the study of Christian Science, and every trace of grief and the feeling of separation was instantly lifted from me. My mother had passed away when I was a little girl, and having never known a mother's love, my father was very near and dear to me; but Christian Science taught me that the Father-Mother God is ever present to guard and guide His children. Three years ago an only brother passed out, and again Christian Science brought peace and comfort. On page 66 of Science and Health Mrs. Eddy says: "Sorrow has its reward. It never leaves us where it found us." So it was with the passing of my brother—it did not leave me where it found me, but instead lifted me to discern "the Life which mortal sense cannot impair nor mortal belief destroy" (Science and Health, p. 428). If Christian Science did nothing but dispel sorrow for suffering humanity, the world would owe Mrs. Eddy a deep debt of gratitude.

I am most grateful for our literature and for our reading rooms, which are certainly a haven of rest for all who come within their shelter. I am grateful for all the blessings that have come into my life through Christian Science, grateful that one was found pure enough to receive this truth and with sufficient courage to give it to the world. Christian Scientists certainly owe our beloved Leader an ever increasing debt of gratitude for unlocking the spiritual treasures of the Bible.—(Mrs.) Luna W. Butler, San Diego, Cal.

✧

It is over two years since we became interested in Christian Science. Our little girl, then past five years old, had never had a natural action of the bowels, and so material remedies were constantly used; but she was entirely healed after a few Christian Science treatments. We have had many other proofs of the healing power of divine Love. Words cannot express our gratitude for the proof of Love's power in the birth of our baby, as the doctor had said that I would never live to give birth to another child on account of kidney trouble. This disease manifested itself, but was overcome in two treatments by the practitioner. We are striving earnestly to learn more of this Christ-teaching daily.

(Mrs.) Della Marr, Portis, Kan.

✧

A friend had sent me Christian Science literature, and in my reading of it I came across this wonderful declaration of John: "God is light, and in him is no darkness at all." This illuminating message had for several days been frequently in mind, until one noon in preparing lunch I took the corner of my apron to remove a basin of boiling syrup from the gas stove. At that moment my fourteen-year-old son called to me, and as I turned quickly, the apron sticking fast to the basin brought down the contents over my left hand. I glanced at the red hand and exclaimed, "Oh, George, you must help mother to think the right thoughts!" Instantly the thought came, "God is light, and in him is no darkness at all." I do not know how many seconds this thought filled my consciousness, but in an incredibly short time, feeling no sense of burn, I uncovered my hand and found it the same as the other. It was a complete healing. A day or two after, I said to George, "If mother should tell that to people, they would not believe it, would they?" "No, mother," he said, "but I saw it."

To-day George with his brother Carle is at the front in France, and my heart goes out with an unexplainable happiness for Christian Science—this divine Principle of life, whose loving message came to a suffering world through Christ Jesus, and since has been given to us by dear Mrs. Eddy, until millions echo the glorious message, "God is light, and in him is no darkness at all."—(Mrs.) Josephine Perrine Stevens, Eaton Rapids, Mich.



Digitized by Google

# From the Press

[Rev. Joseph Fort Newton in *Christian Commonwealth*]

An aristocratic church, vain of its prestige, is not simply a travesty; it is a tragedy. Jesus, the Founder of the church, was of the democracy,—not a priest but a workingman, a layman whose pulpit was the hillside. When the church becomes Christlike, it will once more win the love and loyalty of the common people who, as Lincoln said, God must love, because He made so many of them. When the pulpit forgets its debate about rites and dogmas, of which Jesus knew nothing, and gives itself to his friendly and brotherly spirit, its evangelism will send men to the fellowship and service of their fellows, as of old it taught them to flee the wrath to come. The hope of the church—and of the world—lies not in ritual word or legal policy, but in the spirit of him who said, "Whosoever will be chief among you, let him be your servant."

[*Southern Churchman*]

If the energy, means, and enthusiasm which are now expended on merely sectarian propaganda and defense were liberated for aggressive and united effort in behalf of the upbuilding of Christ's kingdom, and the distracting and benumbing and belittling influence of denominational narrowness and jealousy could be obliterated for wider vision and a mightier aim, the church of God, with a single front and a single purpose, with all needful diversity of views and methods, could hold America true to the faith and obedience of Christ and bring the world to his allegiance. As at present divided, failure to an increasing extent will mock its efforts and the cause of God will suffer from the faithlessness of men.

[*The Christian Intelligencer*]

The grace of God is but the love-energy of God, whereby the life is continually inspired to seek the will of God and to get it done on earth as it is in heaven. Whatever prevents God's rule must be resisted and conquered. The kingdom of God is a kingdom of kingly men who undertake and perform valiant exploits in furthering the program of the King.

[Prof. Charles R. Skinner in *The Universalist Leader*]

When we cease quoting texts and other men's religious opinions as proof of the validity of our ideas, and begin to refer to our own experience as authentic, then we shall know that God has become real to us. That such a moment of intensified religious consciousness has come in the history of mankind can hardly be doubted.

✧ ✧ ✧

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

Owing to the instability of money values and the fluctuation of exchange rates, we are, for the present, not printing a table of money equivalents. This information can be obtained correctly from the bank or local post office at the time it is desired to send in money.

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition for general sale are now being filled promptly. THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## New Vest Pocket Pamphlet

"Protection," a collection of three short articles: "Safety," "Divine Preservation," "Intrenchment."

This pamphlet is now on sale at four cents a copy.

## Bible Catalogue

Bible Catalogue No. 24 is now ready for delivery. Advance copies have been mailed to all churches and societies advertised in *The Christian Science Journal*. Additional copies will be supplied on request.

Attention is called to the changed prices of some of the Bibles, including 01440x and 01483x, notice of which appears on the inside of the front cover of this periodical.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to WILLIAM R. RATHVON, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# Christian Science Literature for the Soldiers

A soldier recently voiced his appreciation of the fact that Christian Scientists realize that the soldiers and sailors want something more than material provision for their help and strength.

One of them, on being told that the price of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, was a guinea, put down the money with the remark that the book would be of greater value to him than ever the guinea would be in his pocket.

A letter from another soldier at the front spoke of having a copy of the CHRISTIAN SCIENCE SENTINEL which he had read so often that he "knew it by heart, including the advertisements."

> "Please, please, and then please again, send me some [Christian Science] literature," writes one of the men from France. "I offered to pay a bookseller's way to Paris (115 miles) to get some. He went, anyway, and there was nothing left except a Monitor for February 4, which he says he will get me for three francs. . . . I told him to go ahead and get it."

"Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink," writes Mrs. Eddy on page 570 of "Science and Health with Key to the Scriptures." "Give them a cup of cold water in Christ's name, and never fear the consequences."

THE CHRISTIAN SCIENCE JOURNAL, the CHRISTIAN SCIENCE SENTINEL, and LE HÉRAUT DE CHRISTIAN SCIENCE may be sent to soldiers and sailors destined to proceed overseas, at nominal postage, without address, under a special plan of the Postmaster-General of the United States, as explained in a printed notice on the front cover of these periodicals.

Although THE CHRISTIAN SCIENCE MONITOR is not included in this special mailing privilege, individual subscriptions for the MONITOR, as well as the other periodicals, and orders for Mrs. Eddy's writings, pamphlets, or other authorized Christian Science literature for soldiers and sailors, may be sent direct to The Christian Science Publishing Society or placed at any Christian Science Reading Room.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

JUL 22 1918.
UNIV. OF MICH.
LIBRARY

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this magazine place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.
NO WRAPPER—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY
Copies Must Be Clean and Current

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




VOLUME XX NUMBER 47

Boston, July 20, 1918

## Contents of This Number

Christian Science Publications . . . 922
Protection . . . William R. Rathvon 923
Hymns and Healing . Vanessa Perry Lobdell 924
Criticism . . Stokes Anthony Bennett 924
Gratitude . . . . Kathrine Jones 925
Shifting Responsibility Eva Donaldson Adair 926
Household Problems . . Grace M. Smith 927
Selected Articles . . . . . 927
Services in Camp . . . . . 929
Editorial
Heralds of Healing . . . . 930
The True Rock . . . . . 930
A Nation's Growth . . . . 931
Among the Churches (Current Notes) . . 932
The Lectures . . . . . 933
Testimonies of Healing . . . . 934
From the Press . . . . . 938
Special Announcements . . . . 938
Truth Eagerly Awaited . . . . 939
Works on Christian Science by
Mary Baker Eddy . . . . 940

7c A COPY. $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
BOSTON · U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in English-Dutch and English-German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents**

**Christian Science: Applied Righteousness**—By Frank Bell.

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Cansation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion that Heals through Spiritual Law**—By Virgil O. Strickler.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See!"** Printed in English only.

**OTHER TRANSLATED PAMPHLETS**
Not printed in English separately

**Faith and Generosity.** Printed in French.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German, Dutch, and Swedish.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German and French.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish and French.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish and French.

**VEST POCKET PAMPHLETS**
**Price, Postpaid: Single copy, 4 cents**

**Possession**—Printed in English only.

**Protection**—Printed in English only.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth. $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x18), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.00.

01440x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.05.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50. Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 24 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

**The Christian Science Publishing Society, Boston, U.S.A.**

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX JULY 20, 1918 NUMBER 47

## Protection

WILLIAM R. RATHVON

NEVER was there a time when so many prayers for protection ascended from so many loving hearts; prayers that are worded in many strange tongues but with one common purpose, and directed to one common Father who understands them all even before they are uttered. Never, too, was there greater need to pray understandingly and scientifically that protection may be assured for those in peril. The nature of evil is always to destroy, never to protect. Its purpose is to impede, to harm, to damage, to injure, that destruction may follow. In nature all creatures seek protection through their natural endowments. The strength of the lion, the speed of the deer, the invisibility of the hare, are qualities of protection to each of them. Mortal man, endowed with discernment above the beasts of the field, relies upon human intellect to direct him in his search for protection. He has evolved and invented processes and devices to protect him from the dangers which threaten the beast. He has protected himself from the extremes of heat and cold, from hunger, fire, flood, and tempest. He has harnessed the lightning, made the wind do his bidding, and has in many ways annihilated time and space. The dynamo, the aeroplane, and the telephone are as commonplace to him as eating and drinking are to the creatures of forest and plain.

In their search for protection and advancement men have, however, allowed intellect to outstrip intelligence. They have readily seen the need of protection from physical evils but have ignored those powers of darkness that are none the less pernicious because unseen. Through zeal to overcome the forces of nature they have neglected to cultivate an acquaintance with the forces of Spirit and disregarded the one and only power that will protect a man from the creations of his own intellect, which when misdirected bring destruction upon him. The knowledge of matter has enabled men to invent many marvelous things, but it has not protected them from the dangers of their own inventions.

The chemicals, the explosives, the fire, the gas, which in this war have been hatred's instruments of destruction, are inventions of mortal man's fertile brain, and in times of peace they have contributed to his material development. War has not changed their nature. They are no worse and no better than before they became the horrible servants of war; but their use has emphasized the teachings of Christian Science that God is always good, and that the inventions which may be employed in one form for utilities and in another for destruction do not lift mankind closer to God or save from evil. Mrs. Eddy expresses this pointedly when she tells us in "Science and Health with Key to the Scriptures" (p. 196), "Man has 'sought out many inventions,' but he has not yet found it true that knowledge can save him from the dire effects of knowledge."

The war is bringing home to many who are seeking protection for their loved ones the fact that it is not a knowledge of earthly things but an understanding of spiritual things which insures protection. Ordinary Christians who have long known that it is the nature of evil to maim and destroy are now remembering in the hour of distress that it is the nature of good to sustain and protect. The universality of good makes it possible for those at the front to be protected by the prayers of those who remain behind. The prayer of Christian Science includes more than fervently beseeching God to divert those agencies of destruction that war employs, which are but effects of the cause that brought about the war,—that is, spiritual wickedness in high places. The prayer which protects deals first of all with causation, and is directed toward the overcoming of evil by the realization of good. When physical danger is reduced to terms of thought it leaves but two elements to be considered, good and evil. Thus seen, every perilous contest becomes a test, the test of man's fidelity to God. Then protection follows in proportion to one's faith and understanding.

In Christian Science the prayer which protects is the prayer in which the omnipotence, omnipresence, and omniscience of God is affirmed and realized. Against the realization of this infinite power none of the forces of evil can stand. Hatred, malice, slaughter, cruelty, deceit, and oppression when faced by omnipotence dwindle away and cannot manifest themselves in fire, explosion, missile, crash, shock, or submergence. The prayer which asserts God's omnipresence obliterates all beliefs of danger, and imparts safety, protection, health, confidence, and courage. As His presence is seen to be everywhere and with every one, there is no sense of loneliness, separation, despondency, fear, or discouragement. In God's presence there are no shades or degrees of danger. One place is no more hazardous than another; no one duty is any more perilous than the rest. Safety is an element of harmony, and in His presence, air, earth, and water are perpetually harmonious. God's omniscience is also affirmed and realized in the prayer that protects. Reflecting infinite intelligence, man has the wisdom to know what to do and how to do it. He knows where to be at the right time. He is not confused or misled. He makes no disastrous blunders, no fatal mistakes. He cannot be erroneously influenced.

The man who is facing danger in the war needs to be grateful for the protecting efforts of others in his behalf, but he needs also scientific self-protection. He must declare, affirm, and realize for himself God's infinite power, presence, and intelligence. He needs to uncover for himself the mental causes which underlie the physical effects before him, to turn things into thoughts. This mental transformation shows the combat to be between the invisible forces of light and darkness, and not merely a series of struggles between nations, units, and individuals. He realizes then that he is enlisted on the side of right against material might, Truth against error, Spirit against matter,—and he thus becomes a soldier of the cross whose main protection lies not in armor plate but in the armor of righteousness, whose lasting victory comes not through the power of powder but through the power of prayer.

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

His time of prayer should be not only in the moment of acute danger but before danger raises its head. Prevention is an attribute of protection that to be gained must early be sought. Most men turn to God at the last; the wise man is learning through Christian Science to turn to Him first. Then in prevention he finds preservation. The emergency prayer is good; the constant prayer is better, for it not only defends but prevents. Mrs. Eddy says (Miscellaneous Writings, p. 115): "Your means of protection and defense from sin are, constant watchfulness and prayer that you enter not into temptation and are delivered from every claim of evil, till you intelligently know and demonstrate, in Science, that evil has neither prestige, power, nor existence, since God, good, is All-in-all."

## Hymns and Healing

VANESSA PERRY LOBDELL

ABOUT twelve years ago when I was first learning of Christian Science and how to apply it in overcoming all discordant conditions, physical and mental, I heard another student of this truth say that whenever error presented itself to her so strongly that a clear comprehension of the Lesson-Sermon or consecutive reading from the Bible or Science and Health seemed impossible, the singing of familiar hymns from the Christian Science Hymnal was resorted to, and peace was always realized. This counsel remained with me, and many were the times when fear and the sense of pain were dispelled by the truth found in the hymns. How many times the Bible urges us to sing and be glad; to "make a joyful noise" unto the Lord. Mrs. Eddy says in Science and Health (p. 234), "Whatever inspires with wisdom, Truth, or Love—be it song, sermon, or Science—blesses the human family with crumbs of comfort from Christ's table, feeding the hungry and giving living waters to the thirsty."

There came a time in the writer's experience when these "crumbs of comfort" and "living waters" were sorely needed, and the songs of the Hymnal were often the source whence came new inspiration. Her little boy, then a child in arms, was stricken suddenly with a strange malady which not only reduced him to a state of semiconsciousness but, to the mortal sense of things, very much disfigured his face and mouth. As he lay moaning, the family were extremely fearful, and it seemed at times that but little comprehension of the written word could be gained. At such times the mother walked with the child in her arms, comforting him and dispelling her own fears by singing the hymn on page 180 of the Hymnal:—

> What is thy birthright, man,
> Child of the perfect One!

which comforted her. It then seemed easier to realize for this baby what was meant by "child of the perfect One," no matter what the physical senses testified. Farther on this same hymn says, "Thou art not error's thrall!" and how glorious was the relief in catching a glimpse of this truth! On page 181 is another hymn which helped. It begins,—

> If God is all in all,
> His children cannot fear.

The "Communion Hymn" and "Mother's Evening Prayer," both written by our Leader, were two which seemed most applicable to the case.

This period of extreme stress extended over several days, but whenever the waves of fear threatened to overwhelm her, the mother sang, and Truth was victorious, as Truth is ever bound to be. The child was restored, and the mother has never forgotten the beauty and inspiration of those hymns. Whenever the opportunity arises in church or at home to sing them, she lovingly and gratefully recalls the comfort and healing they brought her at that particular time. The few which have been mentioned specifically are not the only ones for which she is grateful; for all the pages of the Hymnal declare that divine Love is ready to heal and uplift all who go to God for help in their need.

## Criticism

STOKES ANTHONY BENNETT

IT was Dryden who declared that "by criticism, as it was first instituted by Aristotle, was meant a standard of judging well." How regrettable, then, that criticism, as it is commonly understood and employed to-day, should have lost its original high standard and deteriorated into practically the exact opposite,—animadversion, stricture, censure, blame, faultfinding, and the like.

The inclination to criticize is indeed a dangerous one, for if not checked in the very beginning it soon becomes a fixed habit which is productive of much that hinders genuine progress. To criticize unkindly or unjustly, it matters not what are the circumstances, is to yield to mortal mind temptation. It is to manifest that quality of carnal thought which is responsible for "debates, . . . backbitings, whisperings," and kindred "evil speakings," against which the Scriptures emphatically warn us. Such criticism is always the outcome of some measure of jealousy, envy, anger, or malice, than which nothing more hurtful and blighting could occupy consciousness and direct activity. It is that error which would alienate individuals upon the slightest pretense, and make them enemies.

Had mankind been wise enough to forestall criticism, it would also have been wise enough to forestall those innumerable discords and woes which have resulted therefrom. Had mankind really seen criticism for what it is,—a disturbing, disheartening, and destructive agency,—it would not have fallen a victim to this adversary. Thus would the world have been saved those bitter contentions and strifes which have ultimated in what is practically a world war, a conflict in which criticism, hatred, and revenge are probably having as much to do as in any other struggle recorded by history; and this simply because some of the great men of the earth have forgotten to "honour all men," as the apostle commanded, and to "love the brotherhood,"—have forgotten that, in the words of Mrs. Eddy as given on page 32 of "Miscellaneous Writings," "love alone is admissible towards friend and foe."

Just here it is well for us as Christian Scientists to examine our own thoughts in order to see whether we are in any wise under the mortal mind claim of criticism. So subtle and deceptive is this claim that we may have to go deep down into consciousness to make our examinations complete; but let them be made nevertheless. Come what may, let the uncovering be strictly honest and thorough. There never was a better time than now for us to ascertain what our true attitude is toward criticism, and whether we really are living up to the teaching of Christian Science which we have accepted and profess to follow,—a teaching which embodies no critical faultfinding whatever, but sets forth continually a righteous standard of judging well.

In this examination process let us ask ourselves a few pertinent questions, and let us answer them in all sincerity and truth. Do we sometimes criticize our neighbors and associates just because their sayings and their doings are



Digitized by Google

not in full accord with our opinions, and then do we proceed to follow up this criticism with more or less antagonism? Do we criticize and assail those placed in authority by the majority vote of the people,—such as the President of the United States and his official family, the national Congress, the governors of the states, the various legislatures, the judiciary? Do we criticize those who hold the reins of government in our respective municipalities, and do we, in one way or another, put difficulties in their paths?

Are we who call ourselves loyal adherents of Mrs. Eddy's teachings ever guilty of criticizing any of the words and works of this noble woman, who has done for mankind vastly more than has yet been acknowledged? Are we criticizing the Christian Science movement which she labored so unselfishly and indefatigably to found, and which finally became her joy and satisfaction? Are we criticizing the customs or the activities of The Mother Church which she established and sanctioned, or its Board of Directors, who like ourselves are striving to make demonstrable the teaching of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and to obey the Church Manual, which she also wrote, thereby fulfilling the important mission intrusted to them?

Are we criticizing the editors of and the contributors to our periodicals, all the while forgetting the perplexing and difficult problems which daily confront these editors, and the labor of love in which our writers are seeking to be faithful? Are we forgetting too that we ourselves may never have undertaken to write a single line for publication? Are we criticizing in particular *The Christian Science Monitor*, which after twenty-five years of prayerful consideration on the part of our Leader was established by her, and which in its sphere of usefulness is just as important and just as deserving of our support as is any other department of our cause? or are we criticizing any of those who are directly identified with the *Monitor* and are doing what they can to make it more and more successful?

Are we as members of Christian Science churches criticizing our fellow members, particularly those who are holding office,—the directors or trustees, the readers, Sunday school workers, ushers, also the soloists, organists, and even the caretakers? Are we criticizing those who at the Wednesday evening meetings testify as best they can to the healing, transforming power of Christian Science, when we ourselves claim to be beneficiaries of this Science and yet make no effort to rise to our feet? Are we criticizing the members of the Board of Lectureship, and asking why they were selected for this work? Are we criticizing the practitioners and teachers listed in *The Christian Science Journal;* the committees on publication,—yes, and the churches which made the last appointment of these committees? Are we singling out certain individuals who had the benefit of Mrs. Eddy's personal instruction and guidance and have been fully tried and found not wanting, and criticizing them just because some of their ways do not happen to be our ways?

On the other hand, let it not be gathered from this article that we are either to condone or to overlook error. Not for one moment! Neither let it be gathered that we are to excuse or shield those who are knowingly and maliciously doing wrong. But let it be understood that the purpose of this article is to emphasize the fact that criticism never yet healed a man or a woman, and that it never will. Even in what are called hard, unyielding cases, where resistance to right thinking and right doing is stubborn beyond degree, criticism, if employed, can only serve to aggravate the conditions and to make them still worse. Notwithstanding the appearance that these cases are altogether hopeless, nevertheless we have no right whatever to enter upon a crusade of criticism, thus adding another error to the train already in evidence. In such experiences we shall doubtless do well to keep our lips tightly sealed, and to leave the persons involved kindly alone. Whenever our thoughts turn in their direction we should make sure to have them governed by that scientific spirit which lay behind St. Paul's words to the Ephesians, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Speed the day when criticism shall have spent its force and wasted away. Speed the day when divine Love in all its beauty and power shall have taken possession of men and women everywhere and transformed them into the image and likeness of our Father-Mother God. Then will the kingdom of heaven—the kingdom of kindliness, forbearance, mercy, and justice—have come on the earth, and immortal Truth have been forever enthroned. Then will the peace that passes understanding and the joy that knows no bounds be recognized as eternal.

## Gratitude

KATHRINE JONES

GOD'S love for us cannot be measured. The human heart is overwhelmed by the shining of the divine glory when it glimpses for a moment the treasures that Love has prepared for Love's children. Beauty, color, joy, and happy activity are the rightful heritage of the sons of God. We are not truly grateful until we realize this,—until, in the farthest reaches of our thought, in the deepest secret places of our life, we find only contentment and peace. There is no shadow over the child of God. He is created by Love, sustained by Love, guided by Love, and enjoys the revelation of the Christ. He never lacks any good thing, and he is never unhappy, for he is conscious each moment of the presence of Love.

This vision of supreme good, which comes to us in rare moments, must become, eventually, the habitual consciousness of the Christian Scientist, and there is no greater help along the way than that which comes from a constantly cultivated sense of gratitude. First of all, as we pray that we may grow into a continuously grateful and joyous quality of thought, let us define our attitude as Christian Scientists. Which do we want, the world, or Christ? If it be Christ, then we must realize clearly at the outset that our growing conception of the Christ-idea will compel us to pluck out the right eye and cut off the right hand if they offend. The law of Truth, which tolerates nothing but absolute cleanness of thought and purity of desire, will declare itself so clearly and completely to us that we shall have no choice but to obey its holy commands. We shall be obliged to choose again and again the giving up of sinful pleasures, the abandonment of hidden, material indulgences, the forgiveness of injuries, the blotting out of hate. If, however, we really want Christ, even "Christ crucified," though we suffer in the process of overcoming self, we shall gain, little by little, through encouraging and reassuring experiences, the consciousness of the kingdom of heaven.

In the working out of our salvation we often feel that if we could have a different environment, a great deal more money, congenial work, and robust health, we should quickly become excellent Christian Scientists. At this point we need to cultivate and use a scientific understanding of meekness and gratitude. We must boldly reverse the evidence of the senses, and learn to dwell in the understanding that man's



Digitized by Google

environment is perfect, because man is always with God. As ideas of infinite Mind, "we live, and move, and have our being" in harmonious Mind. Spiritual man's environment is beautiful, and he can say in his heart, "Out of Zion, the perfection of beauty, God hath shined."

In order to realize, without any lurking sense of fear, that our supply is from God, we must prayerfully strive to gain the metaphysical perception of substance. Christian Science teaches that substance is Spirit, that man is the creation of Spirit, and that this pure consciousness which is man, needs only the substance of right ideas. Standing solidly on this spiritual platform, assimilating this liberating truth until it becomes the substance of our thought, we shall find that really and practically our supply is in Spirit. Our idea of congenial work may be found, on examination, to be something which exalts self, but when we understand that man's only work is "to glorify God," we shall find our work, and be satisfied. We shall have health just in the degree that we are willing to lay down our materiality. God is man's life, and Love will gently open our eyes to this fact.

So we see that there is no condition, no place, no environment, where we may not rise above the cloud illusions of worry and fear and sorrow, and immediately think as God would have us think. As we learn to give thanks to God at all times, whether the times be pleasant or hard, we shall receive, in ever greater degree, the divine joy which God imparts to man.

## Shifting Responsibility

EVA DONALDSON ADAIR

OFTTIMES a seeker for a better human outlook finds himself face to face with a problem seemingly impossible of solution. He has summoned to action that pitiless weapon, will power, only to find himself crying the louder to be released from some long suffered ill; he has tried to choose rightly and then to force through his ideas, only to find that every one with whom he associates disagrees with him or has some idea that conflicts. At last the seeker calls on every humanly known force to help him succeed, in spite of ill health, contention, and strife, but battle-scarred and weary of the conflict he tightens the fetters of bondage by recourse to self-pity and self-justification. "Ah," he pleads, "how can I succeed when all about me are men and women doing their work incorrectly? I want to be cheerful, but I am sick; I want to love, but every one hates me; I want to study Christian Science, but how can I when my misery keeps my thought constantly recurring to my body and away from the text."

Hark, the clarion voice of a woman calling to the ages, and the sufferers are hearing her words, sometimes with resentment, when she explains that disease is not material, that it is mental. But the human mind cries back its justification, "I have put up a good fight; I see the path plainly enough; my mind is clear if only I were well and were not hemmed in on every side by opposition, poverty, and hatred." We hear the voice again drowning the wail of mortal argument, "Ah! but Christ, Truth, the spirit of Life and the friend of Mortal Man, can open wide those prison doors and set the captive free" (Science and Health, p. 433).

Mortal mind, cunning in its own defense, claiming some knowledge of what scholastic theology denominates the Christ, argues that it has known of the doctrine since infancy, has always believed in God, has never actually sinned —unless hating one's associates and ill fate might indeed be called sin; but how can one be blamed for hating, when others hate? So mortal mind is seen shifting, ever shifting, the responsibility,—others are to blame because we are sick or poor, unhappy or sinful; yet quite dissatisfied with this reasoning one hears as a trumpet call the question of the master Physician, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?"

When mortal mind is trapped in its own argument, it loves to turn to the Scriptures to support its views, though still arguing in defense of old religious opinions, old modes of thought, arguing for everything except an erroneous physical condition, which, it contends, is to blame for all inharmony. While thus on its shifting sands mortal mind seeks a sure resting place, this Scripture is found: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance." This, then, has been the stumblingblock—even ignorance.

One need not feel any surprise at this temptation to shift responsibility. Let us turn to Genesis and see what Adam did in the allegory. He shifted the responsibility when he said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." The woman, recognizing the error, called the subtle lie by name when she said, "The serpent beguiled me, and I did eat." She still believed in the error, however, enough to obey its suggestion, though recognizing it as evil; the serpent, being thus recognized, has the blame turned on him. What do we see now? In the beginning of the argument the serpent, evidently expecting to be trapped, turned the blame on God, even before being accused, by saying, "God doth know," and a large percentage of tired humanity has ever since accepted this erroneous statement about God knowing evil, and has become so enslaved by it that one may hear it preached from the housetops, that God sends sickness to punish His children. Mankind has been taught to bow the head in helplessness when seeing a child torn from its mother's arms by death, a widow left with little children, or a motherless little group clinging to their father's hand, while mortal man has attempted, all blindly, to console his fellow man by saying that one must not be resentful nor rebellious; it is the will of God. Thus our heavenly Father, in contemplation of whom the Master said: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish," has been ruthlessly blamed for the works of darkness down through the ages.

The unenlightened human mind in its ignorance of God, seldom prays "Thy will be done" until it has tried all available material means; then in piteous resignation it utters the words and crouches for a blow, expecting the worst. So prevalent has this conception of the Scriptural passage become that one sees it most often in floral wreaths, inscribed on cemetery arches and on tombstones. It is so in the Adam-dream to-day; when one comes face to face with trying problems, the last and most subtle of arguments comes implying that God is withholding the good and giving evil. One has plenty of ground to insist that his religion has always taught this, and that there is no disputing the fact that we are not in the garden of Eden, and yet the daily plea is, How can I find the "new heaven" and the "new earth" spoken of in Revelation?

How better can one understand a writer than through reading his writings? Let us turn to the gospel of St. John. If John had not understood Genesis he could not have written the Apocalypse. Had he not understood a perfect Alpha he could not have understood the perfect Omega. He it was



Digitized by Google

who wrote: "In the beginning was the Word." Then let us start at the beginning with the Word. "In the beginning God created the heaven and the earth." As we finish the first chapter of Genesis we see that all of God's creation is perfect, all good and beautiful. Mortal reasoning, quick to criticize, admits that it is all there but the Adam, that there is no Adam in it. No, there is not, and Christian Scientists are thanking God that there is no Adam-concept in God's creation. That is why we are looking for the new heaven and the new earth.

Does mortal thought seem bewildered at this and not know how to think? If we are seeking God, can we not trust Him to lead us to Him? Mrs. Eddy says: "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear" (Science and Health, p. 506). This ray of hope, forming, molding, beautifying human thought, gives mortal man relief from pain, and a broader outlook. He sees there is something he can do. He is no longer looking for some one to blame for his failure; he is now on the path that leads upward, and failure is behind him in the dim, fast dissolving past.

To shift responsibility in no wise affords safety. Peace is the result of a wide-awake knowledge gained by absolute reliance on God. To whom could one's welfare be of such stupendous importance as to one's self? "Thou wilt keep him in perfect peace, whose mind is stayed on thee," reads the Scripture, and all will agree that "thee" in this instance refers to God,—divine Principle, Life, Truth, Love.

This staying upon God is the defense impregnable of which David sang: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. . . . Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; . . . he shall give his angels charge over thee, to keep thee in all thy ways."

## Household Problems

GRACE M. SMITH

THE writer finds Christian Science of inestimable value in dealing with household problems under present conditions. When the sugar shortage was presented to her, she immediately called to mind the account of the widow's cruse of oil, as given in the seventeenth chapter of I Kings. When urged by fear and other agencies to put in a supply of sugar, she refused. She had every opportunity to get whatever she wished along this line, but she obtained the usual week's supply, knowing that when this was exhausted more would be in evidence, if needed.

It is a satisfaction to know that we are taking only what is our portion and placing no obstacle in a brother's way to prevent him from getting his portion also. Our revered Leader tells us (Miscellany, p. 186): "Rest assured that He in whom dwelleth all life, health, and holiness, will supply all your needs according to His riches in glory." She also refers, on page 45 of "Miscellaneous Writings," to "the deific law that supply invariably meets demand." When we realize that God is the real source of supply, no error, however subtle, can disturb us. The writer gets what household supplies seem necessary and does not hoard food, although at all times she tries to follow what our dear Leader has said in regard to true economy. The many references to economy in Mrs. Eddy's writings, also in the Christian Science periodicals, are interesting and instructive. The way in which the writer's needs are being supplied is to her another sure foundation stone of the complete structure of Love.

# Selected Articles

["Consciousness"—*The Christian Science Monitor*, Boston, U. S. A., March 21, 1918]

Prophets and poets, psalmists and apostles, have iterated for ages that true richness is mental; but it has remained for Mary Baker Eddy to rediscover the Principle of real abundance as well as of real health, and to explain this Principle so thoroughly in the nineteenth century that all may avail themselves of spiritual wealth as actually sufficient for every need.

When all material streams are dried,
Thy fullness is the same;
May I with this be satisfied,
And glory in Thy name,

wrote John Ryland, for instance, in a hymn which for over a hundred years has uplifted the thought of countless congregations. Two hundred years before that, such lines as Greene's "The quiet mind is richer than a crown," were the merest commonplace. And far earlier yet, Christ Jesus declared in his Sermon on the Mount which stands forever the perfect guide for right living, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." What then is the reason why righteousness of mind is absolutely practical supply even for the payment of one's bills?

At a time when everything seems to go wrong, in the midst of sickness, pain, sorrow, loss, lack, or perplexity of any sort, it is good, in the first place, just to pause and rejoice in the fact of consciousness. If a man were blind or deaf, he would still be conscious. If he were without smell, taste, or feeling, likewise, he would still be conscious of his own existence. And that very being conscious, independently of the material senses, is good in itself, whether one be hungry and in rags or on a raft in the midst of the ocean; for, knowing that he is conscious and that there must be some cause for this being conscious, one is divinely sure that, though there be upon earth distress of nations, with perplexity, the sea roaring, and men's hearts failing them for fear, nevertheless consciousness is. In the last analysis, what more could one ever know absolutely? Unable to depend infallibly upon sense testimony that is fooled by such simple phenomena as the sunrise or an echo, what can a man really prove beyond the presence of consciousness? Consciousness is. That alone man knows. Then since, axiomatically, what is must be all there is, consciousness is the only real existence, the infinite Being, cause, or intelligence which from time immemorial human thought, whether through a glass darkly, or yet face to face, has been bound to regard as God.

For true consciousness ever to lapse into unconsciousness would be just as impossible as for God to fall asleep. What really is always is. True existence could not possibly include any element of nonexistence. God is forever indestructible. Being conscious, man needs to know, therefore, that he always has been and always will be conscious, or rather that he lives forever in the eternal now. No matter in what state of consciousness one may seem to be, God is always man's eternal Life. Only in proportion as a man rejects utterly the belief that he could really ever lose consciousness, is he able to prove step by step the immortality of God's true creation. As Mrs. Eddy says on page 598 of Science and Health: "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the



Digitized by Google

interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown."

Man's real experience is the effect of the one infinite consciousness or Mind which is God. Whatever truly exists must exist in the Mind which is all there is. From its very nature this Mind must be active. In fact all that the divine consciousness knows is its active manifestation, and this is the whole of true man in God's image. Right activity is the essence of genuine living,—right activity which is entirely spiritual because it is the activity of the divine consciousness. The infinite consciousness of right activity is the only cause or power with which man can do anything, the only source of happiness, the divine Principle of success. Expressing divine consciousness, man is perfectly supplied with all there is to depend upon for his living. Then since all is certainly plenty, the real man in God's likeness has abundance of consciousness, and manifests abundance of activity. With such spiritual richness, could he ever possibly be poor?

Obviously if a man is on a torpedoed ship or in a disabled aeroplane, what he needs is not money but a supply of intelligence. In proportion as he knows that man has all intelligence, which is expressed in enduring, right activity, he finds himself supplied with just what he needs under the circumstances. Even though it seem a miracle, the turning straightway to God shows him the right way to act and to rejoice. Any doubt as to this Mrs. Eddy reduces to its native nothingness when she says on page 135 of Science and Health: "There is to-day danger of repeating the offence of the Jews by limiting the Holy One of Israel and asking: 'Can God furnish a table in the wilderness?' What cannot God do?" That God, divine consciousness, always does furnish plenty of righteous activity, those who are putting Christian Science into practice are proving everywhere with absolute sureness in the most trying situations.

What one needs under all circumstances is, in fact, not mere material money, but activity in accordance with intelligence. The expression of intelligence is the one valuable service for which all mankind is looking and with which one must fulfill all obligations. Content with spiritual activity for its own and God's sake, man finds himself with unlimited spiritual currency, as well as unlimited spiritual health,—with, in short, the true way to manifest plenty of intelligence. As Mrs. Eddy says on page 232 of "The First Church of Christ, Scientist, and Miscellany": "The right way wins the right of way, even the way of Truth and Love whereby all our debts are paid, mankind blessed, and God glorified."

✧

[W. Stuart Booth in *Trinidad* (Col.) *Picketwire*]

Christ Jesus, in fulfilling his avowed mission of bearing witness unto the truth, overcame sin, sickness, and death, thereby proving these conditions to be without divine authority, hence untrue in the sight of God. Mrs. Eddy's words on page 495 of "Science and Health with Key to the Scriptures," make this sufficiently clear: "If sickness is true or the idea of Truth, you cannot destroy sickness, and it would be absurd to try. Then classify sickness and error as our Master did, when he spoke of the sick, 'whom Satan hath bound,' and find a sovereign antidote for error in the life-giving power of Truth acting on human belief, a power which opens the prison doors to such as are bound, and sets the captive free physically and morally."

It is but just, however, that a vigorous denial be entered against the classification of Christian Science with such antipodal teachings as paganism, theosophy, Hinduism, and mesmerism. The unprejudiced study of Christian Science and the application of its teachings have convinced large numbers of both lay members and clergymen of many churches that it is nothing other than the precept and practice of primitive Christianity. Christian Science is indeed justified by its fruits, which are those promised by Jesus, and are the fruits of the Spirit, against which, as Paul says, "there is no law."

✧

[Charles W. J. Tennant in *Hackney and Stoke Newington* (England) *Recorder*]

"H. T.," writing in a recent issue, says: "One may be prepared to welcome Christian Science in so far as it advocates the merging of the human mind in the Divine, the essence of all true religion." Christian Science teaches that God is divine Mind, and that God is infinite; hence there is only one Mind. The human or carnal mind is not true mind, but is, as Paul terms it, "enmity against God;" therefore it can never be "merged" in the divine, but must be put off. When our Master said, "Not my will, but thine, be done," it is evident that he was willing to sacrifice the human for the divine. His life work was a constant demonstration of this. If the heaven and earth referred to by our critic were material and created by God, why should John have had a vision of a new heaven and a new earth, wherein dwelt no pain, sorrow, or death? He cannot imagine that the new heaven and earth were a material condition. John's vision was of a spiritual, divine state of consciousness, in which the material, finite, and temporal sense had passed away.

✧

[Frederick R. Rhodes in *Armley and Wortley* (England) *News*]

Christian Science does not teach such nonsense as that there is "no such thing as pain" and "that if we thought of something else, pain and sickness would pass away." On page 460 of "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being."

Our reverend critic must, as a follower of the great Physician, recognize the power of God to heal and save. Did not the Master command all his followers to "preach the gospel" and to "heal the sick"? As there is no record of that injunction ever having been rescinded, it still remains the duty of every true Christian to endeavor to carry out these specific commands of the Way-shower. Our critic himself states that God "spoke to us through His Son," and was not one of these loving and wonderfully encouraging messages to the effect that we should do the works that he, through the presence and power of his Father, did, in healing all manner of disease and sin? Christian Scientists are but very humbly trying to follow that command, and the results of these efforts can be seen and proved in most cities and towns all over the civilized world.

✧

[Peter V. Ross in *The Bulletin*, San Francisco, Cal.]

*The Bulletin* of February 20 contains a news item to the effect that Californians who do not believe in drugs nor rely upon medical doctors for healing, are opposed to compulsory health insurance. The article might well have gone farther and pointed out that other classes of citizens besides the "anti-drug believers" are opposing this kind of insurance in the form in which it is being put forward in California. In order to understand the reason for this opposition now



Digitized by Google

springing up in all directions and from people in all walks of life, it is necessary only to examine into the nature of this system of insurance and ascertain how it would work if put into operation.

The general plan is to compel all employees whose earnings do not exceed one hundred dollars a month to insure against sickness. Employees and other persons whose incomes exceed one hundred dollars a month, or twelve hundred dollars a year, are still to enjoy their liberty and insure or not insure, as they please. The insurance entitles employees to part of their wages during illness, and affords them and their families also medical attention. The wage benefits, however, will not be paid if the system as now advocated prevails, unless the employee accepts the physician and medical service offered. In fact, the wage benefits are a secondary consideration. The leading feature is medicine and surgery, and these not only for the employee himself but for those dependent on him. Thereby the system is made operative not merely on the premises of the employer, but in the home and private relations of the employee.

In order to provide these wage and medical benefits, an enormous insurance fund must be raised and maintained. Experts say that about forty-five million dollars would be needed in California for the first year, and probably an increasing amount each year thereafter. Of that tremendous sum employers would be required to pay forty per cent, employees forty per cent, and taxpayers twenty per cent. These payments would be forced contributions.

Here, then, is presented a vast scheme of insurance, mandatory upon people of limited incomes and having compulsory medicine as its principal purpose; for it is to be kept in mind that, if present plans carry, ailing employees can have no wage benefits unless they accept the medicine and surgery provided for them.

This is a startling innovation. Never before has anything of the sort been proposed in America. So revolutionary in character is it, so foreign to democratic ideals, and so strikingly un-American in every detail, that its friends confess that the legislature, as the Constitution of the state now reads, has no authority to put it in operation. Therefore an amendment to the constitution has been proposed, giving the legislature the extraordinary power necessary. That amendment comes before the people for their rejection or acceptance at the November election.

The legislature already has full power to provide voluntary or any rational system of health insurance, but this does not satisfy the promoters of the compulsory scheme. They have the effrontery to ask the people to surrender a large measure of their constitutional rights, which have been purchased at such a price, in order that this compulsory scheme can be put into effect. If the people yield and in sufficient numbers vote for the amendment, the legislature thenceforth will be equipped with full power to put compulsory health insurance in force, and we shall be in constant danger of such an event. If they vote against the amendment—and it is unthinkable that they should do otherwise—the danger is passed, and the iniquitous thing done for in California.

✧

[Peter B. Biggins in *High River* (Alberta, Canada) *Times*]

Our critic asserted that Christian Scientists deny the need of a Savior, and that they deny the atonement. That these assertions are not true is readily seen from the following passage from the tenets of Christian Science (Science and Health, p. 497): "We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death." Prayer in Christian Science is not "a kind of auto-suggestion to their own minds" as this critic says it is. The Lord's Prayer is the model accepted by Christian Scientists; it is repeated audibly at all Christian Science services and its spirit is silently realized. As a result it is quite usual for healing to take place at these services. Needless to say, Christian Science denounces mental suggestion in all its forms.

The influence of Christian Science in the lives of those who study it, is good only. Those who know of the large numbers who have been healed of seemingly hopeless disease and vice regret to learn of Christian clergymen through mistaken motives making such public utterances about it. It would be far better to investigate the subject fairly, to consider without prejudice or bias the evidence of its beneficent influence. This is more in keeping with the increasing spirit of tolerance of these times,—times in which it is important that all that is good should be available for those who are in need.

✧ ✧ ✧

## Services in Camp

Early in August, 1917, a few students of Christian Science in the ranks of what was then the ——— National Guard, determined that lack of a Christian Science organization in the near vicinity could act as no obstacle to their attending services while in camp. Consequently they met one Sunday evening at the home of a lady interested in Science, and after reading the Lesson-Sermon together and singing one of Mrs. Eddy's hymns, decided to hold services of their own. Through the efforts of this lady, the little Protestant chapel in the near-by village was secured, and regular church services were inaugurated, including both the Sunday morning and the Wednesday evening meetings.

The Sunday morning service was held at eight o'clock in order not to conflict with the Sunday school and service of the charitable orthodox congregation which was sharing the place of worship. Permission was obtained to publish church notices on company bulletin boards, and within a very short time the services were attended by a considerable number of soldiers, as well as by a few civilians. Attendance at the Sunday services was augmented by visiting friends and relatives of the fifteen thousand soldiers quartered in camp; thus the glad news of the flourishing young branch spread rapidly throughout the entire state. *Quarterlies* and Hymnals were contributed by a Church of Christ, Scientist, in the state. The collections taken were used to defray the nominal rent charged, and a balance of over ten dollars was remitted to the state committee on publication, from whom great encouragement had been received. The First Reader, pianist, and usher were soldiers; the Second Reader was the wife of an officer; all were members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.

It was a very great privilege to announce from the desk that the Christian Science periodicals and the works of Mrs. Eddy, including the textbook, "Science and Health with Key to the Scriptures," could be borrowed from, or be read at, any of the three libraries maintained in camp by the Y. M. C. A. Toward the close of September the last troops left for the South, and the services, which had been conducted regularly up to that time, were then discontinued.



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., July 20, 1918

# Editorial

## Heralds of Healing

IN days gone by the heralds were the officers who proclaimed great tidings of war and peace. They also were the messengers going between rulers, and hence their persons were "invested with a sacred and inviolable character." *The Herald of Christian Science* proclaims truth, publishes righteousness, and announces through records of healing how "God hath visited his people." It is not a strange thing but a matter of helpful kindness that heralds should speak the tongue of those to whom the message is sent.

When Mrs. Eddy made request that the Publishing Society should issue a translation from the periodicals into German, her thought of love reached out to a great nation having in its formative stage great need of the illumination of divine Principle. Difficulties in the way of the publication of this periodical, which seemed at first insuperable, were overcome at last, and *Der Herold der Christian Science* began to be regularly published in 1903. The readers for whom it was intended did not speak a uniform language and so there were at first many controversies over translation, but gradually, through its continued publication, there was gained such a consensus of opinion regarding the use of words that within nine years after its appearance a translation of "Science and Health with Key to the Scriptures" could be made into German, and the message which came from Mind for the enlightenment of all mankind was made available for this empire at the very time when clouds of materialism were darkening its sky.

The point to be remembered now is that the herald is inviolate and free to bear his message of truth, righteousness, and healing, whether there be war or no. Christian Scientists and others surely are not giving due thought to the opportunity they have if they class a Christian Science periodical as an enemy publication, because it has its message translated into the language of those who are foes. Is it not a privilege of the Christian to love his enemy, that is, to give him opportunity for the curing of his enmity and for learning about God? This good will has all conceivable distance from condonation. Love really unfolds the meaning of the words, "Our God is a consuming fire." The pure in heart rejoice in the cleansing fire of divine Love, but to those who love evil it is wrath and judgment. Christian Science declares the consuming of sin, not the condoning of it. In her Communion Address in 1899, Mrs. Eddy asks, "Now what have you learned?" (Miscellany, p. 124), and then continues: "The mystery of godliness—God made 'manifest in the flesh,' seen of men, and spiritually understood; and the mystery of iniquity—how to separate the tares from the wheat, that they consume in their own fires and no longer kindle altars for human sacrifice."

*Der Herold der Christian Science* we may look upon as a herald was viewed of old, as being sacrosanct and inviolate because the message it bears is from Principle, affirming as true to-day what was declared true of old regarding God, that "he sent his word, and healed them, and delivered them from their destructions." Here is the message it carries (Miscellaneous Writings, p. 82): "Mortal mind is a myth; the one Mind is immortal. A mythical or mortal sense of existence is consumed as a moth, in the treacherous glare of its own flame—the errors which devour it. Immortal Mind is God, immortal good; in whom the Scripture saith 'we live, and move, and have our being.'" Such a message gives no aid and comfort to any enemy, but is the proclamation that enmity must torture its own self, for they who love good are delivered from death.

Jesus said, "Judge not according to the appearance, but judge righteous judgment." Regarding a periodical containing articles and testimonies, Mrs. Eddy's guidance is clear enough to enable us to come to a right judgment. She says (Manual, Art. VIII, Sect. 11): "A member of this Church shall neither buy, sell, nor circulate Christian Science literature which is not correct in its statement of the divine Principle and rules and the demonstration of Christian Science. Also the spirit in which the writer has written his literature shall be definitely considered. His writings must show strict adherence to the Golden Rule, or his literature shall not be adjudged Christian Science." It seems clear then that Christian Scientists should not take a superficial view that as *Der Herold der Christian Science* offers translations in the tongue of those against whom so many countries are at war, it must be judged from that fact alone and not from its contents, its motives, and its potencies for good.

In due time the advancing glories of the Christian Science movement may require many *Heralds* to bear the proclamation of truth and emancipation to all nations and peoples and tongues, but then, as now, while the message may be presented through many different translations, it will always be set forth also in that language in which the Christian Science textbook appeared, so that those who receive the message may come to the understanding of one tongue, and eventually be one people, one brotherhood, one "commonwealth of Israel."

WILLIAM P. MCKENZIE.

## The True Rock

THE true rock is the Christ, Truth. Upon it God has built the structure which outlasts human religion. Scientifically understood this rock will provide health and wealth, oil and wine, milk and honey, because the Christ, Truth, is the Word, "and the Word was with God, and the Word was God." As Israel goes forward from Egypt into the promised land the Word of God feeds, clothes, and protects its loyal ranks. On page 153 of "Miscellaneous Writings" Mrs. Eddy says: "When God went forth before His people, they were fed with manna: they marched through the wilderness: they passed through the Red Sea, untouched by the billows. At His command, the rock became a fountain; and the land of promise, green isles of refreshment. In the words of the Psalmist, when 'the Lord gave the word: great was the company of those that published it.'"

We read in the book of Numbers that Moses smote the rock in the wilderness "and the water came out abundantly, and the congregation drank, and their beasts also;" but he received a reproof from his own highest sense of good for the manner of his smiting, and as a consequence neither he nor Aaron brought the congregation of Israel into the promised land. The command to Moses and Aaron was, "Speak ye unto the rock," but the record states that Moses spoke to the people instead, and "said unto them, Hear now,



Digitized by Google

ye rebels." Was this mistake in addressing himself to person rather than to Principle the reason for his not crossing the Jordan? If so, then the incident may act as a warning. In the Glossary of Science and Health (p. 593) Rock is defined as "spiritual foundation; Truth. Coldness and stubbornness."

The real rock must always be recognized as superhuman and divine. The business man who tries to smite the rock of success, relying upon mere human ingenuity, who addresses himself to personal influence, to the push and pull of commercialism, does not enter the promised land by this means. The child at school trying to force good marks, the housewife goaded by fear of want, the gambler, the one who worships a false sense of money, the ruler driven by lust of conquest, the ecclesiastic insisting on temporal power, the hypnotist relying on human will power, are all keeping themselves out of the promised land by addressing themselves to mortal mind instead of to divine Principle, God.

The spiritually minded discover "the stone which the builders rejected" to be "the head of the corner." They avoid the rocks of Scylla and Charybdis, the points of allurement and danger which threaten the unwary traveler on life's sea. When they feel the tide of human opinion setting in strongly toward these rocks, they turn the helm and sail into the open sea where they can more readily take counsel with God rather than men. When they find themselves wandering for a time in the desert of human loss and lack they do not moan, "Can God furnish a table in the wilderness?" They come to the rock of inexhaustible bounty, and as in Moses' day "the waters gushed out, and the streams overflowed," so for them the fountains flow, slaking their thirst and cleansing their minds.

Christian Science demands activity and alertness. It does not thrive in an atmosphere of passivity and drowsiness, but destroys these noxious gases. The fact that Christian Scientists understand Principle to be Love does not mean that they are nonresistants to evil. They have no conscientious objection to smiting with the sword of Truth; they are not afflicted with the sleeping sickness of pacificism; they do not raise the banner of peace at any price nor play into the hands of that perverted psychology which consents to be used by adept necromancy and political ecclesiasticism. With piercing keenness Christian Science detects the mental attempts to disorganize the army and navy of the Lord, to disrupt the families of the men at the front, to draw supplies from unguarded coasts, to instil hesitation at the moment of attack, to manipulate the national consciousness through its weaknesses, to excite local territorial ambitions, to fan racial misunderstanding into racial hatred. All the etceteras of expert mental malpractice are uncovered by the practice of Christian Science, which handles serpents with impunity and immunity, because it fulfills the prophecy of Christ Jesus, "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them."

The Discoverer and Founder of Christian Science did not take her orders from men but from God. On page 30 of "Retrospection and Introspection" we read: "As the pioneer of Christian Science I stood alone in this conflict, endeavoring to smite error with the falchion of Truth. The rare bequests of Christian Science are costly, and they have won fields of battle from which the dainty borrower would have fled. Ceaseless toil, self-renunciation, and love, have cleared its pathway." When the call comes the loyal followers of Mrs. Eddy are always ready to smite error. When the serpent bites the heel of woman's seed, that seed bruises the serpent's head. Likewise when Christian Scientists find themselves in the desert either of persecution or of popularity they smite the rock of living waters; for as Hannah sang in thankfulness, "There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God."

WILLIAM D. MCCRACKAN.

## A Nation's Growth

WE sometimes forget that nations are born as truly as are individuals, that they must grow, and unless they forget the vital truth to which they owe their very existence they will pass the barriers of time and unfold in the infinitude of Mind and Mind's eternal manifestation. At this period no thinker would deny that when any nation allows itself to be submerged in materiality, and thus loses sight of the moral and spiritual, its decadence has begun, and unless an awakening comes it will go the way of all flesh. The strength of a nation is the ideal which impels it at any cost to seek after righteousness, for this alone is its "saving health," to quote the psalmist's words. Abraham forsook one of the great nations of antiquity because he was weary of its many gods, its false knowledge, and its hopeless materialism; and while he never realized on earth the fruition of his hope and faith, he laid deep in human consciousness the imperishable seed of a lofty ideal which was to save the whole human race.

To those who rejected the life-giving truth which he came to declare, Christ Jesus said, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." No nation can continue to exist, much less grow, which does not bring forth some of the fruits of righteousness, and these have usually been most in evidence in times of trial and conflict. Sodom was nearing destruction when sensualism revelled in idleness and "fulness of bread," and Ezekiel adds to this charge, "Neither did she strengthen the hand of the poor and needy."

Here it may be said that the result of Mrs. Eddy's teachings is becoming very apparent the world over in well-directed energy, and especially in the generous outgoing of true charity toward the needy of earth, whether their seeming necessities are most deeply felt on the material plane or on the spiritual. In spite of the clouds which hang heavy over the material horizon, all true thinkers are beginning to heed the command of Christ Jesus, which has special significance at this period, "Lift up your heads; for your redemption draweth nigh." Strange as it seems, people are all acknowledging that the late Fourth of July was not only the greatest day in this nation's history, but that it was a prophecy and promise of boundless blessings to the whole human race, of the coming of true activity, true brotherhood, and the elevation of moral and spiritual ideals above all material considerations.

On every hand we find that the eyes of mankind are opening wide to look for spiritual signs, and they rejoice in seeing the slightest evidence of it which marks the coming to humanity of God's kingdom, with all it implies. Because of the very necessities of this hour not only are people learning that kindliness and unselfishness make us forget the inconveniences and deprivations associated with the world's great struggle, but they are finding their joy in giving up the lesser in order to possess the greater, and are thus proving the truth of their Leader's inspired words on page 192 of Science and Health, "Whatever holds human thought in line with unselfed love, receives directly the divine power."

Two thousand years ago this call came to the nations of that day: "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father,



Digitized by Google

but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." The nations, however, continued to love the world and to cling to it, and now the things which please the senses are being ruthlessly torn from mortals by the exigencies of these times and in consequence of the utter failure of belief in material pleasures and possessions to make existence even endurable. Now, louder than ever, comes again the call of Truth, "Love not the world;" and those who have become better acquainted with God through Christian Science respond joyfully to the summons. In so doing they find that what seemed great sacrifice actually means the giving up of the unreal for the real; and so instead of the illusive pleasures of eating and drinking there comes a new and vital sense of the command to love our neighbors as ourselves; and since it is meeting with a marvelous response this nation and other nations are growing into a new sense of man's possibilities as a child of God.

John was repeatedly told by the angel that glory and honor were to characterize the ideal city which came down from God "prepared" to meet all human need; and who would question that this glory and honor could ever mean anything less than absolute rightness in all things. As the nations become rich in spiritual understanding they will respond to the divine law of growth, which means unfoldment from within, from the infinite depths of spiritual being, and this will spontaneously and inevitably express itself in all outward things on the part of nations and individuals alike. These lines which appeared in *The Christian Science Journal* in May, 1886, are deeply significant at the present hour:—

Art Thou the Strong?
To Thee, then, though the air be thick with night,
I trust the seeming-unprotected Right,
And leave the wrong.

These words were not written by a Christian Scientist, but they indicated in a wonderful way the outward and upward trend of thought, and so it is well to recall them at an hour when unnumbered thousands of Christian Scientists know that the right is never for a moment unprotected; nor are those who are giving themselves in its service ever without the unfailing protection of Love and wisdom. The master Christian foresaw and foretold that every branch in the vine which bears not good fruit must be taken away; and while to mortal sense this may indicate deprivation, it really means true growth and ceaseless unfoldment. Those who look away from merely material evidences are fully aware that the past year has been a year of growth, not decadence; and while the pruning knife cuts deep into the material sense of things, yet the results will more than compensate for the sorrows of an hour.

On page 282 of Miscellany we find these words by Mrs. Eddy: "Through the wholesome chastisements of Love, nations are helped onward towards justice, righteousness, and peace, which are the landmarks of prosperity. In order to apprehend more, we must practise what we already know of the Golden Rule, which is to all mankind a light emitting light."

ANNIE M. KNOTT.

✧ ✧ ✧

# Among the Churches

## Current Notes

DETROIT, MICH.—Third Church of Christ, Scientist, has leased portions of the Duplex Theater Building on East Grand Boulevard, near Woodward Avenue, for its services. The first service in the new quarters was the testimony meeting, May 1. This is the second move to larger quarters made necessary by the growth of this church since its organization as an outgrowth from First Church a little more than five years ago.

Another step of equal, if not greater, importance in the history of Third Church, is its purchase of two large lots aggregating 130 by 175 feet on the northwest corner of Seward and Second Avenues to be used as a site for its future church home. This is one of the most beautiful residence sections of North Woodward, and it is thought will be an ideal location for the church. The buildings now on the lots will not be disturbed until the church is ready to start building operations.

The other three Christian Science churches in Detroit are assisting in paying for the lots, this cooperative method of financing Christian Science church building having been adopted several years ago when Second Church built its edifice, and again carried out in the more recent building of the handsome First Church structure at Cass and Hancock Avenues, which was dedicated last November.—*Detroit Times.*

BERKELEY, CAL.—The University of California observed its semicentenary during the week March 16 to 23, 1918. The regular fortnightly testimony meeting of the Christian Science Society of the University did not occur during this week, and it was realized that some of the alumni would be grateful to attend a testimony meeting of this organization, so a special meeting was held Saturday afternoon, March 23, at four o'clock, in the edifice of First Church of Christ, Scientist, of Berkeley. Announcements were sent to Christian Science churches and societies throughout the state inviting the alumni.

Deep gratitude was expressed, especially by those students of Christian Science who graduated from the University before this organization was formed, that an opportunity was thus afforded to attend one of its meetings. The closer feeling of unity between the active members and the alumni resulting from this meeting has been the occasion of great rejoicing to all concerned.

WESTFIELD, N. Y.—The Christian Scientists in this place have recently adopted a French war orphan. Since July, 1917, the society has contributed one fourth of its regular contributions for war relief. This little society has maintained the reputation, which Christian Scientists have all over the world, of being able to raise money for any righteous cause without apparent effort, and has raised more than a thousand dollars during the past year.

*The Westfield Republican.*

HONOLULU, HAWAII.—One of the most imposing church structures in Honolulu is the new Christian Science church at the corner of Wilder Avenue and Kewalo Street that is now near completion. Work has been in progress on it for the past six months, and with all parts of the main structure completed, there remain only the interior decoration and a number of details to be finished. The cost of the structure will be well over seventy-five thousand dollars.

The general dimensions of the new building are 106 by 76 feet and it occupies a spacious lot which has a frontage of 178 feet on Wilder Avenue and 125 feet on Kewalo Street. The building stands back from the streets, leaving a considerable area of surrounding grounds. Work on the structure has proceeded slowly by reason of the fact that the congregation has adopted the policy of paying for everything as it is done.—*Pacific Commercial Advertiser.*



Digitized by Google

# The Lectures

REPRESA, CAL. (Folsom State Prison, auspices First Church, Sacramento).—Virgil O. Strickler, lecturer; introduced by Arthur E. Miller, who said in part:—

Up to five years ago I was quite bitterly opposed to what I then believed Christian Science to be. I never lost an opportunity to ridicule it or to make fun of its students; and in my ignorance I frequently warned people against it. Then a change began to come over my thoughts. I found that many bright, capable, intelligent men and women not only were accepting it but were finding great peace and joy and health and happiness through it.

Four years ago while in San Francisco, I was persuaded to attend Christian Science services. I would not have done that at home; I would have been ashamed to do so, but among strangers it seemed different, so I went. I soon learned that these people had found something which I needed, something I should have; something you need, something you should have; something the whole world needs, and something the whole world should have and will have. My prejudice was gone; my eyes were opened; and I began to see there was a mental world, a new heaven, a new earth, which I had never seen before, and I learned something of what real life is, of what real man is, of what God is. How I have since blessed those who led me to this source of all good, this open fount that is free to all!

NEW YORK, N. Y. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Charles E. Heitman, who said in part:—

It is evident that when Christ Jesus said to his followers, "By their fruits ye shall know them," he considered works and not words as furnishing the only true basis for judging "righteous judgment." It is on this same simple but sure basis that Mrs. Eddy has asked the world to judge Christian Science, and so successfully has Christian Science met the test that to-day a great multitude of people from all walks of life bear grateful testimony to it as an effective agency for the healing of both sin and disease. Thus it is that this Science of Christianity, taught by Jesus and revealed and restated to this age by Mrs. Eddy, is awakening the world, and proving that nothing is so convincing, nothing is so powerful, and no arguments are so unanswerable as Truth demonstrated.

FLINT, MICH. (First Church).—William D. Kilpatrick, lecturer; introduced by Walter W. Powers, who said in part:—

One of the helpful things which I have learned from a study of Christian Science is that the events recorded in the Bible, however remote in history, are typical of daily human experience; that each lesson learned by those interesting figures who people the pages of the Bible is a lesson applicable to to-day's needs, applicable here and now; that the faith which freed the early patriarchs and their followers from sin, disease, and death, and which Jesus the Christ applied so constantly and so unerringly, rested on the operation of law based upon Principle as effective now as it was then.

LOS ANGELES, CAL. (Ninth Church).—John Randall Dunn, lecturer; introduced by Douglas L. Edmonds, who said in part:—

Christian Science has proved its healing power over all manner of diseases formerly considered incurable; but this is not all of its mission. It is bringing to unnumbered thousands in every experience and condition of life a demonstrable knowledge that God is man's life, his strength, his happiness, his health, his all; and to realize this in its fullness is to have that "peace of God, which passeth all understanding." The message of Christian Science to the world of to-day is that real peace comes only through the recognition of man as the image and likeness of God; and that, as Mrs. Eddy, the revered Discoverer and Founder of Christian Science, has stated in "Science and Health with Key to the Scriptures" (p. 467), "mankind will become perfect in proportion as this fact becomes apparent, war will cease and the true brotherhood of man will be established."

PROVIDENCE, R. I. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Charles A. Danforth, who said in part:—

Whatever may be the world's thought concerning Christian Science, whatever the world's careless or erroneous estimate of it, Christian Science still remains, as it always has remained and ever will remain, the healing, correcting, and protecting religion of Christ Jesus. In every detail of its thought and work it follows implicitly the teachings of Christ Jesus; its understanding of God is the Christ understanding of God; its model is at all times Christ Jesus.

To the present condition of the thought of the world, which seems to be so universally filled with a sense of strife and discord, Christian Science comes as a beacon to light the way from this discordant material sense up to the harmonious spiritual sense. So the soldier and the sailor, the business man and the student, the home maker,—all those who are applying the truth and Principle of Christian Science in the daily routine of work,—are finding that Christian Science is giving to them health and strength, integrity, courage, harmony, and love.

LANCASTER, PA. (First Church).—William W. Porter, lecturer; introduced by H. A. Garrett, who said in part:—

Jesus in his work of teaching and healing made no distinction between the healing of sin and of sickness. He said, "Ye do err, not knowing the scriptures, nor the power of God." He admonished his followers: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." A number of years ago Mrs. Eddy, after a long and careful study of the Bible, discovered this divine Principle of healing and the laws governing its application and demonstration and named her discovery Christian Science. In the Preface to her book "Science and Health with Key to the Scriptures" (p. x) she writes, "The divine Principle of healing is proved in the personal experience of any sincere seeker of Truth."

## Lectures to be Delivered

**By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.**

ENGLAND—Bexhill-on-Sea, Sussex: Pergola, Egerton Park, 3:30 p.m., July 28.

NEW YORK—Dannemora (auspices Saranac Lake): Clinton Prison, 4 p.m., July 28.

SCOTLAND—Edinburgh: Synod Hall, Castle Terrace, 3 p.m., July 21.

## Notice

Ezra W. Palmer, C.S.B., will not be available for lectures in the United States and Canada between September 1 and December 31, 1918, as he goes on a lecture trip to Australia and New Zealand.



Digitized by Google

# Testimonies of Healing

Seven years ago, at a time when I felt a sense of need, my attention was first drawn to Christian Science by some *Sentinels* that were lent to me, and I procured a copy of Science and Health. It was, however, the wonderful accounts of physical healing that attracted me, and as my sense of need seemed to pass for the time, I did not realize the beautiful truth revealed by this teaching until later. Now, after some years of continued study and considerable help gained from it, I wish to send from this far-away corner of the field my acknowledgment of indebtedness.

I always enjoyed physical health, but it is even better now, and I manifest a much greater degree of energy than ever before. Material laws that I was taught from childhood carefully to obey in order to avoid the penalty of sickness, I now disregard with impunity, knowing that they are not laws at all, but only mistaken beliefs. It is, however, mentally and spiritually that Christian Science means so very much to me. I can truly say it has reversed my outlook on life, which was before decidedly gloomy and morbid; it is now full of hope and interest, gained from the broadening view that results from having a spiritual in place of a material basis for thought. Christian Science has enabled me to overcome to a great extent resentment, fear, worry, and a lack of interest in those outside my own immediate circle. It has shown me the unreality of the experience called death, thus removing the fear of it for myself and others; and for this I am more grateful than for anything else. The study of the Bible has become a pleasure, many of what formerly seemed hard sayings having become plain. Such understanding of the truth as I have gained is most helpful to me in my daily life, and I know that when I fail to demonstrate the supremacy of good, it is entirely due to imperfect understanding and lack of faithfulness in living the golden rule.

I cannot express in words how thankful I am for Mrs. Eddy's writings and all the Christian Science publications; also for the loving-kindness of Christian Science friends here, who are always ready to give help and encouragement. I have still much, very much to achieve in overcoming error in numerous forms, and feel I am only on the threshold of the understanding of the true nature of God; but I earnestly desire to put into practice the little I do understand, in order to grow spiritually and be able to pass this priceless truth on to others.

Our little society here manifests love and unity among its members, and I know that if we do our part faithfully in maintaining scientific purity of thought, the law of Love can be relied upon to operate in spreading our light in this part of the world. I am thankful to God for this wonderful truth and to Christ Jesus for revealing it to the world; also grateful to Mrs. Eddy for her selflessness in rediscovering the way and pointing us to it.—(Miss) ANNIE R. W. JOHNSON, Barbados, British West Indies.

✧

In my travels as a seafaring man I came to New Orleans, Louisiana, in June, 1915, and there I met a lady, a frequenter of the Christian Science church, who talked of this religion to me and offered to bring some literature on board for me to read on the voyage. This was the first I had heard of Christian Science, and there was no intimation that it would alter my whole life. God bless her! I am trying now to follow her example in bringing this truth to others. When I commenced to read the literature, it was like the sun coming out clear, after a long, dark night. It seemed as if I had been waiting all my life for the disclosure of the truths contained therein, and I felt convinced that "signs following" would be the result of living in accordance with this teaching. A great uplift was experienced, but it did not heal me of an appetite for liquor.

I was bound for Buenos Ayres, Argentina, and on arriving there went to the Christian Science reading room, where I bought a copy of "Science and Health with Key to the Scriptures," also a Bible, and obtained the address of a practitioner, who later on lovingly gave me a treatment and promised to treat me while I was on my way to New York. That was the last of my desire for strong drink, and the smoking habit was overcome on the same trip. Neither went without a struggle, but they left me for good. The practitioner said she would treat me, but I would have to work out my own understanding. That is what I have been doing these last two years and a half, and am still doing. It has been a long night's travel, but the dawn is coming on fast; Christ, Truth, has helped me. Christian Science has been a blessing from the start, in every way imaginable. My life has now an object, and a bright hope lights up the present and the future. It was quite a while before I could overcome a sense of prejudice against Mrs. Eddy, but I am now truly grateful to her, and appreciated the privilege of contributing to the Memorial fund.

R. RASMUSSEN, New York, N. Y.

✧

About eight years ago Christian Science was first brought to my attention. At that time I was in the depths, mentally, physically, and financially. Besides the mental strain as the result of great trouble and anxiety, I was told by two of the best physicians in the place where we lived that I had an incurable case of Bright's disease. My father had passed on about six months prior to this with the same ailment, under medical treatment.

At that time I had three children, all having been reared under *materia medica*. The birth of each of these children was accompanied by terrible suffering and with every discordant condition connected with an experience of this kind. Another little one was expected in my home and I was condemned to die by my physicians and friends; but this healing truth came to me, removing all fear, and the ever presence of God's protecting love was realized. When the so-called critical hour came, I had no fear. There was a nurse and my husband in the house at the time, but as both were very antagonistic to Christian Science I thought it wise not to let them know the situation; so I went to my mother's home next door to telephone the practitioner who had so lovingly helped me along the rugged path. It was past midnight, and all was calm and peaceful—even the stars seemed to tell me that God is All-in-all. My mother wished to accompany me home and stay with me; but knowing that God was there, I was not afraid to go alone, and I thought it wise to have no undue moving around in the house so as not to awaken anyone. I made all arrangements myself, alone with God.

The demonstration was completed in about ten minutes from that time and was without pain. I read the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, to keep my thought clear. I remember well the substance of what I read when I knew the work was complete: that God is with us most, when we need Him most. What a deliverance! I called my nurse and husband, and the demonstration was incomprehensible to them. The child is now eight years old and has never had but one drop of medicine,



Digitized by Google

that having been given him by the nurse, who did not know any better. He has a clear sense of the truth and practices it in his little problems. The other three children are Christian Scientists now, and depend entirely on God as their Physician and ever present help. The oldest, a girl of fourteen, is a soloist in our little church.

When the youngest child was ten months old my husband passed on, and I was left seemingly alone, and not knowing how to do any manual work for our support, the problem looked big. Then through the understanding that man reflects intelligence and has the presence of Mind always, I learned to teach music, to be a stenographer, do orchestra work, and sing, and thus slowly but surely the financial problem was solved. The children are realizing more each day that God is their Father and Mother and source of supply. This has been proved many times.

In the beginning of my experience in Christian Science the next youngest child, then a boy of two years, had acute lung trouble. The point was reached when I could not tell that he was breathing. The faithful practitioner, who had gone home, was called over the telephone, and she told me to rejoice, that the work was done. I took my Hymnal and began to sing, having the child in my arms. When I came to the words, "Faint not nor fear, His arms are near, He changeth not, and thou art dear," the child looked up in my face and smiled. He was healed! In a few hours he was playing on the floor. After this the youngest child had what is called colitis. Several children had passed on under medical treatment with the same disease during that week. To sense the attack continued for five days; but in the early morning hours, when it seemed that the child was passing from us, Life was realized, and the power of Truth was again proved.

I am so thankful that I could realize that these were only tests which make us stronger in the truth. These are just three of the many demonstrations made in my family by the application of the truth as given us by our dear Leader. In the business world Christian Science is everything to me, enabling me to work in harmony with those who are not Scientists, and my friends and fellow workers are seeing that I have an understanding of Principle that can be applied to any circumstance. I am indeed grateful to Mrs. Eddy for bringing the truth to light.

(Mrs.) Eva Cummings, Kinston, N. C.

✧

Six years ago I became interested in Christian Science, and after only partly reading the book "Science and Health with Key to the Scriptures" by Mrs. Eddy, I became free from a trouble which had caused me much suffering and discomfort for years. We were then in California, and prominent physicians of San Francisco had advised an operation as the only way of restoring my health. I have had no return of the ailment. We have experienced many other wonderful healings. A very painful abscess was overcome within a short time, the pain and inflammation disappearing after the first treatment. A case of erysipelas was cured with only a few absent treatments, and our three-year-old son was healed within thirty-six hours after falling and injuring his back and shoulder so badly that he could not move at all without intense suffering.

Several times we have had the help of practitioners in Sweden. One of the most remarkable healings was, I think, when our little daughter became very ill with all the symptoms of scarlet fever during a time when many in our town were suffering with the disease. We reached a practitioner over the telephone, and shortly after treatments were begun the child fell into a quiet sleep that lasted for three hours. When she awoke the high fever was nearly gone and so was the redness on her chest. She smilingly told me that she felt the practitioner had treated her, because she was much better, but she wished to sleep some more. After yet another refreshing sleep she awoke feeling entirely well. The next day being New Year's day, we took her with us on a long sleigh ride in what was considered unusually cold weather even here, but she suffered in no way after the outing.

At another time I became ill with a serious internal disorder that might have meant many months in a hospital had I turned to the medical profession for relief, but with the help of a Christian Science practitioner I was entirely well after two months. This malady was slow to yield, but I did much reading of the textbook during this time and thus gained in understanding of the truth.

We are very grateful for Christian Science, which teaches us how to understand God as Love, and consequently that suffering and sin are not in accord with His laws; also to the friends who have helped us in our struggles to learn the truth.—(Mrs.) Ingegard Leijonflycht, Leksand, Sweden.

✧

I am indeed grateful for Christian Science. About eight years ago it was presented to me by my physician's wife, who gave me the first copy of the *Christian Science Sentinel* I had ever seen. She had read it and found it very good, so told me to take it home and read it, saying she thought I would find some very good ideas in it. I was sure I would if she had done so, for I had great faith in her judgment. We had taken up the study of religions in a class in her home, and for many years were close friends and students. I began reading the *Sentinel* that evening, and before I had read very far, found it was the truth for which we had been searching so many years. During the first three weeks of reading just the *Sentinel*, I was healed of muscular rheumatism, nervous indigestion, and neuralgic headaches. I then purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and before I had read it half through, eyeglasses were laid aside after having been worn over sixteen years on account of a structural defect of the eyes.

Six months after beginning the study of Christian Science I came to Detroit, Michigan, and a year later had my first Christian Science treatment, for quinsy sore throat. A sister had passed on with that disease, and I always dreaded it. My parents and relatives said that as I had inherited it, I would suffer from it all my life. As a child, and while going to school, I did have it sometimes twice a year. Nothing much was done for me except to give me a gargle, and when the throat was closed so I could not even use that, I was told the disease would run its course; that meant a week, sometimes longer, before relief was experienced. With Christian Science treatment I was healed in seven hours. This was wonderful to me, and to all the people in the home where I was living. I did not see the practitioner until the day after my healing.

Seven years ago I had to go to work, and when help in Christian Science was given me I found a position. The following year I took up more complicated work, and by knowing each day that I reflected divine intelligence, I was able to do work I never would have thought of attempting without the help of Christian Science. Although every ailment I ever had came to me during those years, with the better understanding I was gaining each day of the power of Truth,



Digitized by Google

they were overcome, as was also bowel trouble from which I had suffered for years. Impatience and resentment are also being overcome, and I know that as I go on with the study of the Bible and Science and Health all errors of thought will be corrected. I have not lost an hour from my work on account of illness in all these years. I have been at my work every day, no matter how cold or stormy the weather. My relatives think it very wonderful that I can stand it. In a large room full of women and girls I was the only one who was able to stand the severe cold of last January, but I am the only Christian Scientist in that room.

I am grateful to God for all the healing that has come to me; grateful to Mrs. Eddy for making the Bible an open book to me so that I can use and demonstrate its truths in my daily living; grateful for all the Christian Science literature, especially the *Monitor*, which comes with its daily message of hope and cheer.

(Mrs.) A. E. TWITCHELL, Detroit, Mich.

✧

I would like to try to express my gratitude for Christian Science, although to do so in words is impossible. When I was a high school girl I was healed of scarlet fever in its worst form. My mother and I had been interested in Christian Science for a few months, but this was the first chance to test its efficacy. The healing was perfect, and I lost only three weeks of school.

When my baby was born Christian Science again saved my life, as well as the baby's. It was a hard trial, but through the loving, constant work of a practitioner and members of my family, we again proved God's care. My little girl was a fine, healthy baby, normal in every way. When she was five months old she had whooping cough; but that was wonderfully overcome in a short while, during which time she gained one pound. Since then, over four years, my husband, my daughter, and I have had many proofs of God's loving care, and we can never begin to tell how grateful we are for Christian Science.

(Mrs.) ELSA SHOCKLEY KRUSE, Cincinnati, Ohio.

✧

Christian Science came to me seven years ago, about a month before I suffered a great bereavement, so that I received "Science and Health with Key to the Scriptures" first as a comforter—and a wonderful comforter it proved to be, beyond my power to express in words. Before reading this book, we and our four children were more or less constantly in need of medical treatment; but after studying this book a few months I was surprised to find that both the doctor and the drugs were no longer required. Then, too, I discovered that instead of feeling oppressed by the heat, as in former years, I was able to attend to my business—that of building construction—in the open air under a hot sun without the slightest suffering. Just four years previously I had been prostrated by the heat three times, and on the third occasion was warned to keep out of the sunlight in hot weather; otherwise the doctor would not answer for the consequences. I was also healed of an annual attack of influenza which confined me to bed for at least two weeks. Bronchial colds, coughing, and tiredness were likewise overcome, as well as the liquor and tobacco habits. Before Christian Science came to me I had tried by will power to overcome profanity and bad temper, but without success. One month after I began to read the textbook, profanity disappeared like darkness before the light, and the bad temper has gradually become less and less.

I have been blessed by many wonderful proofs of the allness of good and the nothingness of evil as revealed in Christian Science, both for myself and my children, and on behalf of friends who have sought the Christ-cure. I study the Christian Science Bible Lessons, and am a constant reader of Mrs. Eddy's writings and of the literature issued by the Publishing Society. To this I attribute all my success, my health, and my happiness. My heart is full of love and gratitude to our revered Leader for revealing the truth to this age, and for the courage shown in uncovering hidden evil by our wonderful daily newspaper *The Christian Science Monitor*.—HENRY JAPP, Westmount, P. Q., Canada.

✧

I took up the study of Christian Science about twelve years ago, not for physical healing, but to investigate its teaching. I found what I had been looking for—a more spiritual interpretation of the Bible. For many years I had been a devout member of an orthodox church, searching the Scriptures and trying to follow the teachings of our Master; but not until after I began to study Science and Health did I understand how the healing work could be done. Although I had faith to believe that it should be done through prayer, and many times prayed for the sick and they were helped and comforted, I had no basis to work on except my faith in God and that He does hear and answer prayer. Now I understand the divine Principle of healing, and am very grateful to our revered Leader, Mrs. Eddy, who has shown us the way.

Through the study of Science and Health in connection with the Bible and the *Quarterly*, I have received a much clearer understanding of the Scriptures and a greater spiritual uplift. I have learned the allness of God, good, and man's relation to Him. Christian Science is a beautiful religion, which helps me every day to work out my problems; it is a demonstrable religion that gives me joy, peace, and complete satisfaction, for which words are inadequate to express my thankfulness to God. I am indeed grateful to Mrs. Eddy for the rediscovery of this new-old truth which is blessing the whole world. I have been healed of many discordant conditions, among them chronic sick headaches from which I had suffered nearly all my life, colds, throat trouble, rheumatism, injured ankle, and biliousness. The healings have been permanent and my health is perfect.

My greatest joy is to be able to help others, and my highest ambition is to live so that I shall be worthy to be called a Christian Scientist.

(Mrs.) MARY L. K. BARR, Fresno, Cal.

✧

I wish to express my gratitude for the many blessings that have come to me through the study and application of Christian Science. I am learning what God is, what man is, and what God has done for man. Christian Science is lifting my thought from the physical to the metaphysical, from the dis-eased to the eased, from the material to the spiritual.

My first healing, that of a skin disease, was brought about through the reading of Science and Health. I have also been healed of liver trouble, soft corns, colds, headaches, and rheumatism, and have been lifted out of the thralldom of hate by learning through the study of Christian Science how to love my enemies, how to pray for those who despitefully use me and persecute me, how to bless them that curse me, and to do good to them that hate me. This was all made easy for me when I learned that my enemies were but wrong thoughts, never persons, places, or things. I am deeply grateful for the Christian Science literature, which is so helpful in gaining a fuller understanding of the truth, and which



Digitized by Google

also enables us to be witnesses for Truth in all parts of the world. I am also grateful to our beloved Leader for the many channels provided for the dissemination of this truth.

(Mrs.) FRANCES J. TUCK, Seattle, Wash.

✧

Having put Christian Science to the test for over three years, I would like to add my offering of gratitude. An 1892 edition of "Science and Health with Key to the Scriptures" had been given me with some old books. After reading a chapter and not understanding what was read, I put it away. Two years later, when very despondent over physical and financial troubles, my husband and I decided that we would attend every church in our city in search of one that would comfort us more than the church to which we belonged. The next thought which came was that I should find Science and Health and see if I could read it from an unprejudiced standpoint and with no preconceived opinions of my own. This time the message of Truth was understood, and the book hardly left my hands until it had been read through. The following Wednesday evening was spent at a Christian Science church and the testimonies of healing were eagerly listened to. A practitioner was next sought, and in one treatment a severe cold was completely overcome. Upon reaching home I made the discovery that I could read without glasses, which had been worn for eleven years. My eyesight is now normal and I never suffer with severe headaches as I formerly did. An injured ankle, burns, and bilious attacks have also been overcome by applying this truth.

I am very grateful for freedom from these ills, but far more so for the spiritual blessings which Christian Science has brought to me. It has indeed given me a God whom I can love and understand. I am also thankful for the privilege of having class instruction. My heart goes out in gratitude to our revered Leader for her loving labor on our behalf.

(Mrs.) J. MARGUERITE BROWN, East Ely, Nev.

I gladly verify my wife's testimony. I would like to add that I have received innumerable blessings through Christian Science and am very grateful for class instruction.

EARL R. BROWN.

✧

I want to tell the world how grateful and glad I am that I have found God,—have found that I can know Him, and understand Him, and adore Him, as Mind, Love, and can live in His presence now. I have learned something of what the psalmist meant when he said, "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore," and of what Jesus meant when he said, "Blessed are the pure in heart: for they shall see God." I am also learning that man, instead of being a fallen, degraded sinner, is the child of God, pure, perfect, spiritual. Christian Science is teaching me these things; and in the light of this understanding of God and man, physical troubles, great mental depression, sorrow, and sin are all vanishing as the mist before the sun, and I am beginning to realize something of the "glorious liberty of the children of God,"—beginning to find my birthright as a child of God and to have more love for all mankind.

An experience a few months ago proved to me the omnipotence of Mind. I came home from my work one evening and found I was alone, the other people living at the house being out for the evening. I picked up the *Monitor* and read the article on the Home Forum page. After reading it, my thought was very clear and uplifted. I then started down the back stairs on an errand. This stairway was rather winding and hard to descend, and I had no light. When part way down, in some way I lost my footing and started to fall. There was no banister to support me, there being just the wall on either side. Instantly the thought expressed in the article came to me, "Held in Thy law I stand," and the fact of the omnipresence and omnipotence of Mind was very clear to me. In another instant my footing was sure again and I was walking down the stairs, with no injuries except a slight turning of one ankle and a slight bruise on one elbow which had struck the wall. To mortal sense I had completely lost my footing and balance; yet I had not fallen. I felt that the power of God was sustaining me, and know that nothing else could have kept me from falling.

This is only one of the many proofs I have had of the protecting power the understanding of Christian Science gives. I am grateful to Mrs. Eddy for having given this truth to the world, and for her life of devotion. I am also grateful for all other faithful workers in the field, for our literature, and for class instruction. It is my sincere desire to reflect God's healing love to all mankind.

(Miss) MABEL E. DUTTON, Cedar Rapids, Iowa.

✧

I wish to express my gratitude for the innumerable blessings that have come to me from God through the study of Christian Science. As I look back upon the years spent in the belief of poor health and discord, I feel that I have been born again. For many years I suffered from intense headache and bowel trouble. The best physicians were consulted, and so many drugs were given me that I felt the craving for them. Only temporary relief was experienced, and at last, in sheer desperation, I listened to the advice of a friend to try Christian Science. Treatment was begun, and I had immediate relief from the bowel condition. The other healing came more slowly. It is about three years since my healing took place. I am enjoying perfect health and more harmony than ever before. My two children attend the Christian Science Sunday school and are growing in the understanding of Truth, which is a daily guide in all their affairs. My son was entirely healed in three days of a rash, which the physicians tried to diagnose as measles or scarlet fever. Manifestations of influenza and fever have been overcome by absent treatment from a practitioner.

After experiencing all these wonderful healings, there came the unfoldment which caused me to turn to God not only for my health but for the solution of all my problems, and divine Love has met our every need. My husband has shared our every blessing, and is indeed grateful for the Christian Science literature as well as the Lesson-Sermons. My daily prayer is to be worthy to share in the abundance that it is our Father-Mother God's good pleasure to grant us all.—(Mrs.) RUTH DAHLMAN, Philadelphia, Pa.

✧

Nearly four years ago I took up the study of Christian Science, and it was a great help when a loved one passed on. I have been healed of chronic throat trouble through the reading of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy; and severe burns, an injured ankle, ulcerated tooth, stomach trouble, and a very disagreeable disposition have been overcome. I am most grateful, however, for the spiritual uplift. I am indeed thankful to our heavenly Father for the blessings that have come to me, and grateful to our beloved Leader, Mrs. Eddy, for all our literature and the reading rooms. The testimonies in the *Sentinel* have helped to lead me step by step to gain more understanding of the truth of being.

(Miss) ELSA ANNA BESECKE, Kansas City, Mo.



Digitized by Google

# From the Press

[*Brooklyn* (N. Y.) *Eagle*]

War is deeply, terribly evil, but from it good may come; indeed, good has already come. It has brought this people, but a few years since branded as crass materialists, face to face once more with the eternal verities. In that confrontation there is falling from us that flamboyant display and that ready worship of wealth which had overgrown and concealed our native idealism and led the world to doubt its existence. Once more as a nation we are coming to realize that righteousness is the corner stone; that to attain not merely personal but world righteousness is a cause so holy that it is worthy the supreme sacrifice, the sacrifice of our sons.

[Bishop Charles H. Brent in *Christian World Pulpit*]

The key to life is Love, Love not according to the best definition, but according to the best exhibition. It is easy to quibble about the contents of Love so as to denature it. But one thing is sure—the proportion of austerity and gentleness, of discipline and beneficence, is not likely to be lost to one who takes the gospels as his constant companion. Jesus Christ as there portrayed is the normal, and therefore the pattern, man. The most daring, the most stupendous, the simplest thing a Christian can do is his common duty. It is to take Love for his sole inspiration and master, not in spots or at times, but everywhere, always, Godward, manward.

[*New York* (N. Y.) *Mail*]

The ends of material knowledge, material power and greatness are destruction. They hold the seeds of their own certain downfall. Among nations, as among men, science, knowledge, achievement, if without morality, end in a ruthless competition for the destruction of others and finally of ourselves. May prophets arise to lead the nations to put their trust no more in these great mechanisms, but in the spirit which must guide them, the spirit of love and charity and good will.

[Charles W. Harvey in *New-Church Messenger*]

The world to-day is pioneering. We are trying to break ground in a new country, International Neighborliness. Starting with the little experience we have gained in our own lands we are trying to push out into that immense territory which no one has hitherto attempted to settle under any such name. We are reaching after something never before thought of, the broadening of our selfish, national patriotism to make it include the world.

✧ ✧ ✧

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

Owing to the instability of money values and the fluctuation of exchange rates, we are, for the present, not printing a table of money equivalents. This information can be obtained correctly from the bank or local post office at the time it is desired to send in money.

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition for general sale are now being filled promptly. THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## New Pamphlet

"Christian Science: A Religion that Heals through Spiritual Law," by Virgil O. Strickler, is now on sale at five cents a copy.

## New Vest Pocket Pamphlet

"Protection," a collection of three short articles: "Safety," "Divine Preservation," "Intrenchment."

This pamphlet is now on sale at four cents a copy.

## Bible Catalogue

Bible Catalogue No. 24 is now ready for delivery. Advance copies have been mailed to all churches and societies advertised in *The Christian Science Journal*. Additional copies will be supplied on request.

Attention is called to the changed prices of some of the Bibles, including 01440x and 01483x, notice of which appears on the inside of the front cover of this periodical.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to WILLIAM R. RATHVON, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# Truth Eagerly Awaited

That the mission of THE CHRISTIAN SCIENCE MONITOR is universal, and that the benefits received therefrom are not limited by either the distance the MONITOR travels nor the time which lapses between the date of its issue and the date it reaches the reader, is illustrated in the following letters:

## IN AUSTRALIA

"One of the most important advances made in this field is the establishment of the Australian News Bureau of THE CHRISTIAN SCIENCE MONITOR in Melbourne. This has drawn the attention of many public men and women to our newspaper with the result that THE CHRISTIAN SCIENCE MONITOR is being welcomed in all directions. . . . The Committee on Distribution finds that THE CHRISTIAN SCIENCE MONITOR'S arrival is eagerly awaited, although four or five weeks old when it reaches Australia, and the Committee can distribute as many copies as it can procure."

## IN CUBA

"During the past winter, while working for a sugar company in Cuba, I was stationed in a camp some distance from a post office, and our mail from the States was usually about fourteen days late. We received many different newspapers from the States, which were read by all the men of the camp. THE CHRISTIAN SCIENCE MONITOR was sent to me through the kindness of the distribution committee of Havana.

"At one time none of the newspapers except THE CHRISTIAN SCIENCE MONITOR arrived. I offered it to the men. They asked me if it was a religious paper. My answer was that I found it to contain good news from all over the world—any kind of good news that one would wish to read. One of the men said he would look it over. In a short time I noticed all of them reading the MONITOR.

"Shortly after this incident, occurred the big drive in France, and for some unknown reason all the other papers except the MONITOR arrived. The men in the camp kept asking me if it had come. They told me that they had read the other newspaper accounts of the big drive in France by the German army, but wanted to read the MONITOR to know the truth about the battle, as they had learned that THE CHRISTIAN SCIENCE MONITOR dealt fairly with all subjects and contained nothing but the truth."

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

## THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

GENERAL LIBRARY
AUG - 5 1918
UNIV. OF MICH.

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this magazine place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.
NO WRAPPER—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY
Copies Must Be Clean and Current

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







VOLUME XX NUMBER 48

Boston, July 27, 1918

Contents of This Number

Christian Science Publications . . . 942
Principle . . . Frank H. Sprague 943
Our Lectures John Sidney Braithwaite, M.A. 944
Silence and Harmony Sibyl Sammis-MacDermid 945
Bread Cast upon the Waters Ruth E. Williams 945
"Casting away his garment" Josephine O. Dunn 946
Results of Sunday School Experience Leon J. Corbey 946
Facing the Light (Poem) A. Jacqueline Shaw 947
Selected Articles . . . . . 947
"The Lord looseth the prisoners" . . 948
Editorial
Teachers of an Earthly Wisdom . . 950
Unbelief Cast Out . . . . . 951
Fads Analyzed . . . . . 951
Among the Churches (Current Notes) . . 952
The Lectures . . . . . 953
Testimonies of Healing . . . . 954
From the Press . . . . . 957
Special Announcements . . . . 958
Christian Science Churches and Reading Rooms . . . . . 959
Works on Christian Science by Mary Baker Eddy . . . . 960




7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 60 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in English-Dutch and English-German.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents**

**Christian Science: Applied Righteousness**—By Frank Bell.

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion that Heals through Spiritual Law**—By Virgil O. Strickler.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

**OTHER TRANSLATED PAMPHLETS**

Not printed in English separately

**Faith and Generosity.** Printed in French.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German, Dutch, and Swedish.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German and French.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish and French.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish and French.

**VEST POCKET PAMPHLETS**

**Price, Postpaid: Single copy, 4 cents**

**Possession**—Printed in English only.

**Protection**—Printed in English only.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth. $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.90.

01440x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.65.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50. Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 24 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

**The Christian Science Publishing Society, Boston, U.S.A.**

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX JULY 27, 1918 NUMBER 48

## Principle

FRANK H. SPRAGUE

POPULAR concepts of Deity keep pace with the moral and spiritual progress of the race. Cruel and barbarous tribes visualize and worship crude material images, while humane and refined natures cherish diviner, more ideal concepts of a Supreme Being. The true leaders of mankind have ever been seers and prophets, individuals whose purity, sincerity, and unselfish motives enabled them to draw near to the living God and gain some adequate appreciation of spiritual reality.

The understanding of Deity unfolded to the inspired leaders of the Hebrew people according to the measure of their spiritual discernment or capacity to apprehend the divine nature, until the revelation of truth culminated in the life of Jesus of Nazareth. Then, after the early Christians had realized for a brief spell the spiritual quickening which followed their Master's demonstration of the truth of being, the tide of spirituality gradually receded until concepts of Deity well-nigh as materialistic as those prevalent in heathen lands darkened the thought of Christendom. Following this period of apostasy a reaction set in, and the religious world was once more baptized with a spirit of faith and moral earnestness. Influenced by modern scientific opinion, estimates of Deity came to embrace law, order, and justice, until at length the anthropomorphic ideal expanded into the vision of God as a loving Father. Even this view, however, fell far short of the standard of Immanuel set by the Wayshower, Christ Jesus. Comforting and uplifting as was the thought of God as merciful and compassionate, the practice growing out of the theology of that period lacked the spiritual unction which made possible the mighty works of the early Christian church.

Spiritual truth is generally revealed in unexpected ways and under circumstances which prevent its discernment by the wise and prudent thought of this world. It was only natural, therefore, that the demonstration exemplified centuries ago by Jesus the Christ should have been reinstated, not through the accredited channels of ecclesiasticism, but through the consecrated endeavor of a devout woman reared amid an environment molded by the spirit of religious and political freedom. Turning unreservedly to God and relying on His power to heal in a time of urgent need, Mrs. Eddy caught a glimpse of man's oneness with his creator. As childlike faith grew to spiritual understanding, the vision of God as Principle and man as the idea or reflection of Principle dawned on her consciousness.

Although pointing to the reign of universal law, material observations give no inkling of such a thing as one Principle governing man and the universe; indeed, so-called physical laws, however valid they may seem to material sense, testify to a "kingdom divided against itself," inasmuch as they contradict and outrage the highest moral sense of law, order, and justice. The realm of real or spiritual being, in which Principle is supreme, is accessible, therefore, only to the unbiased mind which is willing to close the door on material evidence and listen to spiritual promptings. The multitudes marveled at Jesus because he spoke and acted "as one having authority, and not as the scribes." The authority which he exercised alike over the so-called elemental forces of nature and the passions of men, was derived, as his teachings show, not from material knowledge but from the understanding that God is Principle, All-in-all, and that man can of himself do nothing. The authority of Principle alone is able to overrule and silence material self-assertiveness in the form of evil, disease, lust, and every aggressive suggestion which vaunts itself in opposition to spiritual being.

Mrs. Eddy's exposition of scientific Christianity, or Christian Science, departs radically from the canons of traditional theology by defining God in such synonymous terms as "Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence" (Science and Health, p. 587),—terms which in general usage had signified little more than mere attributes of Deity. Now, mortal sense may assent more or less readily to the proposition that God is Love, but spiritual sense alone grasps the fact that Love is Principle, "I AM THAT I AM," imperious over all conditions which would violate the perfect harmony and godlikeness of creation. The Master referred to Peter's recognition of the Christ, the spiritual idea or reflection of Principle, as the rock on which his church was established. In strict accord with this designation is our Leader's definition of church as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 583). It is the acknowledgment of God as Principle, and the direct application of this understanding not merely to a certain class of problems, but to all the problems of existence, which differentiates Christian Science from other systems and identifies it with the teaching and demonstrations of Christ Jesus and the apostolic era.

Principle has its suppositional antithesis in a finite, limited ego of which personal sense claims to be the exponent, a self-constituted fiction which Jesus characterized by the terms "devil," "liar," "adversary." This falsifying sense evolves, in belief, a world of mortals supposedly under the government of gods who work through material laws capable of producing both good and evil results. Nothing short of the understanding of God as Principle can expose the delusion of personal sense existence and compel human experience to square with the spiritual fact.

To such an extent is the traditional order of mortal mind changing in the current debacle of material beliefs that a return to the former *status quo* is out of the question. Latent forces of evil are being loosed so rapidly that ordinary human processes are powerless to deal with the situation; consequently, amid the hopeless confusion of warring elements, mortals are driven as a last resort to seek refuge in Principle. Time and again in crises and catastrophies, when men have been brought to a realizing sense of the need of Principle, lack of spiritual understanding and inadequacy of human paraphernalia have prevented the reestablishment

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter

Digitized by Google

of scientific Christianity as a continuing dispensation. And so it is that the issue takes on an entirely new significance in these latter days when Principle stands revealed and avenues for disseminating a knowledge of the truth are opening on every hand. While materially minded observers may undertake to explain on purely political or economic grounds the events which are convulsing the world, the student of metaphysical causation knows that it is just because the demonstration of Principle, operating through scientifically determined channels, is rebuking evil desires in a most telling manner, that the smoldering fires of mortal belief seem to have chosen this particular occasion to break forth in devastating fury.

Although contemporary conditions might be taken to indicate that the vision of Principle was being eclipsed, the fact is that men and women are hastening to respond to the moral obligations of Principle on a scale never before approximated. Thus once more the baptism of John unto repentance is preparing the hearts of men to receive Christ, Truth, through the spiritual understanding of Principle. The conflict of self-destructive forces and brutal passions let loose marks the preliminary stage in the passing of the belief that man is conceived, born, and educated in lust and mortality. This is the belief about man to which our Lord referred when he spoke of "an evil and adulterous generation." Although the Christian Scientist knows that the procession of mortal characters and material events which seems to pass in review before his gaze in the phantasmagoria of the senses is, judged by the standard of Truth, but a fleeting dream, he will not on that account become party to the delusion by dwelling in a fool's paradise; rather will he be roused to greater diligence in seeking to dissolve the dream sense by demonstrating his understanding of Principle.

On page 567 of Science and Health "the beast and the false prophets" depicted in the Apocalypse are identified as "lust and hypocrisy." Because the great demonstrator of Principle struck at the very root of these ensnaring beliefs which sought to maintain themselves under the protection of ecclesiastical authority and social sanction, mortal malice, operating through political and religious organizations, tried to discredit his mission and overthrow his work. The lapse of centuries has neither changed the issue nor altered the methods of suppositional evil. As time goes on, the basic issue between the authority of Principle and the asserted authority of personal sense stands out more clearly amid sense phenomena. Nor will the issue disappear with the sheathing of the material sword; for, until they are conclusively met, the claims of lust and hypocrisy seek to defy the authority of Principle by making use of such organized channels as lend themselves most readily to the methods of animal magnetism.

There are but two sides in this conflict. On one side are marshaled the forces that accept Principle as the basis of scientific deduction and demonstration, even to the extermination of all carnal beliefs; on the other side are the seemingly formidable hosts of Antichrist, subservient to "the mind of the flesh," striving for mastery, seeking supremacy through craftiness, deception, sophistry, sensual appeal, and material inducements.

That the aggravation of evil beliefs is transient, however, we are given assurance in the twentieth chapter of Revelation, where it is recorded that, having been routed in battle and his armies destroyed, the devil who deceived the nations "was cast into the lake of fire and brimstone, where the beast and the false prophet are." Then, as a sequel to this portrayal of the doom of evil, the inspired seer goes on to depict the glories of the "new Jerusalem," symbolizing a state of spiritual harmony where Principle, "Alpha and Omega, the beginning and the end," reigns unchallenged by material beliefs. He concludes his description with these significant words: "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

## Our Lectures

JOHN SIDNEY BRAITHWAITE, M.A.

"NEITHER do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." These words from the Sermon on the Mount seem to offer some helpful reflections on the subject of the lecture work in Christian Science. It should not be forgotten that Mrs. Eddy herself was the first lecturer on Christian Science, years before she arranged for the Board of Lectureship. On page 304 of Miscellany she says: "I have lectured in large and crowded halls in New York City, Chicago, Boston, Portland, and at Waterville College, and have been invited to lecture in London, England, and Edinburgh, Scotland." The object of a Christian Science lecture, whenever or wherever it is given, may be compared to the lighting of a candle. In either case the purpose is twofold: first, the dispelling of darkness (that which fosters false and confused notions); second, the bringing of light (that which reveals the true facts). The resulting sense of illumination must necessarily prove a blessing to "all that are in the house"—in other words, to those who are in readiness to receive it.

There are two main points for consideration in this helpful parallel; namely, the composition of the candle, and what is to be done with it when lighted. The main constituents of a candle are the wax and the wick. If either one of these is missing, there can be no flame. Comparing a Christian Science lecture to a lighted candle, we find that here also two essential elements are present: first, the lecturer and his work; second, the work of the members of the church or society which gives the lecture. The former may be likened to the wick, which to some extent determines the shape and size of the flame; and the latter to the wax, which largely determines its quality and brilliance. According to this illustration, so long as the wick remains a reliable factor, there is always room for improvement in the quality of the flame, if constant attention is given to the quality of the wax which feeds it.

Of course an illustration of this kind must not be pressed too hard, but it may be useful if it keeps us from losing sight, in the lecture work, of the proper relation which the various contributing factors bear to one another. For instance, it is quite generally thought that it is the lecturer who gives the lecture. So, in one sense, he does; but it would be more correct to say that he delivers it. The real giver of the lecture is the church or society which calls the lecturer, engages the hall, issues the invitations, and makes all necessary arrangements. This is a free gift on the part of the church or society to its neighbors and to the community at large, and therefore the preparatory work of each individual member of that church has its contributing value, as wax to the candle, and is a factor by which the success of the lecture will be largely determined.

Now comes the question as to where the candle shall be placed. Is it to be put under a bushel? A bushel, be it remembered, is a measure that is used in the ordinary everyday commercial transactions between man and man. To put a



Digitized by Google

lighted candle under it would be to shut out its light. The policy of relying wholly on human arrangements, rather than on demonstration, to provide a suitable setting for the lecture, may result in much of its illuminating value being lost, if it is not wholly extinguished. The point is, of course, that the candle must be put upon a candlestick. The lecture must be held with due regard to the suitability of the hour, the hall, the notices, and other details, all of which are dealt with in the annual circular of the Board of Lectureship, in which are to be found the fruits of the accumulated experience of years in this work.

It has been said that there are three main contributing factors to eloquence,—the subject, the man, and the occasion. In Christian Science we have a subject large enough to attract the thinker in every quarter of the globe; the Board of Lectureship provides the man; it rests with the individual church to provide the occasion,—that is, the candlestick in which this candle shall be set, "that they which enter in may see the light."

The church, then, in making its preparations for a lecture, is providing the candlestick. The work of the individual members, their clear realization of the purity of their own motives in inviting their neighbors to share with them in the participation of this healing and saving message, we have seen to be likened to the wax. And lastly, the wick burning steadily and clearly, the illumination will be there to dispel many of the false impressions that ignorance and malice have fostered, and to bring health and comfort to many who have been groping in the darkness of uncertainty and doubt. Each contributing factor having thus received its due share of attention, it is certain that the clearness of the statement, the attention with which it is received, and the general note of orderliness that prevails, will not fail to convey to the community a better sense of what it is for which Christian Scientists are standing to-day, and to remove much misunderstanding as to the reason of the hope that is in them.

In view of the work accomplished already by the churches through their lectures, the words of Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 271) are interesting: "Those, who are willing to leave their nets or to cast them on the right side for Truth, have the opportunity now, as aforetime, to learn and to practise Christian healing. The Scriptures contain it. The spiritual import of the Word imparts this power. But, as Paul says, 'How shall they hear without a preacher? and how shall they preach, except they be sent?' If sent, how shall they preach, convert, and heal multitudes, except the people hear?"

## Silence and Harmony

SIBYL SAMMIS-MAC DERMID

CHRISTIAN SCIENCE reading rooms all over the world are a means of helping and healing not only the beginner in his first efforts to learn about God, but also the older student who for years has depended upon his understanding of Principle to heal, comfort, and sustain him. Many times in the daily activities of life there arises the need to be alone where the harsh noises of the day may be shut out and where the command, "Be still, and know that I am God," may be obeyed. Gratitude for all our dear Leader, Mrs. Eddy, has done for mankind is continual, but at such times one's gratitude to her is unbounded for having so lovingly provided the Christian Science reading rooms. Some months ago in the midst of a long day there came an interval between engagements which allowed the writer to go to the Christian Science reading room, that was not far distant. The sense of weariness was emphasized by a severe cold and a cough which suddenly made their appearance, the latter seeming to be even more in evidence in the quiet of the reading room.

The writer hastened to study the Lesson-Sermon for the day, also to work mentally as we are taught, but there seemed to be a great deal of discord manifested, and there was much anxiety for fear this might disturb the many others in the room. Just then her eyes were arrested by the sign on the table, "Silence is maintained in this Room," and gradually the real import of these words began to take possession of her thought, and it became clear that the material senses must be silenced in order to gain a vision of the real senses of man. It was realized that if a sense of pain seems to be clamoring for recognition, this can be silenced by truth; if mortal opinions, self-condemnation, resentment, and fear try to make confusion, these voices can be silenced, the still, small voice of Love can then be heard, and the omnipotence of Mind revealed. Thought had risen from the contemplation of matter to a realization of spiritual reality, so when at last it was necessary to return to the duties of the day, all weariness had fled, peace and calm had flooded consciousness, and the silencing of the false material senses had been brought about by the spiritual interpretation of silence presented by the sign on the table.

It is always true that in working out any problem the right idea is armed with authority and power, and there is always the right idea waiting and ready to be utilized. The mortal, discordant tone will be silenced in proportion to our honesty, our faithfulness in overcoming criticism, self-pity, self-justification, or any other form of selfishness. The divine harmony of being will be realized as we gain the meaning of Mrs. Eddy's words in "Retrospection and Introspection" (p. 93): "The best spiritual type of Christly method for uplifting human thought and imparting divine Truth, is stationary power, stillness, and strength; and when this spiritual ideal is made our own, it becomes the model for human action."

## Bread Cast upon the Waters

RUTH E. WILLIAMS

ON page 79 of Science and Health we read, "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us." It is not so much the material giving or mortal sacrifice which helps us in our growth in Christian Science, as it is the spiritual insight, the obedience to the law of God, which makes for good. "I will have mercy, and not sacrifice," we read in Matthew's gospel. The putting out of material thoughts and desires will enable spiritual ideas to enter consciousness, and in turn they supply all our needs.

Memory often turns to a helpful lesson learned many years ago. After a Wednesday evening meeting a small congregation of Christian Scientists held a business meeting to ascertain whether or not they were able to call a lecturer. A paper was passed to get an estimate of how much money could be given, and one young Scientist, being very desirous of having a lecture, pledged nearly a third of the monthly income of her home. The paper passed again, but she could make no change in her first offer; moreover, remorse began to gnaw, as she feared what other members of the family might think about the amount she had subscribed.

The necessary funds were raised, and the lecturer was to be called. On the walk home error tantalized the young student by suggestions that she had given too much, more than they were able to pay, more than the husband would



Digitized by Google

approve, and so on. In seeking earnestly to be guided, and for a prayer for light, these words from Ecclesiastes came clearly to thought: "Cast thy bread upon the waters: for thou shalt find it after many days." The arguments of material sense were silenced, the burden was lifted; no doubt remained, and there was no wish to change anything. During the following days, only gladness and rejoicing and a desire to take in and keep all the truth to be spoken, filled her consciousness.

The lecture proved fruitful for good to the young worker and awakened her to much new activity. The shortage from the material supply showed its effects for some time, yet all had received such an uplift that the sacrifice had been well worth the making. A decade or more after this experience the shadow of death seemed to be closing over this same student, and the words spoken at this first lecture came back with such force that instantaneous healing followed. In the language of Scripture, she rose from her bed "and walked."

Pondering over this experience later, she remembered the walk home on the Wednesday night years before, also its promise, "Cast thy bread upon the waters," and she knew her bread had returned, the eating of which had given life and saved the little family their mother. The few dollars given at that other day looked small indeed in comparison with the great blessing returned. A lesson was learned that giving, even though it seemed to be with much sacrifice, when accompanied with the right spirit, is never without its reward.

## "Casting away his garment"

JOSEPHINE O. DUNN

"THE hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, 'making wise the simple.'" So we read on page 342 of the textbook of Christian Science, "Science and Health with Key to the Scriptures." Are we, like blind Bartimæus, as recorded in Mark's gospel, sitting by the wayside begging, waiting for the proof of the Christ-message to enlighten our darkened sense? Have we called out in our frantic efforts for deliverance, as did he, and been told by those about us that we should hold our peace; and have we cried the more? Then we, too, shall surely be heard. The very fact that Christian Science literature has been brought to our notice, and has caused us to investigate its teachings, is evidence that we have been calling, "Have mercy on me."

It is recorded that the blind man cast away his garment when he went to Jesus. Now have we cast away our garment, our cloak of self-righteousness, of personal opinion, which we have no doubt been cherishing for years as very necessary to our sense of comfort and protection? Have we put away our material sense of things, and are we ready to receive our healing in Truth's way? To prepare ourselves for this Christ-message we must cast away thoughts of self, and think as God would have us think. Mrs. Eddy says on page 192 of Science and Health, "The good you do and embody gives you the only power obtainable."

We might think that the blind man in his condition would have felt helpless about going to Jesus. He might have said: Why should I try? I could not find him or go to him alone. But was there not help at hand, when he was ready to go? No matter what our condition or circumstance may be, no matter how helpless or unworthy we may seem to be, if we rise up and look about us, divine Love is there, ever ready to help us. We have many blessings, if we but count them. We have the Christian Science literature in abundance and helpful, willing, and ready practitioners and friends. We have the Bible and the textbook, and the churches and reading rooms. Paul writes in his second epistle to Timothy that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." What, then, had been most needed? Faith, love, humility, meekness, a consciousness ever ready to know and receive the good when needed—and when is it not needed? By throwing away the cloak of self we shall be prepared to hear the voice of Truth when it says to us, "Thy faith hath made thee whole." We shall then have the proof and demonstration required for the support of Christianity.

## Results of Sunday School Experience

LEON J. CORBEY

ALTHOUGH I have had a number of proofs of the healing power of Christian Science in regard to physical ailments, I am especially grateful to God for having directed our Leader to establish the Sunday school for us, in connection with our church services, because it was here that the seed of truth was sown in my consciousness. It had been my privilege to attend the Christian Science Sunday school for some twelve or thirteen years; but not until later, when I had the beautiful experience of teaching there with some of those who taught me, did I realize that I, indeed, had had a rare opportunity.

Perhaps some who have not had the advantage of the instruction given in a Christian Science Sunday school, may be tempted to regret that such was not their experience, and to think that had they received this instruction they would now be better Christian Scientists. Such an argument is merely a suggestion of the tempter, because the various activities of the Christian Science movement and its authorized teachers afford ample opportunities for progress; for, as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 462), "self-denial, sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life." Mere attendance at Sunday school will no more make one a Christian Scientist than will mere attendance at a Christian Science church. In both cases progress rests entirely with the individual, and activity, study, application, and practice are essential.

I found in my own experience that such is the case, and that in my association with other boys mere attendance at a Christian Science Sunday school did not keep me out of quarrels, nor prevent me from actually participating in fights, throwing stones at my assailants and calling them names; neither did it prevent me from participating in the many mischievous frolics and sins of my "gang." However, when I actually applied and put into practice the truths I had been taught in the Sunday school, peace, harmony, and right prevailed. The psalmist says, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty," and herein is the secret of progress in spiritual understanding. Just so long as we dwell in the "secret place of the most High," in the realization of the truth about God and man voiced in the Christian Science services and Sunday school, we are safe; but let us for one moment step out from "under the shadow of the Almighty," or descend from the "secret place of the most High" to the thoughts of the carnal or mortal mind, and "the arrow that flieth by day" is liable to reach us and bring us under the influence of mortal laws and beliefs. And so I learned that



Digitized by Google

in the degree I made the Lord my refuge and habitation, and in the degree I held to the truths taught in the Sunday school, did His angels have charge over me, and keep me in all my ways, and bear me up when I would have dashed my foot against a stone.

In my Sunday school work I received no assistance from my parents; but preparation of my lessons and regular attendance were insisted upon, often contrary to my own desires. I am now very thankful for that teaching, because I learned that even though I was not spared many unpleasant boyish experiences, if I took the necessary action and called upon God, He would answer me, and would always make His presence felt in times of trouble, and also would show me His salvation. It was only when I neglected to act, to call upon Him, that my salvation seemed hopeless.

All may avail themselves of instruction similar to that given in the Sunday school, by daily studying our Lesson-Sermons, reading our literature and periodicals, and by activity in church work, combined with regular attendance and mental activity at our services. The Wednesday evening meeting is like the Sunday school for the "grown-ups," for the young students as well as for the more advanced; it is here we can tell each other our experiences and how we solved our problems, and we do not outgrow our usefulness or learning capacity. On page 340 of "Miscellaneous Writings" our Leader says, "Be active, and, however slow, thy success is sure;" and thus we learn that whether we are the older ones in the church or the little ones in the Sunday school, something more than mere attendance is required if we desire to progress.

[Written for the *Sentinel*]

## Facing the Light

A. JACQUELINE SHAW

"Whatsoever things are pure, whatsoever things are lovely . . . think on these things."—Phil. iv:8.

ONE morn, one summer's morn, I saw
A little child who stood and wept
Most bitterly; and asking why,
He said that ever near him kept
A shadow, dark and deep, that went before
His steps, by field or stream or sanded shore.

And when to ease himself he tried
By work or play, the shadow came;
In tasks he saw its gloomy strength,
It overshadowed every game.
Then answered I, But why not turn and find,
Facing the sun, the shadow falls behind?

He turned himself and saw—the sun;
The light, the joy was everywhere!
For who can see what is behind,
Rejoicing that the sun is there?
Now, every time the shadow cometh near
He turns and sees the sun, and frees himself from fear.

So can we all forget the past,—
The faults, the fears, the shadows gray,
And gladly turn to see the light,
Rejoicing in our sunlit way;
For where God is the shadows come not near,
And facing Love we nothing see to fear.

O breaking hearts, that sit and mourn
The battle fields, and count the slain,
Turn from those open graves which keep
Within themselves their meed of pain;
This thought held fast will sorrow's weapons bind,—
Facing the Truth, the shadows fall behind.

# Selected Articles

["Truth"—*The Christian Science Monitor*, Boston, U. S. A., Jan. 19, 1918]

"'What is truth?' asked jesting Pilate, and did not stay for an answer." It was Whately, Archbishop Whately of Dublin, who was guilty of that extraordinarily inept atom of exegesis, and it proved that the writer understood Pilate quite as little as Pilate understood Jesus. Pilate was puzzled, mystified, frightened, even angry, but if there was one thing he was not, it was jesting. Neither was he asking the question to obtain or in hopes of obtaining an answer. He was not in a hurry either. He had been all day maneuvering to put off the inevitable and to find an excuse for not doing something he felt that he was being inexorably forced into doing. Accusers and prisoner alike seemed adamantine in preventing his escape; and so the ejaculation, What is truth? became not so much a question as a partly contemptuous, partly despairing, and altogether incredulous dismissal of the ability of any man to answer the question.

It would, of course, have been impossible for a rank materialist, like Pilate, to have found an answer to the question. Jesus had mystified him by the use of the word truth in a spiritual and metaphysical sense in which the poor self-seeking sensualist did not even know it could be used. And so he picked up Jesus' phrase without a suspicion of the irony of the great Teacher's meaning, and the tragedy of his own situation. But seeing that Archbishop Whately, writing eighteen centuries later, had not discovered the answer to the riddle Pilate could not solve, it is, perhaps, a little unfair to judge too hardly the Roman governor, thinking only of how he might retain the favor of a pagan emperor in Rome.

Later scholars, however, have found the explanation Whately missed, and have found it by a patient study of the Greek text of the fourth gospel, but even they have failed to realize the significance of their own discovery, with the result that it was left to Mrs. Eddy, working on her own dictum, expressed on page 320 of Science and Health, that "the one important interpretation of Scripture is the spiritual," to solve the riddle which proved too much for Pilate and all the commentators. The solution lies in the little word the. What Pilate speaks of as truth, Jesus speaks of as the truth. Now, in the vocabulary of the fourth gospel there is a great gulf fixed between the use and the omission of the definite article. *The* truth means the absolute, spiritual Truth, God. Truth means the human sense of truth. Thus when Jesus replied to Pilate's demand as to whether he was a king, in the words, "Every one that is of the truth heareth my voice," he was simply saying, that every one who was of God understood Principle. Whereas Pilate's wearied ejaculation, "What is truth?" simply meant, Oh, well! what after all does anyone know about anything?

Absolute Truth, then, is that which absolutely is,—is Principle, God. It is the Truth, God, to which Jesus referred, when he said, in the words of the fourth gospel, "Ye shall know the truth, and the truth shall make you free." In other words you shall know God absolutely, and so scientifically, and this absolute or scientific knowledge shall free you from all false impressions about God. Now, that this absolute knowledge is, beyond question, scientific knowledge the whole New Testament makes clear, by the use, amongst other things, in the Greek text, of the term full, exact, or scientific knowledge of God. It was through this knowledge that the miracles were wrought, for the miracles were only the demonstration of the Science of this knowledge. And it is through this knowledge that the miracles can be repeated, at any time, and by any person who possesses it.



Digitized by Google

What, then, emerges from all this is the overpowering necessity for human truthfulness. The human mind is a counterfeit of the divine Mind, and as such an unreality. It is incapable of reformation, and exists, even supposititiously, only as the mist which, in the simile of Genesis, obscures the absolute truth about Truth, God. As this mist is dissipated the human ignorance of Truth gives place to a spiritual consciousness of Truth, God. The human mind gives place to the divine Mind, the carnal mind to the Mind of Christ, and a man is found governed by good, Truth, where he has previously been governed by evil or ignorance. In other words, the nothingness of the human, mortal mind has been partially demonstrated, and the infinity of the divine Mind partially manifested. "Usage," Mrs. Eddy writes on page 114 of Science and Health, "classes both evil and good together as *mind;* therefore, to be understood, the author calls sick and sinful humanity *mortal mind,*—meaning by this term the flesh opposed to Spirit, the human mind and evil in contradistinction to the divine Mind, or Truth and good."

In order, then, that sick and sinful humanity or mortal mind may disappear, and the infinity of the divine Mind or Truth be manifested, the world must begin to know the truth about God in order that Truth, God, may heal it. What obliterates the mortal, human mind is the fact of infinite Truth, which leaves no room anywhere for this human, mortal mind except as a supposititious presentation or counterfeit of Truth. That is to say, as the carnal mind gives place to the Mind of Christ, this carnal mind ceases to impose itself even supposititiously as Truth. Where the carnal or fleshly mind once seemed to oppose itself to Spirit, the absolute Truth or Spirit alone appears.

This was the process of healing through which Jesus passed, and through which, because Jesus was the way, every human being must pass. Every day as Jesus learned more of the Christ, Truth, the mind of Jesus gave place to the Mind of Christ, the flesh disappeared, and the Spirit became manifest. But the mortal minds of sinful humanity round about Christ Jesus were quite unable to keep pace with this change. First they saw with astonishment and then with anger the demonstrations of the truth of Truth which healed the sick and raised the dead, turned the water into wine and fed the multitude. But when later the human Jesus had so given place to the spiritual Christ as to defy death on the cross, and rise from the grave totally unaffected, human mind, as expressed in the Roman soldiers and the Pharisees, was unable to perceive him, and he was only visible to the partially dissipated human mentality of the disciples themselves, and to them only on such occasions as the breaking of bread at Emmaus. But when the human Jesus had totally given place to the Christ, Truth, the material human minds and eyes of the disciples could no longer cognize him, even though his true self or the Christ remained with them as it always had, and as it was bound to do, since Spirit is indestructible, "unto the end of the world." The obliteration of the material counterfeit leaves the spiritual conscious of Spirit, as they have ever been.

✧

[Albert F. Gilmore in *Railroad Men*, New York, N. Y.]

The reference to the Christian Science textbook and to its author, Mrs. Eddy, in connection with the Russellites and the International Bible Students Association in your May issue seems quite unwarranted and equally unjustifiable. To a very large and rapidly growing number of earnest people the Christian Science textbook is a veritable key to the Bible by means of which spiritual understanding of the Scriptures has been gained,—an understanding which enhances faith in God to complete reliance upon Him as ever present good, a power immanent and available to heal and save under whatsoever conditions of peril or disaster, and to destroy both sin and disease. To these faithful students of the Bible there has been revealed through this textbook the knowledge of the healing truth which Jesus declared, as the assured result of continuance in his word, "shall make you free."

That Christian Science teaching is true is proved to the utmost satisfaction of its followers by its practical application to all the problems of the daily round, healing disease of every type, bringing an uplifting faith, courage to face the road, cheerfulness, and an abiding interest in the welfare of their fellow men. Christian Scientists ask only to be judged by their works, which seems to be the only true basis for righteous judgment; and so judged, it is believed they will not suffer in comparison with any other fellow religionists.

✧ ✧ ✧

## "The Lord looseth the prisoners"

A Christian Science lecture was given in a large prison before an audience of approximately eight hundred men, who were spoken of as "exceedingly attentive and appreciative." The introduction to this lecture, and some excerpts from letters sent to the lecturer, are presented as being of general interest. The chairman of the Christian Science committee in charge of the services and the distribution of Christian Science literature at the prison, who has, in connection with this work, been making personal visits to the men for the past two years for the purpose of imparting some of the truths of Christian Science and ministering to the wants and welfare of all interested in Christian Science, in introducing the lecturer, spoke as follows:—

"Friends: When Christian Science was first called to my attention about fifteen years ago, I read the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, in a very critical way, and then proceeded to mark a good many articles that did not appeal to me. After rereading a number of these articles carefully, I concluded that I had no foundation whatever for criticism against Christian Science.

"About one year later I suffered from intense pains in my side. I decided to call on a friend of the family, who was a resident physician of one of the largest hospitals in San Francisco, to be examined for the purpose of ascertaining the name given by *materia medica* to the disease from which I was suffering. After a very thorough examination my friend, the doctor, told me I had a very severe case of rupture. He stated that I should undergo an operation immediately; and, knowing my habits, said this condition had been brought about by horseback riding. I told him that I would not be able to undergo this operation just then, as I had been reading and studying Christian Science for some time and desired to either prove or disprove the efficacy of Christian Science for myself. He then pleaded with me, both as a friend and a physician, and stated positively that I could not be healed of my affliction by Christian Science. I said that I firmly considered this my opportunity to make a test of Christian Science; that I had heard of the many healings which had been effected by Christian Science, and now I wanted to be convinced myself; that after giving Christian Science an honest, fair trial, if I were not healed I would then submit to an operation and not waste any further time on the study.



Digitized by Google

"It is needless to say, however, that I was completely and permanently healed and restored to my natural health through Christian Science, and that I suffered no ill effects or inconvenience whatever, and furthermore, I continued to ride horseback as usual throughout the entire experience. My healing was not fast, for which I am grateful, because the time was spent in studying Christian Science to obtain my healing and it developed a good understanding of the truth. It is your privilege this afternoon to gain the same understanding of Christian Science by hearing a lecture from one who is well qualified to speak on this subject."

There were distributed at this lecture some four hundred *Sentinels,* about five hundred pamphlets containing lectures and the like, fifty *Journals,* and about three hundred *Monitors,* all of which were very much appreciated, especially the *Monitors,* which are very much in favor.

Some quotations from letters follow:—

"I wish to thank you for the message of hope and cheer that came from your lecture, and in so doing I only voice the opinion of every man who heard you speak. I am very interested in Christian Science and realize more and more each day that there is nothing that replaces with hope and a true faith the self-pity and condemnation in a sore heart as do the teachings of Mary Baker Eddy. No doctrine has ever accomplished what Christian Science has in the prisons of this country, and my earnest wish is that this institution may again have the honor of hearing a Christian Science lecture."

"Knowledge of Christian Science is rapidly becoming universal. In every civilized clime it is to-day growing by leaps and bounds. And while what is often designated as 'organized society' is coming very rapidly to a full understanding of divine Principle, we, who by the great masses are considered outcasts of society, are not a step behind our brethren who maintain their physical freedom. Though high and massive walls surround our present place of abode, there are not a few of us here who are learning that even here we may possess freedom as full as is our knowledge and practice of divine Science."

"Up to the time of coming in here about six months ago, I knew absolutely nothing of the teachings of Christian Science. I immediately became interested in the study through the help of the chairman of your committee. I need not tell you that this wonderful experience so changed my views of life that I now consider my stay here an opportunity instead of being a great loss, as I first thought, for no doubt I would never have found myself without having come to a place such as this. There will come a time some day when I will be through with prison life, but I will always be interested in and anxious to know more about Christian Science, for through that understanding I know that within myself I'm free."

"I was one of the many men present in our assembly hall to hear your lecture and address on Christian Science. This was my first time to hear the teachings of Christian Science fully and clearly explained. Since that Saturday afternoon I have found myself on many occasions thinking of the subject of your lecture, and something prompted the writing of this letter. I fully realize that everything must have a cause—a sufficient cause, a cause big enough to produce the whole effect,—and for this something that has prompted the writing of this letter there must be a cause; after listening as intently as possible with a desire of absorbing every word of your lecture, and then thinking over that portion—the real essence of the lecture—which was retained, I am brought face to face with the cause, and upon close examination I find that cause lies within myself. Your lecture, therefore, brought to me this 'awakening,' and has caused me to do some real thinking along the trend of your lecture.

"When I came to this place I was down in sin of mortal mind, wrong in my living and thinking. Some one asked me if I had ever studied Christian Science. I replied I had not. I went to service the next Sunday, and on the following Saturday had a long talk with one of your workers. I began studying, and have kept it up for sixteen months, and now I would not give up Christian Science for anything. I had better not say any more about myself but of the message which you left us here. You made things so plain to those who wished to understand the truth, and right living and thinking. Your tender message touched many a man's heart, and set him on the right way of thinking; the result, therefore, will bring him much good and harmony."

"I went to the lecture expecting to hear a great deal which I could not understand, but wishing to get what I could from it. Needless to say, I was very much pleased to find that either your way of stating the truths or else the fact that you adapted the lecture to men of my understanding, enabled me to get a firm grasp and thorough understanding of many points with which I had been struggling in my efforts to discern wherein I was in error. It was the first lecture I have ever attended on Christian Science, but I sincerely hope that it will not be the last."

"It gives me the greatest satisfaction to tell how much I have appreciated the wonderful lecture which helped to open the way that leads to true happiness. When Christian Science comes to a man bound hand and foot with evil, as he tries to improve himself he gains in so many different ways. It is such a glorious sensation. I do not need to dwell on the joy that came to me; there entered such a peace, such a calmness. It is impossible to explain or express my gratitude for all that Christian Science has done."

"While I found myself interested right from the start, nevertheless I paid special attention to that part of your lecture wherein you made it applicable to everybody, in every clime and in every walk of life, even to the man confined behind prison walls. This was one of the many points that came home to me, because I am interested in anything that can help me to 'brace up' and be the man that my mother intended I should be. It may occasion you some surprise to learn that you seemed directing every word of your lecture wholly to me. Every word uttered seemed to have been chiseled to fit somewhere in my 'make-up,' and as I said before, you caused me to examine myself carefully and thoroughly—and in some, yes many, places, I found myself smarting; but I let it smart awhile and did not try to escape it, because on several other occasions when I tried to make this same examination, I found later on that I had only used a whitewash to cover up my weak spots. What I really needed was an 'awakening' so that I might discover these spots and either correct them or root them out, and your lecture has given me the insight and the inspiration as to how I can and must go about my task. I sincerely trust that the good people supporting this prison work may in reading this letter feel that their efforts toward the uplifting of mankind have not been in vain."



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., July 27, 1918

# Editorial

## Teachers of an Earthly Wisdom

WHEN a church becomes decadent it is because spiritual power is no longer manifested whereby men are convinced of sin, impelled to repentance, and made steadfast in righteousness. The church then, feeling it is not steadfast, reaches out into statecraft for power to steady itself and to maintain control over men. It is to be noted, however, that love never needs to ask for control. Paul did not have to ask the aid of a Roman soldier to compel obedience from Timothy who loved him, from Eutychus whom he raised from the dead, nor, we might say, from the father of Publius whom he healed in Melita when the ship's company was cast ashore there.

Peter has been supposed to be the first bishop of Rome, and much political claim has been built on that supposition, but Peter did not invent the Holy Office to torture Dorcas so that she might give him due honor after he had raised her from the dead. He and John did not use methods of subtle inquisition to find out the inner thoughts of the lame man healed at the temple gate called Beautiful. This man followed them into the temple, "walking, and leaping, and praising God." They did not, evidently, demand that he think of God according to the formula of some cold-hearted theologian who knew nothing about healing the sick and yet declared that those who thought otherwise of God than as his formula set forth would "no doubt perish everlastingly."

Peter's epistle invites the reader morally to stand on the rock, and makes no threat political that the police power of the state will be used for a man's injury if he dares to think for himself. The spirit of Christianity, illustrated indeed by Peter's integrity, Paul's wisdom, and John's metaphysical vision of divine Love and its sure overcoming of evil, has already leavened the world so much that men in growing numbers see the evil effect of the union of church and state. In fact, the world has tried out the theory that the state should have the place of second to the church and be called upon to support with its force the subtleties and schemes of priestcraft, and it has practically repudiated the theory.

Another theory will also be repudiated in due time, namely, that it is the duty of the theologian to make the state his divinity and to frame his theology in order to justify the subtleties and schemes of rulers. The Bible is surely the true basis for practical theology. Mrs. Eddy says (Science and Health, p. 547): "The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained." Continuing, she says: "It is this spiritual perception of Scripture, which lifts humanity out of disease and death and inspires faith." Elucidating this spiritual perception, she adds: "Christian Science separates error from truth, and breathes through the sacred pages the spiritual sense of life, substance, and intelligence. In this Science, we discover man in the image and likeness of God."

Now the Bible gives us strong prohibition in regard to certain fleshly conditions, as for example, "fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." This follows the original clear direction for moral conduct comprised in the law, "Thou shalt not covet." Let the individual obey moral law, and in time the state will be righteous. It will, in fact, be a theocracy governed by divine Principle. It will therefore evidence honesty, integrity, honor, and truth, and become a potency in the redemption of the world, helping to bring the glory and honor of its kings into the realm of the kingdom of heaven. Reports, however, come regarding some theologians of the recent empire fashioned about the time when Mrs. Eddy was preparing to publish what we now know as the Christian Science textbook, "Science and Health with Key to the Scriptures," that such theologians take the stand that honor and morality are not essential in the state, evidencing that they are unaware of the change in the world already wrought through this Christian Science textbook. The argument of the theologian as stated is that war is a necessity because another country has so much that it is absolutely necessary for his country to possess.

The sanction for this covetousness is supplied by the threat of horror and death to those who oppose. In fact, opposition to invasion, or resistance of those who invade and reach out to take, is looked upon as reprehensible wickedness. Now the theologian who, because he cannot set forth as Christ did healing and life, thinks to be influential with the threat of torture and death, quite mistakes mankind. Men will not be frightened as the one ambitious to be world ruler dreams and desires. There is a greatness in man which stands for justice. It is strong, and bravery is its expression. Courage in the heart of the weak ones, the women and children, appears also, and we must not forget the record of history, how "God hath chosen the weak things of the world to confound the things which are mighty . . . yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

The teachers of this world's wisdom do not seem to recognize that through their lips it is the spirit of Cain talking. Cain indeed was abhorrent of his act and fled, but to-day we find those who claim to be wise planning long beforehand for the destruction of other peoples, with the excuse that covetousness has its necessities. These teachers are actuated by the same motives apparently which brought Jezebel to glooming Ahab, seeking to win his favor by showing how he might possess the vineyard which belonged to another. Now this princess was a heathen, and from her point of view and standpoint she thought of her advice as thoroughly practical. Is the theologian now to take the place of that ancient idolater and become a representative of the false gods of old and counsel divergence from the commands and the guidance of the one God?

How are people to be helped when by leaders misled and by theologians mistaught, when mesmerized by their own undestroyed lusts and beclouded and confused by pride and evil prophecy? What they need is the rediscovery of the ideals of Christianity. It can be quite clearly seen that the practice of Christian Science would liberate any people. Both men and nations need to understand the valuing of the Bible which we find in "Science and Health with Key to the Scriptures" (p. 406): "The Bible contains the recipe for all healing. 'The leaves of the tree were for the healing of the nations.' Sin and sickness are both healed by the same Principle. The tree is typical of man's divine Principle, which is equal to every emergency, offering full salvation



Digitized by Google

from sin, sickness, and death. Sin will submit to Christian Science when, in place of modes and forms, the power of God is understood and demonstrated in the healing of mortals, both mind and body."

WILLIAM P. MCKENZIE.

## Unbelief Cast Out

UNBELIEF is merely another name for the preponderance of materiality in human consciousness, and truly did the poet characterize it in saying:—

> Blind unbelief is sure to err,
> And scan His work in vain.

Early in his experience the student of Christian Science learns that he is not expected to accept blindly any statement, whether religious or secular, but must apply to it the inexorable test of Principle. He thus sees that nothing material can ever furnish positive evidence of reality, indeed that such evidence is of value only when scientifically corrected. In the Scriptures we find the most unequivocal condemnation of the mental quality spoken of as unbelief, and yet to-day many persons rather pride themselves upon their unwillingness to believe in or accept spiritual things, on the ground that they are intangible and according to mortal belief not subject to proof. This last supposition has been proved baseless in Christian Science, which furnishes proof of the reality of spiritual law and spiritual being and thus destroys the material evidence of sickness and suffering, replacing these unnatural conditions with the harmony which is inseparable from spiritual being.

In the New Testament we read that in Jesus' wonderful ministry of healing he was confronted with unbelief to such an extent that in one place, as we are told, "he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them." We also read: "He marvelled because of their unbelief. And he went round about the villages, teaching." This statement will be readily understood by the Christian Scientist, who will see that Jesus' work along the line of healing was temporarily given up until through spiritual teaching the darkened understanding had gained enlightenment from the truth he taught. The strange thing is that the centuries should have lost sight of this important lesson and that those who called themselves the Master's followers should have felt no regret for their own unbelief, indeed should have sought to justify it on the basis of material evidence, which their Master denied in order to heal the sick.

Following the wonderful story of the transfiguration we read that when Peter, James, and John descended from the mountain with their glorified Master they came upon a case which the other disciples had been unable to heal,—the epileptic boy whose distressed father sought the Master's aid. This was readily given, and Matthew says, "Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour." When Jesus was alone with his disciples after this incident they very naturally asked him why they had failed to heal the boy, and the great Teacher's reply cannot be too often pondered by students of Christian Science to-day. It was this: "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

The question is sometimes asked whether the unbelief which Jesus condemned in this case was that of his disciples or of the afflicted father and the multitude which stood by and mocked. In taking the different accounts of this incident found in the first three gospels it is very clear that his criticism included all who doubted the power of Truth to heal the sick and suffering. On page 449 of "Science and Health with Key to the Scriptures" by Mrs. Eddy we have this assurance: "A grain of Christian Science does wonders for mortals, so omnipotent is Truth." It cannot be denied that many cases of delayed healing in Christian Science are due directly and indirectly to this error of unbelief, but this must never be held over the sufferer in the way of condemnation, for if the obstacle happens to be a solidified form of unbelief in the thought of the patient, or possibly in that of some close relative or friend, this must be cast out by the truth, and the results will be in accordance with the words of Christ Jesus. Not only is it true that with God all things are possible but it is also true that they may be applied to every faithful follower of the Master, if we are to accept his words, "Nothing shall be impossible unto you."

In the third chapter of the epistle to the Hebrews we read: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." The apostle goes on to explain that if any of us fail to enter into the rest provided for the people of God, it is because of unbelief. There can be no question on the part of any Christian Scientist as to the effectiveness of the divine Word, and it therefore remains with those who look to it for aid that they cast out of their consciousness everything which would tend to hinder its operation. It may be well for us while advancing along spiritual lines to turn all our doubt upon the arguments and aggressions of evil. We certainly have authority and good reason to doubt everything which is unlike God, and the doubt should be followed up by a swift and vigorous denial of evil's reality. This scientific process of reasoning will establish us more firmly in the truth, which is not dependent upon us for its support, although we are entirely dependent for all things upon the truth taught and demonstrated by Christ Jesus and revealed anew to-day in Christian Science. The chilling, deadening tendencies of unbelief are likely to hold sway on the plane of mortal thought so long as we look to materiality for evidence of our progress; but when we gladly and obediently refuse to look at the "things which are seen" by mortal sense, we shall begin to see the glorious things so freely provided for us by divine Love.

ANNIE M. KNOTT.

## Fads Analyzed

WITH delightful humor Mrs. Eddy exposes a common human frailty when she writes on page 197 of "Science and Health with Key to the Scriptures": "A new name for an ailment affects people like a Parisian name for a novel garment. Every one hastens to get it." If humanity understood the solid facts of Science it would not run after the fads and fancies of blind belief. Fads are contagious because they act as suggestions put forth by mesmerism; spiritual facts, because they come through obedience to God, illumine consciousness, thus saving and healing the sick and sinning. Without the spiritual light which destroys darkness or mesmerism, human beings continue to pursue passing fashions of belief concerning God, man, and the universe, popular innovations, caprices and hobbies about science, or to adopt sententious philosophies on the supposition that they are truth. Medical fads are particularly noticeable, and while they lend themselves easily to humorous treatment, their main contention is based on false belief about cause, hence about God.



Digitized by Google

The votaries of *materia medica* itself must be amused at the revolving changes which time has brought in their theory and practice. It is sometimes assumed that going around in a circle like a white mouse in a cage means progress. Unless the advance is made from a right basis and the light is clear the traveler will err on the way. How can the basic hypothesis that senseless, unthinking matter is cause lead anywhere but into the ditch? But Christian Science does not leave the unfortunate there. It gives them the scientific understanding of divine Truth wherewith to extricate themselves.

Mrs. Eddy tells us on page 24 of "Retrospection and Introspection" that in 1866 she "gained the scientific certainty that all causation was Mind, and every effect a mental phenomenon." From this it results that the healing art must be mental or spiritual, that scientific prayer must be the cure for all human ills. "When thou prayest," Christ Jesus said, near the close of the Sermon on the Mount, "enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." The prevalent method of attempting to heal the sick is to set up some fad in place of the Father, and to trust in it rather than in Him. With the passing centuries almost every material substance in the earth or under the earth has at some time or other been tried as a remedy for physical ills. It would be unkind to list these remedies, but those who still believe in matter as power should awaken to the fact that in the modern fads and fancies there is absolutely no advance over those ancient horrors. The aberration of thought regarding to-day's poison serums and vivisection are in no wise less aberrant than the listed remedies of the past. In proportion as contagious mesmerism is allowed to rule mankind, so will fads and fancies seem to crowd out the saving and healing truth.

The effort of Christ Jesus to have his students understand the true nature of man uncovered prevalent fads and fancies. His inquiries about himself brought strange answers, except for the illuminating declaration made by Peter. They told him, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." It seemed difficult for his contemporaries to concede to Christ Jesus his unbroken identity and individuality. They must needs believe him to be some one else. They were unwilling to admit his greatness, because his spirituality startled them out of the mesmeric slumber of their ecclesiastical and secular beliefs. Commenting upon this attempt of public opinion to identify Christ Jesus with various prophets of the past Mrs. Eddy writes on page 136 of Science and Health: "These prophets were considered dead, and this reply may indicate that some of the people believed that Jesus was a medium, controlled by the spirit of John or of Elias. This ghostly fancy was repeated by Herod himself."

When, therefore, the veil called death has grown transparent to the spiritually minded who realize that true life is eternal, they risk being misunderstood by popular opinion. Spirit, which is substance, still seems "ghostly" to superstition. But keeping pace with the self-destruction of matter and its manipulations there is a wholesome uncovering of the popular fads and fancies of belief. The everlasting facts are emerging out of chaos. Spirit moves upon the face of the waters. God says, "Let there be light," and there is light, dispelling false beliefs about real causation, explaining the healing of sin and sickness, and revealing the one life that is and is to be, unbroken, continuous, eternal.

WILLIAM D. MCCRACKAN.

## Notice

Experienced Christian Science men practitioners from 25 to 40 years of age, who are American citizens residing in the United States and who are available and qualified for service abroad, will please communicate promptly with the Clerk of The Mother Church.

✧ ✧ ✧

# Among the Churches

## Current Notes

GALESBURG, ILL.—First Church of Christ, Scientist, has taken a forward step in establishing beautifully furnished reading rooms down town in the busiest part of the city. A member of the reading room committee appointed to select and furnish them, offered to lend the money to the church without interest, payments to begin in 1919. The furnishings cost $958. When all was completed, a business meeting of the church was called, at which this munificent gift was presented to the church by this member in the name of his wife. He proposed that the church send, for the relief of the boys in the trenches, a sum of money equal to what it would have had to pay him. The church acted upon this recommendation and voted to send one thousand dollars for the War Relief work, five hundred of which was taken from the building fund and forwarded the next day; the other five hundred is to be paid in monthly installments.

ST. LOUIS, MO.—Sixth Church of Christ, Scientist, has purchased several lots on the south side of Palm Street, about 250 feet east of Grand Avenue. The lots have a frontage of 160 feet on Palm Street and are 154 feet deep. The purchase price was twelve thousand dollars. A church building will be erected on these lots and over one hundred thousand dollars will be spent for this purpose. The church, which was organized in North St. Louis about a year ago, holds services in the Mount Moriah Temple, one block north of the property purchased for the new church.

*St. Louis Globe.*

MILWAUKEE, WIS.—The joint reading room of First and Second Churches of Christ, Scientist, was changed April 26 to new quarters in the Security Building, which is centrally located in a good business section of the city. The space occupied, sixteen hundred square feet, is double that of the former room, which had been outgrown. As the room is on the eighth floor, street traffic disturbance is avoided. Abundant light, the general arrangement, and the harmony of the appointments render it unusually attractive as well as practical.

OKLAHOMA CITY, OKLA.—First Church of Christ, Scientist, has subscribed twenty-three thousand dollars to the Third Liberty Loan, this representing the entire amount of cash in its building fund. This subscription was one of the four on the closing day of the Liberty Loan campaign that put Oklahoma City "over the top" and ahead of the quota.

*The Oklahoman.*

SAN QUENTIN, CAL.—For the second time in the history of San Quentin Prison, a Christian Science lecture was given on April 13, 1918, the speaker being John W. Doorly. The lecturer was greeted by an exceedingly attentive and appreciative audience of approximately eight hundred men.



Digitized by Google

# The Lectures

SAGINAW, MICH. (First Church).—Paul Stark Seeley, lecturer; introduced by John S. Porter, who said in part:—

A little more than fifty years ago Mary Baker Eddy believed that the power Christ Jesus used in healing the sick was in accordance with laws as definite and unchangeable as the laws of electricity or mathematics, and with unselfish devotion she consecrated her life to investigating and learning the truth, until she proved that her belief was true, and many cases of healing followed her understanding of this power. In a book called "Science and Health with Key to the Scriptures" she gave to the world the result of her study, which she named Christian Science. Since that time many thousands have felt the healing potency of this Science.

MINNEAPOLIS, MINN. (Sixth Church).—John Randall Dunn, lecturer; introduced by Frank L. Thresher, who said in part:—

The one central purpose of the Bible, as I understand it, is to assist mortals to work out their salvation—their salvation from sin, sickness, and death. The Old and New Testaments both are replete with declarations and promises. The mission of Christ Jesus, our Lord and Master, was to assist mankind to work out their salvation. He wrought many works of healing, thus demonstrating the power and willingness of Spirit to heal disease as well as to forgive sin. Likewise, our revered Leader, Mrs. Eddy, presented Christian Science so that we, in this age, might be assisted to work out our salvation from sin, disease, and death. Christian Science does heal both sin and sickness.

SALEM, ORE. (First Church).—George Shaw Cook, lecturer; introduced by W. H. Mulvey, who said in part:—

Christian Science is the name given by Mrs. Eddy to her discovery of the same Principle that was taught and demonstrated by Jesus. The miracles that he did were but the natural result of his correct knowledge of God and of man's true relation to God. Students of Christian Science, therefore, are students of the healing truth that Jesus taught nineteen hundred years ago. He said to his followers, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free."

PASADENA, CAL. (First Church).—John Randall Dunn, lecturer; introduced by Miss Ethel Putnam, who said in part:—

It is safe to assume that practically every one of you is here either because he knows that Christian Science is true or because he hopes it is, and the same statement might be made of almost any audience assembled to hear a lecture on this subject. Those who have proved through the healing of sickness, sorrow, and sin that Christian Science is true, want to know more of its theory and practice, and the others want to be given a reason for their hope that its rich promises will be fulfilled.

LIVERPOOL, ENGLAND (First Church).—John Sidney Braithwaite, lecturer; introduced by the Hon. Mrs. Frances Porter, who said in part:—

Up in the north of Ireland, in Belfast, is a road called the Shankill Road on which is a well-known grocer's shop. One day there appeared at the door of this shop a notice "No butter;" the next week appeared, "No butter, no margarine." A bad boy came along and added his bit underneath, so that it read, "No butter, no margarine, no pope, no Home Rule, no surrender, no nothing." I laughed when I heard this story; and yet, is not that just what all the world is feeling to-day? The old sense of supply, the old sense of religion, of politics, of human will—all are gone and in their place just "no nothing;" and because everything else has failed the world is somewhat ready to listen to the wonderful teaching of Christian Science, that Christ's promises are true, that God's power to heal and save to the uttermost is just as great to-day as it was in the time when our Master taught about it on the shores of Galilee.

STOCKTON, CAL. (First Church).—Virgil O. Strickler, lecturer; introduced by Mrs. Nancy Jane Felt, who said in part:—

We read in the eleventh chapter of Matthew these words of Jesus: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Perhaps there has never been so great a need of accepting that invitation as there is at the present time. Weary and heavy laden with the weight of woe that the world seems to be carrying, humanity is turning away from the material sense of things and looking for the joys of Spirit. Students of Christian Science are finding that rest of which the Master spoke.

CHICAGO, ILL. (Society, University of Chicago).—Dr. Walton Hubbard, lecturer; introduced by Derwent S. Whittlesey, who said in part:—

I have always found that truth in any of its aspects is courteously and hospitably received and sheltered here, even though it be presented in a guise not familiar. Thus the University has extended every facility to those who would work out new formulæ in the sciences, to those who are endeavoring to interpret the past anew, and to those who bring messages from distant and strange lands. Thus, also, the University has permitted those of its members who believe that Christian Science expresses truth to organize for mutual help and for bringing to those who are interested some knowledge of its teachings.

TUPELO, MISS. (Society).—George Shaw Cook, lecturer; introduced by Green M. Crook, who said in part:—

Christian Science maintains that there is no reason why the works done by Christ Jesus and his disciples should not be repeated to-day, and it certainly has his word for this in the Bible, for he said, "The kingdom of God is within you." Christian Science accepts this statement of Jesus, and this lecture is given to point mankind heavenward, not through death but through life; not through matter, but through spiritual understanding of and obedience to Jesus' commands: "Go ye into all the world, and preach the gospel to every creature," and "Heal the sick."

✧

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

NEW YORK—Dannemora (auspices Saranac Lake): Clinton Prison, 9:30 a.m. (note change), July 28.
Saranac Lake: Colonial Theater, 4 p.m., July 28.
Westfield: Grand Theater, 3:30 p.m., Aug. 4.

## Notice

Lecture notices can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.



Digitized by Google

# Testimonies of Healing

I feel most grateful to Mrs. Eddy and Christian Science for rescuing me from what seemed a living death. Ever since childhood, or for practically twenty-two years, I was a mental and physical wreck, suffering from one of the worst forms of so-called incurable disease. Christian Science was brought to my notice in 1917 by a friend who lent me "Miscellaneous Writings" by Mrs. Eddy. My first thought whilst reading this beautiful book was, "This is the very thing which I have been looking for all my life." I was so overjoyed to know there was hope for me after all, that I immediately purchased a copy of "Science and Health with Key to the Scriptures" and began to attend the Christian Science church here. I also called upon a practitioner, who gave me treatment and explained to me clearly and faithfully the Principle of Mind-healing. In three treatments I was healed, but at first I could hardly realize my physical healing as it came so naturally. I did, however, realize the spiritual uplift which Christian Science brought to me, and the bright hopes it gave me for that glorious future which is at hand.

My daily desire is to be more grateful to divine Love for all the blessings that I am and always shall be receiving through gaining some understanding of Christian Science. I can only say in the words of Martin Luther: "Here I stand; I can do no otherwise. God help me. Amen!"

WILLIAM ERNEST LOWENSTEIN, Sydney, Australia.

✧

I have often had a desire to share with others who are struggling as I was for relief from suffering, what Christian Science has done for me. From childhood I was always sick, being seldom free from pain due to a rupture. As I grew older the suffering became more and more unbearable. Several physicians said that an operation would cure me, but I was so afraid that I would not submit to it. I asked God to enable me to know Him, to know where He was and if there was any relief from suffering. Very shortly after this desire was expressed, many changes came. I was separated from all my family and moved to another city.

Some months later I was invited to attend the Wednesday evening meetings at a Christian Science church, which I did. A friend saw me reading the *Sentinel* and gave me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Very soon after this book was given to me, I was attacked with acute lung trouble. At first I did not think of Christian Science or the book. I was quite ill all day and night, my husband having to move me, as I was unable to help myself; by morning I was much worse and thought I must send for the doctor. Immediately, however, the thought came, Why have a doctor when you have help at hand? I did not question; I can only remember that I found myself sometime later healed, sitting up in a chair reading Science and Health. I finished a dress that same day and walked several blocks to take it home. I could not understand this healing, but knew that it really took place; and I have never suffered from that difficulty again.

A year passed, and all this time I was suffering from the first mentioned trouble. Then a friend asked me to have a practitioner treat me, which I did. After three months' treatment I removed a support which I had worn for many years and without which I could not long stand on my feet, and I have never felt the need of it since. I have also been healed of stomach disorder, catarrh in a severe form, and many other ailments. Especially am I grateful for the overcoming of a miserable temper, of suspicion, prejudice, and many false beliefs by finding, to some extent, what God is and where He is.

I am grateful to Mrs. Eddy for her tireless efforts to give this means of relief to all mankind, for our periodicals, for the Lesson-Sermons; indeed, for all the helps to understanding that she has provided, I am truly grateful.

(Mrs.) ESTELLE L. HUDSON, Berkeley, Cal.

✧

That God is a very present help in time of trouble, was clearly demonstrated to me about one year ago. I was riding in an auto when it was struck by another and heavier car running without lights. The force of the impact threw me against the wind shield, the iron dividing bar striking me just below the nose, and causing a compound fracture of the bones of the face and roof of the mouth, while the glass cut my face almost beyond recognition. A ligament was torn from one knee, one arm was terribly crushed, and there was also a slight injury to the skull in front of the temples.

As soon as consciousness was regained I declared the truth audibly, and tried to reach a telephone to ask for help in Christian Science, but I was prevented from doing this and put into a car by a physician who had arrived upon the ground and had sent for an ambulance to take me to a hospital. While I sat there against my desire, some friends came up, and seeing me took me in their car and brought me home under protest from the doctor. That was a proof of God's loving care, for which I was very thankful. As soon as I arrived home a friend called up a practitioner and I was able to talk to her enough to make her understand my need. The police officer who insisted upon coming home with us said a medical doctor would have to be called so he might have a police report of the case, as required by law; accordingly we called a doctor who was an old-time friend. An examination was made, and he told me next day that had he not known I was having Christian Science help he would have been obliged to administer morphine, for I never could have stood the pain through the night. As it was, there was no pain, but just a dull, heavy feeling and hemorrhages every few minutes. The next morning so many friends in their loving sympathy came to see me, that it made the occurrence so real I could not seem to work out from the mesmerism of it; so I asked the practitioner if she would come to the house and give me treatment, which she lovingly did.

The second night I slept well until after midnight, when I was awakened by what felt like an unseen force putting each bone into its proper place and fastening it there. In the morning a dental surgeon examined my mouth and face and said every bone was properly adjusted and the knitting taking place. This was in advance of the time set by medical law. I was told by the medical doctor that I would not be able to eat solid food for six weeks, but I ate it in ten days after the accident, as the complete healing had taken place in that time. The flesh wounds were healed, leaving no scars to speak of, and these have since disappeared except an almost imperceptible mark where the lip was cut through. All the material laws, so called, were annulled by divine law, which is ever operative and does not wait for time or place. The healing is complete in every way.

While I have experienced many other beautiful healings through the application of the knowledge of God and man gained through Christian Science, yet to me this has been the most beautiful; for it taught me that divine Mind is the only perfect healer, working silently, lovingly, and quickly



Digitized by Google

in cases of surgery as well as in other needs. Through this experience there has come to me a wonderful spiritual uplift from the realization of the ever presence of the loving Father-Mother God and of the immediate protection given to each and all of His children.

The practitioner has since spoken of how much help the articles in our periodicals and pamphlets were to her while working on this case. How thankful we all should be every minute for the gifts of God which are being hourly bestowed upon us through all the channels provided by our beloved Leader. To me they are the "bread of life," for they supply our spiritual nourishment.

(Miss) GERTRUDE P. BELDEN, Chicago, Ill.

✧

Christian Science has made such a great change in my life that I feel it my duty to express some of my gratitude. About five years ago this teaching first came to my notice through reading copies of the *Sentinel*, which had been left from time to time at a police station where I went very often to have my lunch. I have been a church attendant as long as I can remember, as a pupil, chorister, Sunday school teacher, and later as a church officer; but in spite of all this, religion was vague, theoretical, and very unsatisfactory to me. In the *Sentinels* I found very good reading, which had a sound, reasonable basis, and impressed me, while explanations were given in the columns headed "Selected Articles" which removed many erroneous impressions and convinced me that I had found something worth knowing. I therefore went to the reading room to learn more of the subject and was delighted with the kindness and patience shown me by the librarian. I borrowed the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, from the reading room and afterward from the public library.

I still continued as a church officer, but was undergoing great mental change. I began to find more and more that Christian Science is intensely practical, so bought a copy of the textbook; and since I got that book we have never had a doctor in our home. Finally I saw that I could not hold two opinions, and after about three years of reading and studying to find something wrong in Christian Science, I was convinced that it is all good; therefore I commenced to attend the church. My daughter is now a pupil in the Sunday school, and I hope the boy will also have that great privilege.

I have to thank Christian Science for a better knowledge of the Bible, which is a new book to me; for hope, confidence, entirely new thoughts about my fellow men, a better idea of manliness, and above all a growing understanding of our ever present Father-Mother God. A strong desire for tobacco has been replaced by a longing to know more of the truth that makes free.

As a churchman I marvel at the way every situation that can arise in the church and organization is anticipated and provided for by the wisdom of Mrs. Eddy, who has shown us how to follow our great Exemplar, Christ Jesus, by keeping strictly in the path of Truth. I am very thankful to those who left the *Sentinels* at the police station and gave me the opportunity of knowing something of Christian Science, and for the unvarying kindness I have found in the church. I hope to show my gratitude by putting into practice the teachings of Christian Science.

We have been through times of stress, which were faced with calm and confidence that would not have been possible to us without the practical teachings of our textbook and periodicals. The war has caused a great alteration in our home and in my employment, and we are sure that all the happiness and comfort we enjoy is wholly to be attributed to Christian Science, which has never failed when applied to our problems. My greatest desire is so to live as to be worthy of the name of Christian Scientist. The healing mentioned has been permanent, and we are all healthier and happier than we were before gaining a knowledge of this healing truth.

LEONARD ILLINGWORTH, Manchester, England.

✧

With a heart filled with gratitude, I give my testimony to the field. For three years I heard of Christian Science, and was offered the care of a practitioner, a dear friend. At the end of that time my extremity proved to be God's opportunity. To-day all I have and am I owe to the help and study of Christian Science. I am indeed thankful to God and to Christ Jesus, the Way-shower, also grateful to our beloved Leader, Mrs. Eddy, for the discovery of this truth, which has healed me in a very short time of many troubles, such as weak eyes and deafness. Through the reading of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, rheumatism, stomach disorder, fallen arches, hemorrhoids of many years' standing, heart trouble, nervousness, and headaches have been overcome, while a throat affection was overcome in less than twenty-four hours. I suffered fourteen years from one ailment or another, until as a last resort I accepted Christian Science and was healed in God's own way.

Words cannot express my thankfulness to God for Christian Science, and my gratitude to all the friends who have helped me from day to day, step by step, to an understanding of the truth that makes free.

MRS. LOUISA C. S. MARSHALL, Edenburg, Pa.

✧

Christian Science has done so much for me and mine, that words can never express my gratitude. For over a year before being healed in Christian Science I suffered from frequent attacks of appendicitis. One of the well-known physicians in San Francisco did all he could to relieve my suffering by prescribing medicine and other material means, but these only gave temporary relief. During an unusually severe attack I was advised to submit to an operation; but I had great fear of operations, so refused to be guided by this advice. I slowly recovered, but was very weak and discouraged. There seemed to be nothing to look forward to but suffering.

I had heard much of Christian Science, but it had been misrepresented to me and I was antagonistic, often speaking of it as a new religion to be guarded against. I had read portions of "Science and Health with Key to the Scriptures," the textbook of Christian Science, but only to criticize it. Nevertheless, "man's extremity is God's opportunity," and when all material means failed to heal me, I turned to God. One day I witnessed an instantaneous healing by Christian Science and then realized that this religion must be the truth. I had become acquainted with a practitioner, and after witnessing this healing, visited her and asked her to tell me something of this religion. Her explanation was so lovingly given that I received the truth and was instantly healed. Just a few statements of truth healed me of the false belief called appendicitis and destroyed for me even the memory of months of suffering. It faded away like a bad dream and I was as one transformed. My old suffering self seemed to vanish, and I had a glimpse of man's real selfhood. I was indeed born anew. I received this healing in November,



Digitized by Google

1913, and since that time divine Mind has been my only Physician. I began at once to study the textbook, and for me each day was filled with joy, for I knew that God had healed me, and I was beginning my journey from sense to Soul.

A short time after this my right side suddenly became numb, and I could scarcely speak. I again asked for help and the healing was instantaneous. I have also been healed of colds and of a supposed enlargement of the heart which caused great pain and weakness. We have had many beautiful healings in our home, and are daily proving true the words of our Leader (Science and Health, p. 494), "Divine Love always has met and always will meet every human need."

I am so grateful to God for the many healings which I have received through Christian Science and for the spiritual understanding that I am gaining each day; also to our dear Leader, Mrs. Eddy, whose purity of thought and unselfed love enabled her to be the messenger through whom the light of Truth came to the world. I am endeavoring to prove my gratitude by living the truth each day and letting my light shine.

(Miss) MABEL LANSING, San Francisco, Cal.

✧

For more than ten years Truth, as taught in Christian Science, has been my only physician. I feel it a privilege to give to other sick and sorrowing ones an account of my own healing, that they may share my blessings; for God is not partial, and what He does for one He does for all, when we understand His law and are obedient thereto.

For a number of years I suffered from a spinal affection. The several doctors consulted told me there was no cure for my trouble and that as years went on I would get worse and probably become a hopeless invalid. No one can realize the darkness and despair of contemplating such a future who has not experienced such a verdict. Since having Christian Science treatment I have gained in strength and health every day, and now I am able to be a help to my loved ones, whereas once I thought I could only be a burden. The joy which comes with the knowledge of man's freedom as a child of God, and that God never created imperfection, is a heritage which can never be taken from me.

I am so grateful that the wisdom and courage was vouchsafed our dear Leader, Mrs. Eddy, to give this message of Love to the world and to safeguard it by the Manual of The Mother Church. As followers of the Christ we can accomplish most by obedience thereto. The way is plain; we have only to follow.

(Mrs.) WOODFIN C. HILL, Morgantown, W. Va.

✧

To enumerate the many blessings which Christian Science has brought me would be, practically, to write the story of my life for the past year and a half. During that time no day has gone by without this healing truth helping me mentally, morally, physically, and even financially. It has indeed given me all things, given them to me in spite of the fact that when I began the study of this teaching I had for my object that which, in the final analysis, meant its destruction. Believing that science was degraded by being considered in the same breath with religion, I felt certain that something fallacious must exist in the logic which would couple the terms Christian and Science; and I began the study of "Science and Health with Key to the Scriptures" with the prime object of discovering its fallacies. That my search was fruitless is evidenced by the fact that to-day my sincerest desire is to know more of the truth as taught by this scientific religion.

Christian Science found me with no religion whatsoever and a materialist to the minutest detail. To-day it presents me buoyant with hope, with an unquestioned faith, firmly convinced of the existence of Deity, and with some understanding, at least, of the nature of this divine, all-inclusive Principle. It has brought me from the darkness of almost hopeless despair into the light of the "glorious liberty of the children of God."

Although I did not come into Christian Science for physical healing, yet I needed it. At more or less frequent intervals I had been a sufferer from digestive troubles, which, as I grew older, became more frequent and more severe, always being accompanied by violent headaches. What is called intestinal stasis was finally added. Doctors had been consulted and much medicine taken, but with only temporary relief. An operation was finally submitted to, but the hoped for results did not materialize, and it was still necessary for me to take some kind of medicine every night. Six months after the operation, I commenced the study of Christian Science. Two weeks after I had read the Preface to Science and Health, I had gained some perception of the mental cause of disease and of the utter folly of trying to produce motion or action with inanimate drugs. With this realization I gave up the use of material remedies, and from that day to this have had no occasion to return to them. The healing was not instantaneous, but decided improvement was noted from the start; and in a remarkably short time, with treatment from a practitioner, the trouble was completely overcome. Throat trouble, headache, and many minor ailments have likewise vanished into their native nothingness.

For all these blessings I am indeed thankful to God. I am also grateful to those who have helped and are helping me on my journey from sense to Soul, and to Mrs. Eddy for having made practical to this age the truth which is lifting me out of that type of thought which nineteen centuries ago attempted to destroy him of whom Mrs. Eddy speaks on page 313 of "Science and Health with Key to the Scriptures" as "the most scientific man that ever trod the globe."

A. G. LEVY, New Orleans, La.

✧

As a child I was brought up in a Christian household. My mother was a very devout woman and had implicit faith in the power of God. She instilled in me a great deal of this faith, but because of not understanding the Science of being, I did not know how to apply this wonderful truth. I never knew much about Christian Science until June, 1914. While staying in the home of some Christian Scientists, I became so interested in the beautiful teachings of this religion that I began to look into it for myself, and went to a practitioner for treatment. There came to me wonderful glimpses of this great truth, but I did not attain a perfect healing at that time.

In June, 1916, while attending summer school, I collapsed. The doctor said it was a nervous breakdown and that I needed rest. After I had rested for two months with no apparent results, I again went to a Christian Science practitioner, and this time became more vigilant with my studying; but I continued to grow worse and could neither eat nor sleep. When pain located in my side I was hurried to a hospital, but the condition had become so complicated that the physicians did not know what to do for it. They tried almost every imaginable kind of medicine and various



Digitized by Google

quieting lotions, but without effect. A consultation of physicians was held, but even then no better results could be obtained. My doctor finally said he could do nothing more for me as my nerves had entirely given out, but that I was young and he hoped the trouble would gradually be outgrown, that if I were ten years older he would not give me any hope at all. He dismissed the case, and I went home.

I continued to grow worse; nothing would relieve the suffering. We then heard of a Christian Science practitioner who had some wonderful results in healing. I had given up all hope of recovering, but consented to have him come, and shall never forget his smile of trust and confidence, when I asked if there was any chance of my recovery. I lingered for about two weeks between life and death; but gradually the truth reached through my befogged senses and in three weeks I was able to take my meals at the table. My healing was perfect. Strength and health came so rapidly that my friends could only exclaim in wonder and could not understand it. I have been teaching all this school year and have not missed a day.

I had worn glasses for nearly nine years, and as such long hours were spent in the schoolroom, I felt that it was necessary to have the lenses changed often. In spite of the care I gave them, however, my eyes seemingly gave out entirely. I then went to a specialist, who said they were in a very bad condition and would always trouble me. He referred me to a nose specialist, who stated that the bones were diseased and a piece of bone must be removed often, but when I was healed of the other troubles, this condition also was overcome, and I have learned that as God's child I do not need glasses.

Words can never express my gratitude for the physical healing, but even that sinks into insignificance when compared with the understanding of this wonderful truth that has come to me. Now I can say, in the words of a familiar hymn:—

O Lord, I would delight in Thee,
And on Thy care depend;
To Thee in ev'ry trouble flee,
My best, my only Friend.

(Mrs.) Lula L. Helm, Sedro-Woolley, Wash.

✧

I am sending my testimony, which means a great deal to me, and it may help some others who are in the same condition. It is such a wonderful privilege as well as a pleasure to feel we can turn to and depend on something higher and better than material things for physical relief. I am so grateful for the benefits I have received both spiritually and physically since I have taken up the study of metaphysical healing. I want to tell one of the benefits received. It may seem small to some, but it is wonderful to me and to my husband. It may help some one who is seeking for light and health as I had been for over nine years. During that time I had been an almost constant sufferer from so-called bilious and nervous sick headaches, sick stomach, and backache until at times I could hardly stand up straight. I had consulted the leading surgeons and physicians in Philadelphia, Trenton, and Altoona. I had two surgical operations and numbers of local treatments, and all the doctors told me the same thing,—that they had done everything they could for me and given me every kind of medicine they knew of for such a condition as I was in—and all of no avail. The thing they at last resorted to was a hypodermic, which only seemed to aggravate my case, and the after effects would last two or three days; in one instance it caused an abscess on my arm which lasted three months, and during part of the time I was delirious with pain.

I also have had several other beautiful demonstrations this winter. I had suffered from frosted feet every winter for seventeen years; and as soon as the error manifested itself this year, I declared the truth, and my feet were cured in two days. While I had heard of Christian Science some time before, yet I only took up the study in earnest in August, 1916, and since September the same year I have not gone to any doctor or taken medicine of any kind, and have entirely done away with all medicine (of which I had a goodly supply) in our home.

I am more thankful than I can express for the wonderful spiritual uplift as well as the healing. My husband and I read the Lesson-Sermon every morning before he goes to business, which gives us both spiritual food for the day.

(Mrs.) May G. Hicks, Hammonton, N. J.

I can testify to the above statement of my wife, and say for myself that Christian Science has also been a wonderful uplift to me. Through studying the Bible and Science and Health I have been able to give up smoking entirely. I was a very heavy smoker for about twenty-eight years.

Norman S. Hicks.

✧

In the fall of 1906 I heard of Christian Science through a dear sister who had been healed of chronic ailments. I cannot express the joy and feeling of happiness it gave me to know the truth about God and man. For years I had taken drugs prescribed by different doctors, with only temporary relief. My healing was not quick, but I am not sorry; for during the time of treatment I was getting spiritual understanding, which was best of all. Stomach disorder and sleeplessness were soon healed. The other difficulties, such as heart, liver, kidney, and throat troubles in very severe forms, yielded more slowly. I could not swallow any solid food for two years. I had spells of strangling every day, and thought each one would end my life; but with the help of a practitioner and my own faithful study, I have overcome it all.

I would say to others who are waiting for healing, Do not be discouraged; study, and get understanding, and your healing will come. I wish to express my gratitude for our dear Leader, Mrs. Eddy, who brought this demonstrable truth to us all; also for the *Sentinel* and *Journal*, and for all our literature that is teaching us to live nearer to God.

(Mrs.) Jennie F. Freer, Ohioville, N. Y.

✧ ✧ ✧

# From the Press

[*The Yorkshire* (England) *Observer Budget*]

Preaching at a midday service at Holy Trinity Church, Leeds, on "Spiritual Healing," the Rev. Harold Anson remarked that we had always been familiar with the fact that there was a great influence of the mind over the body, and in all sorts of ways we were constantly aware of it. . . . Was it not rather a disgrace to the church which preached the gospel of Jesus Christ that they should not be able to show people that the same results now followed the preaching of the gospel that followed when Christ was on earth? In our own day, he was thankful to say, that reproof was being in some measure taken away from the church. There had never been a time when healing by spiritual means had altogether died out of the church, but it was only in our day that it had been revived in a great measure. Whatever differences they might have from Christian Scientists, how-



Digitized by Google

ever much they might feel that Christian Scientists were mistaken in some parts of their theology, and whatever practical mistakes they might, and he thought did, make, they must always be thankful to Christian Scientists for what they had done toward the recognition of the play of spiritual forces in healing.

[Editorial in *Morning Telegraph*, New York, N. Y.]

Recognizing the good work of Christian Scientists, the Government is appointing chaplains of that faith to serve with regiments which are going abroad. The more Christian Scientists in the Army the better. Without doubt the optimism that prevails in America is due to the preaching of the members of this church, for every Christian Scientist is an optimist. Their influence in the country is great and their influence in the Army will tend to make men believe they cannot fail; that victory will be theirs.

[*Case and Comment*, Rochester, N. Y.]

Bequests to be used in promoting the spread of Christian Science and to encourage the building of Christian Science churches are not invalid as being contrary to public policy, according to the decision of the Ontario Appellate Division in re Orr, 40 Ont. L. Rep. 567. It is not enough, said Chief Justice Meredith, that the views of Christian Science are opposed to what is generally accepted as true. To deny the right to propagate such views presupposes the infallibility of human judgment, and would bar the way of progress in every direction, scientific or otherwise.

[Christian Scientists in Michigan and elsewhere will be interested to know that the rights of parents to choose the best method of treatment for their children have again been sustained by court action, as shown by the following item from *The Times News*, Ann Arbor, Michigan.—Ed.]

Upon advice of the special counsel called in by the Board of Education to confer with the prosecuting attorney in the matter of sending Ruth and Helen, minor daughters of Mr. and Mrs. Hugh H. Dowler, to the University hospital for examination and treatment, action in the matter has been dropped. The circuit court yesterday [May 8] entered an order setting aside both orders of the probate court issued December 14, 1917.

[*The Globe*, New York, N. Y.]

Last night [May 28] the Christian Scientists met at Carnegie Hall. For some hours many of them stood in line waiting to be admitted. This line, which we passed twice, was a study. Every face shone. There was no gloom. No sick-about-to-be-cured types. Well-groomed, well-dressed people, apparently eager to let others know what "Know thyself" meant to them. Think of it—a religion which causes people to stand in line! Where's the church that does it?

❖ ❖ ❖

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

Owing to the instability of money values and the fluctuation of exchange rates, we are, for the present, not printing a table of money equivalents. This information can be obtained correctly from the bank or local post office at the time it is desired to send in money.

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition for general sale are now being filled promptly.

The Christian Science Publishing Society.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

The Christian Science Publishing Society.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## New Pamphlet

"Christian Science: A Religion that Heals through Spiritual Law," by Virgil O. Strickler, is now on sale at five cents a copy.

## New Vest Pocket Pamphlet

"Protection," a collection of three short articles: "Safety," "Divine Preservation," "Intrenchment."

This pamphlet is now on sale at four cents a copy.

## Bible Catalogue

Bible Catalogue No. 24 is now ready for delivery. Advance copies have been mailed to all churches and societies advertised in *The Christian Science Journal*. Additional copies will be supplied on request.

Attention is called to the changed prices of some of the Bibles, including 01440x and 01483x, notice of which appears on the inside of the front cover of this periodical.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to William R. Rathvon, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# Christian Science Churches and Reading Rooms

Christian Science Churches and Societies may be found generally throughout the United States, Canada, and the United Kingdom, as well as in important cities elsewhere throughout the world. They are all branches of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, organized in 1879 "to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (Manual of The Mother Church, p. 17).

Selected lessons read from the Bible and "Science and Health with Key to the Scriptures" (the Christian Science textbook by Mary Baker Eddy) constitute the only sermons at the Sunday services in Christian Science churches.

Wednesday evening meetings are also held, which include testimonies of healing and experiences and remarks on Christian Science.

In connection with every church there is conducted a free reading room at which all the writings of Mary Baker Eddy and all authorized Christian Science periodicals and pamphlets may be read, borrowed, or purchased.

The public is cordially invited to attend these services and visit these reading rooms.

A complete directory of Christian Science churches and societies is published monthly in THE CHRISTIAN SCIENCE JOURNAL, which also contains quarterly (in January, April, July, October) a directory of Christian Science practitioners.

---

Opportunity to send the messengers of Christian Science on their healing mission to the world is maintained through the plan of the Postmaster-General of the United States to send to soldiers and sailors destined to proceed overseas, at nominal postage, literature offered at post offices in the United States. A printed notice on the front of *The Christian Science Journal, Christian Science Sentinel,* and *Le Héraut de Christian Science,* signed by the Postmaster-General, explains the simple plan.

While the post office department has ruled that the above mentioned Christian Science periodicals are to be accepted by postmasters for use under this plan, the department order states that only "clean copies of current or comparatively recent issues" will be received.

Those desiring to send periodicals other than their own copies, or copies previously given for local distribution work, can doubtless make arrangements with any Christian Science reading room to mail these periodicals regularly as desired.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

GENERAL LIBRARY
AUG - 5 1918
UNIV. OF MICH.

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this magazine place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.
NO WRAPPER—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY
Copies Must Be Clean and Current

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

VOLUME XX NUMBER 49

Boston, August 3, 1918

Contents of This Number

Christian Science Publications . . . 962
The Shunammite (Poem) . Beatrice Clayton 963
Seed Sowing and Seed Protecting
John Randall Dunn 963
"A covert from storm and from rain"
Bernice W. Carter 964
Cooperation in Distribution James C. McFee 965
Compassion and Healing . Ottilie Ueberroth 965
The Kingdom of Heaven Estelle M. Hunter 966
Gratitude and Unfoldment Violet W. Dunham 967
Selected Articles . . . . . 967
Extracts from Letters . . . . . 969
Editorial
Heavenly Aspiration . . . . 970
The Lord Is at Hand . . . . 970
"Beauty and bounty" . . . . 971
Among the Churches (Current Notes) . . 972
The Lectures . . . . . 972
Testimonies of Healing . . . . 974
From the Press . . . . . 977
Special Announcements . . . . 978
"Thinking in Hemispheres" . . . 979
Works on Christian Science by
Mary Baker Eddy . . . . 980



7¢ A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
BOSTON · U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local newsdealer, one month, 80 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents**

**Christian Science: Applied Righteousness**—By Frank Bell.

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion that Heals through Spiritual Law**—By Virgil O. Strickler.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

**OTHER TRANSLATED PAMPHLETS**

Not printed in English separately

**Faith and Generosity.** Printed in French.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German, Dutch, and Swedish.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German and French.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish and French.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish and French.

**VEST POCKET PAMPHLETS**

**Price, Postpaid: Single copy, 4 cents**

**Possession**—Printed in English only.

**Protection**—Printed in English only.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth. $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.90.

01440x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.65.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50. Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 24 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

**The Christian Science Publishing Society, Boston, U.S.A.**

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX AUGUST 3, 1918 NUMBER 49

[Written for the *Sentinel*]

## The Shunammite

BEATRICE CLAYTON

"He sat on her knees till noon, and then died."—II Kings 4:20.

BRAVE mother of a distant age and clime,
Thy noble words, unperishing, resound
Down the long years to our own race and time,
In mother hearts to thee forever bound.

The little child that drooped upon thy knee,
And sank to sleep unheeding thy soft croon—
O darkest hour and bitterest agony!
Yet, Shunammite, within thy heart was noon,

Shadowless noon of faith; no futile tears
Bemoaned the lad whose passing seemed hope's knell.
They asked her how it fared with him; no fears
Spoke in the brief, brave answer, "It is well."

Calm—for her thought upon the All-power stayed—
She found the man of God and brought him there,
To that small chamber where her dead was laid,
The little child with forehead smooth and fair.

And in that ancient day as in this hour,
Unfaltering trust in God, in good supreme,
Uttered the healing word of Truth with power;
The child revived, awaked as from a dream.

The centuries roll, the nations come and go,
But still thy tale, O Shunammite, we tell;
And still the truth is Truth; 'tis ours to know
And prove, whate'er the seeming, all is well.

## Seed Sowing and Seed Protecting

JOHN RANDALL DUNN

LITTLE can be added to the many helpful things which have been written about the preparatory work, mental and otherwise, which should precede a Christian Science lecture. Throughout the field it is becoming more and more apparent how Christian Scientists realize that a lecture is only another name for seed sowing, and that their work, therefore, is the preparing of the soil for the sower. Seldom indeed in these days does a lecturer respond to the invitation of a church or society and find that the ground has not been well plowed and harrowed and made ready for the planting. Advertising has been faithfully attended to, invitations have been issued judiciously.

It might be well to state in this connection that in many of the smaller cities the most effective advertising of the lectures has been brought about not so much through newspaper publicity and placards in shops and elsewhere,—although a certain amount of such advertising is, of course, essential,—as through the personal touch, through verbal or written invitations to friends or acquaintances who might be interested. In some places the members of a church or society have taken their local telephone directories, made a careful examination thereof, and assigned to different persons the task of inviting, either by telephone or in person, those thought to be not antagonistic. This invitation is given possibly a week before the lecture, and is followed by a telephone call the day of the lecture, lovingly to remind the friend that the appointed day is at hand. One lady sent this cheery word over the telephone to the friends she had previously invited: "I just called to make sure you had not forgotten about the lecture to-night. We shall be so happy to see you, and believe that you will enjoy hearing what Christian Scientists really believe." In practically every instance she was heartily thanked for her thoughtfulness, several persons expressing particular gratitude for the reminder, as they had forgotten the exact date of the lecture.

Assuming then that the preliminary "mental farming" has been faithfully done, a sower comes and sows his seed—sends forth into the human consciousness the joyful message that a complete solution of earth's problems, mental, physical, social, and financial, is to be found in the revelation of scientific Christianity. Why is there not invariably a tremendous turning to Truth in a community at the close of every Christian Science lecture? Jesus answers this question with one of his incomparable parables. He says: "Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: . . . and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but others fell into good ground, and brought forth fruit."

Now how many of us have been awake to the necessity of active mental work *after* a Christian Science lecture,—awake to the grave need of protecting the seedlings of Truth from the fowls, from the attacks of hate which would seek to snatch from hungering hearts these new-sown spiritual ideas? How many of us have realized that nothing short of consecrated protective work for days or even weeks after a lecture, gives the only possible assurance that the mesmerism of life in matter—the thorns—will not choke and hinder the activity of an awakened spiritual sense?

Truly is it our work to know that there is in reality none other than good soil; that the whole human creation is truly groaning, as Paul wrote, for deliverance, for sunshine, for the fruitage of healing; and that the seed dropped into the soil of hungering human consciousness cannot be plucked out, or withered by reversal. It might be interesting to hear of some results of this intensive mental farming, of this seed protecting and cultivating.

In a small town where the interest in Christian Science had apparently been lukewarm, the church membership was so alive to protective work in the days following their lecture, that their auditorium could scarcely hold the truth seekers that came to their next Sunday service. In another community a minister announced after a lecture that he would reply to the Christian Scientists on a certain date. The alert members of the Christian Science organization immediately stood guard mentally over the planted seedlings

Copyright, 1918, by the Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter. Acceptance for mailing at a special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 11, 1918.

Digitized by Google

of spiritual sense, knowing that nothing could root them up nor rob them of their rightful fruitage, and within a short time a notice appeared in the public press stating that the answer to the Christian Science lecture had been "indefinitely postponed."

Many more experiences might be related, but this one will suffice to indicate the tremendous amount of good we may expect from these seed sowings when there is, in the days following, alert, consecrated, and systematic seed protecting. With what is familiarly termed enthusiastic "teamwork," with the happy cooperation of sower and helpers, we should surely begin to see the desert of material sense "rejoice, and blossom as the rose," according to the prophecy of Isaiah, "It shall blossom abundantly, and rejoice even with joy and singing." Isaiah says again, uttering a message from the Lord, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

## "A covert from storm and from rain"

BERNICE W. CARTER

IT often happens that in taking up a new proposition in mathematics a student working faithfully to master and apply the rules laid down will find himself able to obtain the correct answer to the problems long before he really understands the basic law which the rules illustrate. He does his work mechanically, we may say, and seemingly expresses little real reasoning power; but there comes a day when, having, by strict adherence to rule, solved so many of his problems correctly, he suddenly, as if by revelation, finds the reason back of the rules, and so grasps the truth.

The analogy to this is found in the everyday life of the student of Christian Science. Convinced of the truth of the teaching—possibly through having witnessed seeming miracles as a result of it, through hearing testimonies of healing, or through reading the Christian Science literature, especially Mrs. Eddy's writings, or, as most frequently happens, through having been healed himself—he undertakes the real study of the textbook, "Science and Health with Key to the Scriptures." If honest with himself, he will apply what he learns as he learns it, and the immediate results will be to him like the golden glow of early morning, so colorful and soul-stirring as to remain in memory even after the sun has fully risen and perhaps been overcast with clouds.

One student recalls an experience which, although it occurred only a few months after she began the study of Christian Science, stands out even to-day as a milestone, a beacon —something to which she can revert in memory at any time and draw from it new lessons and fresh inspiration. From the very beginning of her study she realized that if Christian Science was to be anything at all to her it must be everything. If she was to give up her former concept of God,—which though limited and vague was still inexplicably near and dear to her,—it must be for a God who was indeed all-powerful, and available at all times and under all circumstances. She found in Science and Health the simplest of rules: "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously" (p. 392); and, "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea" (p. 495). These she began to apply as best she could, taking a radical stand at each well-defined step of the way.

It happened that the equinoctial storms were exceptionally severe that year. The Biblical description, "The rain descended, and the floods came, and the winds blew, and beat upon that house," aptly pictures the weather conditions around the student's home. Moreover, a built-on portion of the house was not weatherproof; the rain, wind-driven, penetrated the joining and poured into the pantry in small torrents at so many different places that every available pail, pan, jardinière, and deep cooking utensil was pressed into service. The student was alone in the house and there was nothing she could do materially except to empty the vessels as rapidly as possible and mop up the floor betweenwhiles. In the old days she would have prayed to God to send some one to help her. Now she suddenly seemed bereft of her heavenly Father. How could one ask Principle to stop a leak? But as she worked, statements from the textbook kept recurring to her; the ninety-first psalm, also, fairly sang itself to the patter of the rain: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty . . . He shall cover thee with his feathers, and under his wings shalt thou trust."

Gradually her depression began to lift; gradually, too, she began to experience a sense of protection. For, she reasoned, she had been conscientiously applying the rules of the Christ-teaching,—correcting every thought as soon as she became aware of drifting into wrong thinking; she had always loved purity, even before she recognized it as an attribute of God, and she had been living as close to God as her degree of understanding would allow; she had no other longing except to know Him—and her supreme desire might have been expressed in the psalmist's words: "Wash me, and I shall be whiter than snow." Why then could she not claim the shelter of ever present Love, and hide in the secret place even from the rain? Other Bible verses came like angel visitants to urge her to make the test. "Prove me now herewith, saith the Lord;" "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Entertaining these angels she caught a glimpse of heavenly reality and the wonderful harmony of God's creation. It was only a glimpse; but it carried her away out of self—out of the dismal house, into the consciousness of life in God. When she again began the emptying of pails and the mopping, there had come a lull in the storm outside. Almost no rain came in upon the floor while she was emptying the vessels. "Now," said her awakened spiritual sense, "if you are honest, if you really believe all you have been thinking, why are you putting the pails back there to catch more rain?" Then so-called common sense put in a plea, for the clouds were as black as ever and the rain had by no means ceased. But "Prove me now, herewith," urged the still, small voice.

She carefully dried each vessel and put it away in its usual place, and as carefully dried the floor, removing the rolls of cloth and matting which she had used to prevent the water from getting through under the doors to the adjoining rooms. Then she went upstairs to other duties. All this was done, not with the grim determination of faith expressed in the words of Job, "Though he slay me, yet will I trust in him," but in a manner that showed how completely she had put the problem away from her. She had done her part. It was a perfectly natural sequence that God would take care of the rest. The stormy weather continued not only all that day but for many days, yet not once again did the rain leak



Digitized by Google

through into the house. "The wind changed," said the skeptic to whom her joy-laden heart poured out the story, "or the shingles of the roof had become swollen and made the joining tight." Yes, the student admitted, the wind did change, and stayed changed; and perhaps the shingles did swell. She was not concerned with the material manifestation. She only knew that she had been lifted out of dreary discord into harmony, into that "place of refuge" which Isaiah describes as "a covert from storm and from rain"—where there were no beating winds, only freshness of spirit; no cloud-bursts or floods, only showers of blessing. She had proved that however slight her understanding of infinite Principle, by obedience and trust she could find the way to God.

Love for God surged through her consciousness, and gratitude to that brave heart, that sturdy pioneer, Mrs. Eddy, who, alone and with no help save the Bible, had discovered the rule and made the way so plain that "the wayfaring men, though fools, shall not err therein."

## Cooperation in Distribution

JAMES C. MC FEE

IN the sixteenth chapter of Mark we find the words, "Go ye into all the world, and preach the gospel to every creature." These words were addressed by Jesus to his disciples, who, it is noteworthy, were not urged or besought to do this, but commanded; it was a solemn duty to be performed, no choice being left to them if they were to be true disciples. Recognizing the God-given authority for the command, the disciples unquestioningly obeyed. It is then no cause for wonder that such preaching was always accompanied by the healing of the multitudes who heard it, of all their infirmities, want, and woe. Later the demonstration of Truth's power was lost sight of, the letter was preached without the spirit of this command being obeyed, and it remained thus until the Christ-healing was restored through the discovery of Christian Science by Mrs. Eddy.

Christian Science is to-day the gospel, in scientific form, that was preached by Jesus' disciples; and Christian Scientists are accordingly subject to the same command to preach the gospel, with "signs following;" they are messengers of Truth, or bearers of glad tidings. The glad tidings, the message of Truth to this age, is to be found in the inspired writings of our revered Leader, and in the periodical literature established by her. One of the ways and means of carrying this message to a sense weary and peace seeking world is through the distribution of the authorized Christian Science publications. That this literature has reached countless numbers of suffering human beings to whom it has brought better conditions in every conceivable way, must be admitted.

Distribution work cannot be done in a haphazard, thoughtless fashion, nor is it a hobby, or something to be done only when convenient. Experience has proved that it is not an unconcerted, individual undertaking, but that it properly belongs to and is an essential part of church activity. Distribution work to be most effective must be done through properly organized effort and executive administration. Christian Scientists learn through the study and application of Mrs. Eddy's teachings to avail themselves of the best and highest in everything, so there is reasonable ground for expecting distribution work to be conducted along the best possible lines. To fulfill its purpose, the organization must be well balanced in its inception; it should conduct its affairs according to the best business methods and most up-to-date practice, demand and enjoy the unqualified loyalty and support of its members, use prudence in the selection of these, and assign duties intelligently to them. The members of such an organization should be punctual in attending to their duties, ever interested in that which has been allotted them to do, and more than all else have the welfare of the organization rather than personal interests or self primarily at heart. In a word, the motive and objective of the whole structure must be "service." This word represents everything constructive and progressive entering into the life of an organization; without this kind of service an undertaking is doomed, and will sooner or later cease to exist.

Peculiarly applicable to distribution work and to this idea of service with its component factors, as well as a reference to its potent effects, are these words of Mrs. Eddy's, found on page 1 of Science and Health: "Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind." One of the life-giving elements of service, and all that pertains thereto, is cooperation of the members of an organization,—not of a willing and energetic few, but of the entire membership. Cooperation could be described as "the concurrent action of a combination of units, which, in their respective places, produce a perfect cycle well fitted for its designed purpose, but any of which disconnected or missing, leave the cycle incomplete, impaired in efficiency, and limited in scope and action." Thus it signifies the harmonious working together of a body with singleness of purpose, in a common cause, toward a definite end.

This conception of cooperation requires each member to realize that in the proportion his own work in this branch of church activity is well done, will the success of the whole be assured, and in the same ratio will the whole be tendering and rendering loving service to mankind. Reasoning from this basis, it would seem that a quota of responsibility for the progress and growth of distribution work devolves upon each member.

The import of harmonizing mutual interests, so necessary to service, the keystone of success in distribution work, is clearly set forth on page 58 of Science and Health, where Mrs. Eddy says: "Unity of spirit gives new pinions to joy, or else joy's drooping wings trail in dust. Ill-arranged notes produce discord. Tones of the human mind may be different, but they should be concordant in order to blend properly. Unselfish ambition, noble life-motives, and purity,—these constituents of thought, mingling, constitute individually and collectively true happiness, strength, and permanence."

## Compassion and Healing

OTTILIE UEBERROTH

WHEN we listen to the promptings of spiritual sense we may learn great lessons from the little things which make up our everyday human life. My twelve-year-old son came in from school one day suffering from an injured ankle, which was badly swollen and very painful. I immediately began to treat him as we are taught to do in Christian Science, realizing the nothingness of this condition. Just then the ringing of the doorbell interrupted me. At the door stood an umbrella mender who asked for work in a very grüff and complaining manner, saying he had tramped all day and had found nothing to do. As I was otherwise engaged I told him there was nothing for him to do, and gently but firmly closed the door. Returning to the room I found my son in a sense of great pain and discomfort.

Taking up my work again, these words by Mrs. Eddy, on page 261 of "Science and Health with Key to the Scrip-



Digitized by Google

tures," came to me: "Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality." I tried persistently to realize this, but the mental picture of the umbrella mender would constantly obstruct my vision of Truth and Love. Mortal mind tried to silence the thought of the brother in need, with the excuse that it must have been his own lack of love which brought him to this condition; but obviously this argument did not clear my spiritual vision. Knowing that there is no obstruction in Truth, I continued my treatment, and these words came: "If the Scientist has enough Christly affection to win his own pardon, . . . then he is Christian enough to practise scientifically and deal with his patients compassionately; and the result will correspond with the spiritual intent" (Science and Health, p. 365). I then tried to realize what love means, and saw clearly that divine Love is infinite and blesses all mankind, and that we all are the children of the one Father. I immediately felt a love for all mankind, including the umbrella mender, and desired to help him.

When my thought came back to the problem in hand, I could easily "look away from the body into Truth and Love," and on this mountain top I saw the nothingness of this mortal belief. When I glanced up at my son, his face, which had been drawn with pain, was radiant with happiness and love. His need had been almost instantly supplied; the pain was entirely gone, although the swelling did not disappear until the next day. Nor was the umbrella mender left out of this demonstration. On going out to get the letters left in the mail box, I saw the man at work a few doors away. When stepping back into the hall I noticed an umbrella which had been put back into the rack as unfit for use, and it was then taken to the man, who restored it to its former usefulness for a small sum. The clear vision of Truth and Love experienced that day has been helpful many times since.

## The Kingdom of Heaven

ESTELLE MORELAND HUNTER

THERE is no doubt that mankind is seeking the kingdom of heaven which Jesus declared was at hand. He said, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Mrs. Eddy, the Discoverer and Founder of Christian Science, defines "heaven" in Science and Health (p. 590) as "the reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme." We necessarily conclude that in order to enter into the kingdom of harmony, which is the realm of unerring Mind, one must be possessed of the understanding of what constitutes this state of consciousness, namely, freedom from all discord.

Jesus also declared, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." In a following verse he continues, "In heaven their angels do always behold the face of my Father which is in heaven." In the scientific interpretation of "angels," as given in the textbook of Christian Science, "Science and Health with Key to the Scriptures" (p. 581), we find: "God's thoughts passing to man; spiritual intuitions, pure and perfect;" consequently we conclude that Jesus was pointing out that the child thought, which intuitively recognizes good in everything it is not wrongly warned against, is an illustration of the thought to be attained in order that we may enter the kingdom of heaven—harmony.

The infant sees the flower of the so-called poisonous plant, and with a little ejaculation of delight proceeds to pluck it, and often to put it into his mouth, utterly unconscious of any quality but good in it until the fear of parent or guardian, inculcated by false education of material life, so called, comes in excitedly to warn the little one of the impending danger. Many instances have been cited of utter fearlessness in the child consciousness. Children have often been found playing with animals considered dangerous, with no thought of anything but good and love; consequently no harm or discord, the opposite of harmony, could come in. The child thinks every one his friend, giving trust and confidence. A sister-in-law of the writer was once horrified to enter her kitchen and behold an exceptionally dirty tramp sitting at the table, being served with all that the baby hands of her little boy in blue pinafore could procure.

The child also manifests forgiveness. No matter how severely the little one has been punished by its mother, it has proved the invariable rule in the writer's experience that immediately little arms have been thrown around her neck, and declarations of love made that brought an answering wave of compassion and regret for having had to administer what she considered justice. Likewise do we find truthfulness, honesty, purity, lack of conceit, a full rendering unto others of the good which is theirs, thus disarming malpractice of any nature. We find, too, a natural willingness in the child to share with others its possessions—until taught by its elders that it must keep its things for itself. Who cannot remember the infant hand, extended to give the treasured toy which some one has been admiring in its hands? Or when asked playfully for a bite of the food which the child is enjoying, how promptly the morsel is placed at one's lips for sharing. There is surely in this consciousness no thought of limitation or of that selfishness which masquerades under the sham of self-preservation taught in a homely adage as "looking out for number one."

Since studying Christian Science and teaching in the Sunday school, the writer has found that much may be learned from the children, and that there are, in reality, no "little minds"—that, by the very reason of their ignorance of material conditions or conclusions, their thoughts are in close communion with the one Mind. When children who are still free from the taint of self-centeredness produced through wrong instruction, are asked to perform any task within range of their capability (the fact being that they will not admit incapability until repeatedly assured that they cannot do such and such a thing) there is immediate and joyful response to the trust reposed in them and no thought of questioning. On the other hand, as false education develops selfishness, there is often a tardy response, if not complaint, and a request that the task be given to another.

Here is room for application of a searching analysis of their thoughts by children of a larger growth. When an opportunity comes to us for service for our Father, do we accept it gladly, thanking Him for the trust reposed, or do we selfishly try to impose it on some older sister or brother? Perhaps one has come to us for help in Christian Science. This is surely an opportunity to work for God. Do we thank Him for intrusting to us a sacred mission, or do we through fear, self-depreciation, or indifference, send the troubled one to an older practitioner, who, we say, trying to salve our conscience, can do the work more efficiently? Is not this a tendency to shift responsibility to some one else, and is not our attitude to God the same as that of the self-centered child who says, complainingly, "Let brother go," or "Let sister do it"? We must remember that the older practitioner, or office-holder in church it may be, stood once just where we stand, and it was this unselfish motive and a firm



Digitized by Google

trust in God's will, in other words obedience, that caused him to attain to his present status and receive the reward of obedience. Failing to give, we should not complain over a failure to receive.

Is it any wonder that we, as Christian Scientists, are daily engaged in the work of purifying human consciousness of the false training and reasoning from a material basis, and striving to obey Jesus' command to become as a little child? This is no small task, when we consider that mortal mind is one vast bundle of mistakes; but we daily strive, thanking God for the life of one pure enough to discern spiritual truth in the midst of this maelstrom of error. Jesus' answer to Nicodemus is our answer to-day, and only as we truly are "born again" can we see the kingdom of heaven.

## Gratitude and Unfoldment

VIOLET WEBSTER DUNHAM

MRS. EDDY says in that wonderful chapter on Prayer (Science and Health, p. 3): "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more." Are we really recognizing and availing ourselves of the power of the truth we have already seen and declared, and so becoming enabled to unfold more of good? The writer recalls an experience in which discouragement was overcome by gratitude, and this blessing resulted in perfect and instantaneous healing of a stubborn physical ailment.

The truth had been declared faithfully for many days, without any apparent change, and one morning she sat at the window with the textbook, discouragement seeming to weigh heavily upon her thought. Chancing to glance out of the window, she noticed on the street below some laborers at work breaking up concrete blocks. Faithfully they hammered away without any immediate results, but after many measured blows, the blocks would suddenly break apart. Then came the analogous thought: Those men are working at a problem, and they know the answer; hence they are not discouraged by the seeming slowness of their task. They do not need to know which blow is going to break the concrete; but they do know that each blow counts, and so they continue until the result is attained. It is not the first blow nor the last which does the work, but it is the steady, persistent effort, and each and every blow has been needed to bring about the breaking of the solid stone. Like a flash came the spiritual awakening which enabled her to declare, almost aloud, that every word of truth has power.

Many days had been devoted to solving this problem, seemingly without any change in the condition, yet every declaration of the reality of good and of man's right relation to God had done its work, and every declaration was needed. Then a deep sense of gratitude for the positive Principle revealed to suffering humanity by our beloved Leader, took the place of the discouraged thought, and with righteous desire for further unfoldment, study of the textbook was joyfully taken up. There was no sense of the passage of time, but within a very few moments absolute freedom was manifested, with not a vestige of weakness or convalescence, although it had not seemed possible to take solid food for almost two weeks. For the physical relief there was a great thankfulness, but this was not to be compared with the glorious spiritual uplift which had dispelled the depression of the moment before, nor with the joyous realization that this truth is available to all mankind, and that right now can be entered the holy of holies through the understanding of the kingdom of God.

# Selected Articles

["The Supreme Desire"—*The Christian Science Monitor*, Boston, U.S.A., Feb. 20, 1918]

The real story of a human life is the story of its supreme desire. It may furnish us with joy, or with sorrow, or even with amusement, but if the story is worth while it will also tell us of victory over self; the supreme desire must be proved to be greater than a mortal sense of self. The Bible is emphatically the book of the supreme desire and, of all others, it awakens us to the stern necessity of analyzing our desires, that is, it makes us think. Speaking for every one of us, it says: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

It is perfectly plain, however, that no one ever succeeded in enthroning a righteous desire without doing some very active thinking, perhaps discovering for the first time that something was necessary to life and happiness that human sense could not supply. Thus we are led to reach out toward prayer, and this reaching out is always a desire for an understanding of God, of infinite Mind. It should culminate in a supreme desire to learn to think rightly. It is, therefore, peculiarly appropriate that Mrs. Eddy says in the Preface of Science and Health (p. vii): "The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity." What, then, is it that thinks and what does it mean to be a thinker? If God, Spirit, is infinite Mind, it is easy to see that all true ideas are in and of Mind. Man's so-called thinking is, therefore, but the reflection of Mind. To make right understanding, then, the supreme desire is to follow the example of Christ Jesus, set forth in the great words, "Not my will, but thine, be done."

Thus it becomes clear why the reflection of Mind, or the right and true thought, always exterminates error, since in Him, Mind, there is no darkness, no evil, nor error, at all. Now reflecting Mind, as Mrs. Eddy has discovered for us, is to think according to the rules of Christian Science, the Science of Mind, and this will always enthrone righteousness as the supreme desire. As the desire for righteousness is made supreme through the application of Christian Science, our capacity for understanding God is enlarged. Thus Science proves itself to be "the Spirit of truth" that guideth into all truth even as Jesus exemplified when he "opened" the understanding of two of his disciples during the walk to Emmaus.

It should not be necessary to ask whether it is important to have the desire for righteousness supreme, for sound reasoning would immediately answer, "Yes;" but human opinion seems to answer, "No." The old saying, "Let us eat and drink; for to morrow we die," being essentially the expression of thoughtless desire, sums up human opinion in which there is not a single element of good. How, then, shall we attain the right desire that will lead us on to victory? How shall we receive the benefits of Christian Science? Mrs. Eddy answers these questions by saying, "For true happiness, man must harmonize with his Principle, divine Love; the Son must be in accord with the Father, in conformity with Christ" (Science and Health, p. 337). Mortal mind, or the carnal desires, seem to have succeeded in making humanity believe that it is impossible to conform to Principle or to have the desire supreme that Principle alone shall rule our lives. Let us remember, however, that such an attitude is only a proof that we have never really tried to make Principle supreme in our understanding. The deceitful carnal desires are especially fond of taking a halfway position in



Digitized by Google

this matter, doing as they please, but asking God to save them from suffering from the effects of their own false beliefs of sickness and sin. But Principle understood and made supreme through Christian Science is no mere rule of words; it becomes to us our entity, yea more than our very human sense of life.

To make Principle, therefore, supreme in our understanding is surely the sanest and most intelligent thing that anyone can do. Can there be anything worth having except it comes from God? or as James says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." How miserably imperfect our reasoning is when we think of God as the actual source of all that is good, and then try to set aside Principle and satisfy ourselves with the husks that carnal belief claims to have for us in matter. Mrs. Eddy never made a clearer statement of truth than when she said, "Carnal beliefs defraud us" (Science and Health, p. 263). It does not matter in which direction we look, whether it be for life and health in a human body, or for substance in matter, the carnal or human mind has never given us anything else but fraud and delusion. What else, however, can one expect of it, since it is a liar, and never the truth of being?

Is it not easy to see, therefore, that when carnal desires are supreme, we have no Principle from which to reason, and are subject to the delusions of material sense—of sin, disease, and death? From all these Christian Science stands ready to deliver humanity by enthroning God, the divine Principle, Love, as supreme; for it is only by acknowledging God supreme, as understood in Christian Science, that the experiences of mortal sense can be overcome. "Christian Science," says Mrs. Eddy (Christian Healing, p. 15), "repudiates the evidences of the senses and rests upon the supremacy of God."

✧

[S. T. Downs in *Fort Wayne* (Ind.) *News*]

Had our medical critic taken an hour for careful investigation, he would not have made the attack on Christian Science in his address before the Lutheran Hospital graduating class of nurses that was reported in the *News*. He objected to the statement by Mrs. Eddy that the sick have been healed through reading the Christian Science textbook, "Science and Health with Key to the Scriptures," of which she was the author.

For over forty years, and in constantly increasing numbers, people of unquestioned integrity have given testimony of the healing of all manner of diseases through reading Science and Health. A student of that book knows that such healings have been accomplished by bringing into consciousness the truth that the great Master demonstrated, and that he said would set men free. The public statement of this fact by Mrs. Eddy and her followers, even though it meets with our critic's disapproval, is entirely consistent with Jesus' admonition in his Sermon on the Mount, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

✧

[Robert G. Steel in *Northwestern Review*, Detroit, Mich.]

Christian Science makes the same distinction as does the Bible between the real man created by God in His image and spiritual likeness mentioned in the first chapter of Genesis, and the mortal or material formation of man by the Lord God (Jehovah) recorded in the second chapter. In the meeting with Nicodemus on the housetop at night, Jesus also makes this plain in these words: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Paul, in his epistle to the Romans, also pointed this out, for he writes, "They which are the children of the flesh, these are not the children of God."

This distinction between the real man or spiritual man of God's creating and the mortal or material concept, revealed through the spiritual interpretation of the Scriptures, harmonizes many of the apparent inconsistencies of the Bible and illumines with the light of spiritual understanding those portions which, taken materially and literally, have heretofore seemed dark and obscure.

Christian Science makes the same distinction as did the Master himself between Jesus, the human man, and Christ, the divine idea. Of the former he said, "I can of mine own self do nothing," and of the latter, "Before Abraham was, I am," and "Lo, I am with you alway, even unto the end of the world." If this Christ is ever with us, then his second coming must surely be the apprehension of the divine manifestation of God which comes to us through spiritual understanding, casting out error and all inharmony.

Christian Scientists do not ignore sin, but knowing that God could not create sin or any phase of evil, they realize that such errors must be the product of a false, material sense—of that carnal mind which is enmity against God; that they are temporal and unreal, in the sense of not being God created, are mortal illusions only, and are destroyed in human consciousness by knowing the truth about them. On page 497 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, are given the tenets of Christian Science, one of which reads as follows: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts."

Christian Scientists are constant, consistent, daily students of the Bible, and reading from the Scriptures forms a larger portion of their church services than is the case in other denominations. No religionists believe more in the efficacy of true prayer than do Christian Scientists,—not the wordy prayer of supplication and petition, asking God for everything one can think of, and which Jesus condemned so severely in his Sermon on the Mount, but the silent prayer of realization and affirmation which comes of the understanding of God as Spirit, and man in God's image and spiritual likeness, and the knowledge that God has already provided all good for His children. It is thus we have our just and holy desires gratified. On page 2 of Science and Health, in the chapter on Prayer, Mrs. Eddy writes, "The mere habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed,—an error which impedes spiritual growth." Had Mrs. Eddy never written another line but this chapter on Prayer her name would be handed down as one of the greatest benefactors of the race.

✧

[Judge Clifford P. Smith in *Jamaica* (B. W. I.) *Times*]

Christian Science is the religion, or interpretation of the Christian religion, discovered and founded by Mary Baker Eddy. Christian Scientists regard it as the restoration and divinely promised fulfillment of the religion practiced by Christ Jesus. It is defined by Mrs. Eddy on page 1 of "Rudimental Divine Science" as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony."

In answer to the question, What did Mrs. Eddy discover? it can be said that she discovered the law of God, the law of Life, Truth, and Love, as well as the rule, the sys-



Digitized by Google

tematic method of practice, for demonstrating the Principle of harmonious being. Besides this she added immeasurably to the world's knowledge of spiritual reality as distinguished from material belief. Anyone who would understand Christian Science "must begin," says Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 275), "by reckoning God as the divine Principle of all that really is." Whatever is the object or subject of thought, unless God made it, unless it expresses His being, is illusive, destructible, and unreal. This is the basis of Christian Science. On this basis the Christian Scientist works to purify human thought, to realize the truth of being.

On page 465 of Science and Health we find this definition of God: "Incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." The word "Person" (spelled with a capital letter) is also used as a term for God, but Christian Science does not hold that He is like a human being. Of God it is said that "He is all-inclusive" (Science and Health, p. 331); which statement is to be regarded as consistent with the idea of imparted identity and individuality. Indeed, one of the leading points of Christian Science is that God is the Life, Mind, and Soul of man, yet that man, as the reflection of God, possesses perfect identity and individuality. As understood in Christian Science, God creates man and the universe; He governs the individuality and continuity of each creature, and maintains this infinite creation as the expression of His being.

Since Christian Science is based on the teaching and example of Jesus, it has a definite and emphatic view of him and his mission. To begin with, it distinguishes between Jesus and the Christ as between what is human and what is divine. In the authorized literature of Christian Science the word Jesus usually refers to the person whom Christian Scientists regard as Teacher and Way-shower. The word Christ may refer to him, to his spiritual selfhood, or to his office as the Messiah, Savior, or Christ. Usually, however, Christian Scientists use the word Christ in an entirely impersonal manner, as Paul sometimes used it. Thus Mrs. Eddy defines Christ as "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583). As for the mission of Jesus, Christian Science finds the index to it in his description of himself as the Teacher and the Way. His teaching and example showed the way of salvation for all men and made him the Way-shower as well as the Teacher or Master. Accordingly, the system which he taught was called the Way by the early Christians. This was the first name for Christianity or the Christian religion. This fact appears frequently in the historical book of Acts and in some of the epistles. Originally, therefore, Christianity was, to quote modern translations of Hebrews and II Peter, "the way which he [Jesus] dedicated for us, a new and living way," "the way of the truth."

Christian Science, then, utterly rejects the doctrine which was formulated by Irenæus in the third century, and which was orthodox for over eight centuries, that Jesus, by his death, paid a ransom to the devil and thus wrought the deliverance of those who believed on him. Christian Science likewise rejects the doctrine formulated by Anselm in the twelfth century, that the righteousness of mankind was lost through the fall, and that the death of Jesus was accepted by the Father as an equivalent of the punishment justly incurred by mankind, men being consequently released from punishment on condition of their acceptance through faith of his sacrifice. And of course Christian Science rejects the various refinements of these doctrines which have continued to the present day.

Christian Science finds the supremely efficacious service of Jesus in his life, including his overcoming of death; for he said, "Because I live, ye shall live also." The way which he showed or dedicated was new, as distinguished from the substitutional sacrifices of the Old Testament. It was also living, for he overcame death with the full proof of life and immortality. Furthermore, he dedicated it for us; hence it is available to us, even as it was to him. So the pertinent tenet of Christian Science found on page 497 of Science and Health reads, "We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death."

✧ ✧ ✧

## Extracts from Letters

"We, a group of men serving together on an American man-of-war, take this opportunity of expressing our loving loyalty to The Mother Church and The Christian Science Board of Directors. Never have we realized the priceless gift of Christian Science more than in these days of war, when in the silent watches of the night it has carried us through seeming danger of fog, mine, and submarine, and has been an ever present Comforter, assuring us of complete and certain safety.

"We wish to express our gratitude for the provision of literature and our vest pocket edition of 'Science and Health with Key to the Scriptures' by Mrs. Eddy, for the good things provided through the Comforts Forwarding committee and the Camp Welfare workers, also for the privilege of holding Christian Science services each Sunday on board our ship. It is a comfort for us to know that we have the loving thoughts and prayers of our friends, and Christian Scientists everywhere helping us in our work, whether it be in the trenches or on the sea. Almost every night those of us who are interested in Christian Science gather for the Lesson-Sermon, or to hear some good article from our publications. We are grateful for the opportunity we have of proving the Principle of Christian Science; and, striving each day to abide 'in the secret place of the most High,' we know that evil shall not come nigh our dwelling.

"The inclosed checks amounting to one hundred dollars are the contribution of the boys and officers on board our ship to the War Relief fund."

"The writer attended to-day a Christian Science service in camp ——— which service was made possible through the Christian Science Welfare committee. The room which was assigned for the meeting overlooked the green hills and dales of the Savannah River valley, and was filled with earnest young soldiers from various regiments of the camp. The hymns sung were all from the little hymnal provided for this purpose by The Christian Science Publishing Society, and were tunefully and lustily sung without any accompanying instrument. The sentiment of the meeting was well expressed by a line of one of the hymns,—

I'll drop my burdens at His feet
And bear a song away.

All were uplifted and helped by the service; this I could read in the faces of the men present, and I heard one young soldier say after service, 'I am not always able to be here on account of my duties, but I was so glad to be here to-day and join in this helpful service.'"



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. McKENZIE ANNIE M. KNOTT, WILLIAM D. McCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., August 3, 1918

# Editorial

## Heavenly Aspiration

THE words of that universal friend and "mother in Israel," Mary Baker Eddy, remain to inspire every reader of them. She says (Miscellaneous Writings, p. 198): "When wholly governed by the one perfect Mind, man has no sinful thoughts and will have no desire to sin."

It is evident that the action of the wrongdoer gives only partial evidence of the wrong which he thinks. He does not act out every evil plan he devises, but his mind is engaged, if he is a sinner, with sinful thoughts which are of the nature of evil plans. This evil scheming the prophet Micah denounces, saying, "Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand."

There is a homely saying which is illustrative, "He that drinks beer thinks beer." Some men were once declaring their ambitions and desires, and one who might have been expected to have thoughts reaching upward to great things confessed to his sole desire to sit on an ale house bench all day long in a pleasant beery stupor. Working upon such latent desires in many men the brewers plan to subjugate whole nations, and for their own profit will not only stupefy and brutalize the adult manhood of the people, but will also lay traps for the youth of the land, for the very school children, to induce a taste for drink which will provide new patrons for the saloon or taproom. Not only that, they will by way of conspiracy against righteousness in the land proceed in entire disregard of such counsel as is given in Proverbs: "Devise not evil against thy neighbour, seeing he dwelleth securely by thee." It is becoming known that out of the immense profits made by selling for a price something inherently valueless large expenditures have been made through hired politicians and the venal press to pervert the views of citizens and befuddle their sense of loyalty. It is now with those who plot as it was when David complained of such wrongful dealing in his time, "They speak not peace: but they devise deceitful matters against them that are quiet in the land."

Anyone may see clearly enough that a man who has heavenly aspiration will keep himself free from the mental contamination of drug or dogma, beer or propaganda. He will sincerely avoid whatever will stupefy his senses or stultify his mind. He will be intuitively alert to the methods of whisperers injecting false beliefs and hatreds without cause, making the dulled victim accept these as his own thoughts. The true worker lets his thinking begin with Principle. He makes divine Mind his guide and his enlightenment. Therefore, for the sake of others, he takes firm ground against the propaganda intended to confuse citizens after they have had the preliminary stupefaction of the induced drink habit, just as he will protect his own self from the preliminary action of any sense intoxication. Mrs. Eddy says (Miscellaneous Writings, p. 288): "Whatever intoxicates a man, stultifies and causes him to degenerate physically and morally. Strong drink is unquestionably an evil, and evil cannot be used temperately: its slightest use is abuse; hence the only temperance is total abstinence. Drunkenness is sensuality let loose, in whatever form it is made manifest."

Earthly desires tend downward to degradation and punishment. There are statistics to show the suffering, sin, and sorrow connected with the appetite for drink, and they have been presented to the public in convincing form to the point of weariness. The fact is that too many parasitic enterprises thrive upon men when they are degraded, and sympathizers with these make great outcry over any real attempt to cut the taproot of the sin. Christian Science works directly and beneficially with the individual, convincing him of sin, letting him see clearly how to be free from the wrong way of thinking and its consequent suffering. No matter how degraded a man may seem to be, he has not yet destroyed his capacity for hope and faith and love. Faint hope will be stirred in a man when he learns about healing in the case of another. Then perchance he meets the redeemed man or hears of additional cases of healing and is gently led on to aroused faith, which in turn is strengthened by what he comes to know of the goodness of God. Then the mesmerism of sin and evil appetite and fear breaks like bonds parted by flame, and up out of the dark cell of stupor comes a man awakened, renewed, glad of heart, actually glowing with love to God, his Redeemer, and hence compassionate to all mankind.

Mrs. Eddy reminds us (Science and Health, p. 265) that "the aspiration after heavenly good comes even before we discover what belongs to wisdom and Love," and that "the pains of sense quickly inform us that the pleasures of sense are mortal and that joy is spiritual." Now seems to be the very hour for proving this. The whole world has changed. It is an uneasy time for the drug user desiring to remain untroubled in his dream and stupor by any clear view as to man's duty and destiny. The call to awake troubles the earth. The drinker finds that millions are famishing for food and in winter starve with cold, and that food for millions is destroyed to make the liquor with which he defiles and drugs himself—also that ships and trains are used to carry the evil thing from which some men are making seductive profits when food and fuel and raiment might better be carried for the needy. The profit takers will serve their god as long as they can, and they think they can control both the Government and the people's representatives in the interests of their traffic, just as Babylon trafficked in "slaves, and souls of men," but each one of them at some time will understand the message which came to that great city: "The fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all."

The question now is, Why do not the men victimized by the great profit-taking machine wake up and deliver themselves from the bondage of that which first drugs and then robs them? The way of heavenward aspiration is open to all. With the very first steps one reaches a new joy. The onward way is gladness and the end is glory.

WILLIAM P. McKENZIE.

## The Lord Is at Hand

THE belief in a distant God lends color to skepticism. The scoffer may well say that he needs immediate help and cannot wait for a god who has to travel to his destination. When Elijah confounded the priests of Baal he taunted them with entertaining this very belief in a distant god. "Cry



Digitized by Google

aloud," he mocked, "for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." The sick and sorrowing cry out for a Lord who is at hand, but they cannot find Him in the theologies which claimed to rule before the present world war, and have now been weighed and found wanting. These outworn doctrines and dogmas attempted to circumscribe the infinite. The soldiers and sailors at the front and their families behind the lines have learned through suffering that no reliance can be placed upon a God limited by human attributes. In the hour of peril the superhuman and everywhere present power of the Supreme Being alone availeth; the one and only God explained by Christian Science.

If the theological theories of the past, the theo-sophistries which permitted the world war to brew and burst upon defenseless nations wish to perpetuate themselves, the burden of proof lies upon them to show cause why they should be permitted to live. The false concepts of God which they taught produced the inevitable fruits of error. They alienated the real thinker or terrorized the populace. They reversed Scriptural promises, turned rose gardens into deserts, robbed childhood of its trust in good, womanhood of its rights, and manhood of its courage. Then when the inevitable self-destruction of evil led to an explosion, these fatal misconceptions would have forced the world to face hypnotism and black art without God and without hope.

But Christian Science, which since 1866 had been present in human consciousness, had by the year 1914 become a living power circling the earth. It stayed the hand of this would-be world conquest, uncovered the hidden springs of occultism, corrected debased theology, and opened the way of salvation to the remnant of Israel. In the year 1918 the Lord is widely known to be at hand, not as the anthropomorphic person of an outlived theology, but as omnipresent, omnipotent, omniscient Mind, Spirit, Love. The distressed and disheartened are everywhere learning that God is never "in a journey" but here, instantly available to turn aside the shot, to render harmless the explosion, blow away the poison gas, break the shock, heal the wound, cleanse mind and body, fill the void of separation with the joy of present consciousness. This explanation of God responds to reason and logic, is understood by the receptive thought, feeds the hungering heart, satisfies the affections.

To *materia medica,* scholastic theology, necromancy, and other etceteras of material belief, Christian Science declares in the words of Paul to the Romans, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." With the dawn of spiritual light comes peace with victory, not the result of compromise or condonation, but of scientific forgiveness, which Christian Science shows to be the destruction of evil. On page 121 of Miscellany we read, "This peace is spiritual; never selfish, stony, nor stormy, but generous, reliable, helpful, and always at hand."

The true Lord is always at hand. His kingdom is at hand, His grace, His love. The day of salvation is at hand, of resurrection and ascension. Health, happiness, heaven, are at hand. Therefore Christian Scientists raise their hymns of gratitude on high. In Daniel's vision he saw "one like the Son of man . . . And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Mrs. Eddy writes on page 174 of Science and Health: "The footsteps of thought, rising above material standpoints, are slow, and portend a long night to the traveller; but the angels of His presence—the spiritual intuitions that tell us when 'the night is far spent, the day is at hand'—are our guardians in the gloom. Whoever opens the way in Christian Science is a pilgrim and stranger, marking out the path for generations yet unborn."

WILLIAM D. MCCRACKAN.

## "Beauty and bounty"

AT this time of the year, and this year of all times, thought turns gladly away from rumors of strife, carnage, and destruction, to the panorama spread over field and forest, reflecting what Mrs. Eddy calls "the beauty and bounty of Life everlasting" (Miscellany, p. 260). It would seem as if the desire to forget self in order to feed the hungry in other lands had opened wide the windows of heaven; and ripening grain, with fruit and flower, tells of the unmeasured provision of divine Love. Truly is God dealing bountifully with us, and this reminds us of the wise man's words, "He that hath a bountiful eye shall be blessed," which may be taken to mean that we on our part must see all good and be ready to share it with others.

We read in the Old Testament that the children of Israel were to have abundant harvests and freedom from destructive insects so long as they were obedient to divine law; indeed it is clear to the student of Christian Science that these pests but typify the errors of mortal mind, for nothing which is unlike the divine nature can be found in the kingdom of God. At this time when spiritual law is being so constantly declared and invoked by Christian Scientists the world over, we see its operations in the promise of a rich harvest, and recall the prophet Joel's words: "Fear not, O land; be glad and rejoice: for the Lord will do great things. . . . the tree beareth her fruit, the fig tree and the vine do yield their strength. . . . And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God."

This harmonious condition is at present marked in many localities by the disappearance of destructive pests; and as we observe this with thankfulness we begin to look more deeply into "the reign of law," which to the Christian Scientist means the reign of divine Principle and the law which heals the sick, reforms the sinful, and supplies all human need out of the unsearchable riches of divine Love. As we look upon the harvest fields we think upon that harvest of which Jesus spoke when he said to his disciples, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." This truly is the real cause for our rejoicing, which lifts thought high above the barns filled with plenty, and reminds us that on the world's great battle fields the word of Life is going forth through the literature of Christian Science, and is telling the men of all nations that the teachings of Christ Jesus are as truly for the present hour as they were when he healed the sick and suffering and raised the dead in Palestine.

The student of Christian Science has awakened to find that the fields are indeed white to this greater harvest, and that the fruit which is unto eternal life may be gathered by all who will lay aside pride and prejudice and accept the gift of the Comforter promised by Christ Jesus. We must not forget that the coming of this harvest time means the separation of the tares from the wheat and the consuming of the tares in the fire of divine Love. Were it otherwise, humanity



Digitized by Google

would merely continue to follow the beaten track of mortal belief, in statecraft, religion, and medicine, one generation succeeding another in bondage to sickness, sin, and death, for human wisdom has never been found sufficient to lift men above this bondage. Now, however, we have entered upon the larger hope which is fast unfolding into fruition; and we see unmistakable signs that, as the Master foretold, the angels of God will separate the tares from the wheat, and this in accordance with the law of Love and wisdom. Too long have mortals believed that the tares were as real as the wheat, and so there has been poverty and penury, when instead we should all enjoy the rich provisions of divine Love, and know that in Christ, Truth, all things are ours.

In Christian Science we learn unmistakably that there is no lack in the kingdom of God, and as we to-day look upon the flowers of the field which, our Master said, surpassed in their beauty all the glories of Solomon's court we may well "consider" their lesson if we are ever tempted to be anxious respecting food and clothing. The allness of God means no less than this, that everywhere God reigns. The so-called realm of nature belongs to Mind when spiritually understood, and thus we can echo the psalmist's words, "Thou crownest the year with thy goodness," and again, "Thou makest the outgoings of the morning and evening to rejoice."

ANNIE M. KNOTT.

## Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names and present complete mail address of all officers and men in the military, naval, or aero service of the United States and of its allies, who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief and Camp Welfare Committee,
236 Huntington Avenue, Back Bay, Boston, Mass.

## Notice

Experienced Christian Science men practitioners from 25 to 40 years of age, who are American citizens residing in the United States and who are available and qualified for service abroad, will please communicate promptly with the Clerk of The Mother Church.

✧ ✧ ✧

# Among the Churches

## Current Notes

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

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

FORT DODGE, IOWA.—Commencing next Sunday [June 16] First Church of Christ, Scientist, will hold services in its new church edifice at the corner of Sixth Avenue North and Twelfth Street. The main part of the church is still unfinished, so the meetings will be in the Sunday school room in the basement until the construction has been completed.

*Fort Dodge Messenger.*

LOWELL, MASS.—Members of First Church of Christ, Scientist, yesterday [June 2] held services in a part of the edifice which is to be their place of worship when completed. The new building is at Andover and Nesmith Streets. Thus far work has progressed to the completion of the Sunday school, and in this space regular services will be held pending the erection of the auditorium, which is to swing out from the present building to Andover Street with a frontage architecturally attractive. The building is of the finest materials throughout, and when completed will add to the appearance of that locality. Until yesterday members of this church worshiped in Colonial Hall.

*Lowell Courier-Citizen.*

HIAWATHA, KAN.—Sunday, June 16, was an eventful day for the members of the Christian Science Society of Hiawatha. At eleven o'clock the new church was dedicated. It is a beautiful building, all the appointments being in perfect harmony.—*The Hiawatha World.*

✧ ✧ ✧

# The Lectures

NASHVILLE, TENN. (First Church).—Virgil O. Strickler, lecturer; introduced by Governor Tom Rye, who said in part:—

Many of us believe that the sun has forever set on the old world and that by force of circumstances we are facing toward new conditions; that another sun is struggling to dissipate the impenetrable gloom of a long black night of war that it may shine on a new world forever blessed by a lasting peace, hallowed and made sacred by the blood of our sons freely shed for the cause of humanity and world-wide democracy. Whether this be true or not, we all fully realize and appreciate the fact that this is indeed a time for liberal thought, research, and impartial investigation, that each and every one may fully understand his duty to his country, to himself, to humanity, and to his God; therefore we should be willing at all times to "sit at the feet of knowledge and learn wisdom."

No matter what individual ideas or opinions we may entertain with reference to the subject for discussion to-night, the fact remains that it has within a generation so impressed itself upon the minds and hearts of our people that you can scarcely find a locality where it is not championed and taught by faithful adherents, until there is marshaled about its standard to-day a vast army of consecrated men and women, marching under its flag to storm the citadel of doubt and unbelief, in an honest effort to bring to humanity the benefits and blessings which they insist their experiences have brought to them.

SANTA CRUZ, CAL. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Noble White, who said in part:—

If there is one thing more than another which stands out boldly in the Old and New Testaments, it is the fact that God protects and provides for mankind. Look where we



Digitized by Google

may, there it is written down how God led those who put their trust in Him, fed those who called upon Him for sustenance, and healed those who cried unto Him out of their distresses.

Looking out upon the many discordant elements which seem to prevail in the world to-day, men and women are filled with an unsatisfied longing for something that seems lacking in the scheme of things, something that will lift them above their material surroundings and draw them nearer that unseen power which men call God, something that will enable them to feel that God is an ever present help, available for every need. Whether they consciously know it or not, they are seeking the truth about God and His relation to man and the universe.

Mrs. Eddy, in her book "Science and Health with Key to the Scriptures," sets forth that truth and proves its teachings in the way our Master, Christ Jesus, commanded his followers to do, by preaching the gospel and healing the sick and the sinner.—*Santa Cruz News.*

NORFOLK, VA. (First Church).—Charles I. Ohrenstein, lecturer; introduced by A. Howard Garrett, who said in part:—

It can properly be said of Christian Science that it is a religion which brings joy and happiness into the lives of its adherents. It banishes fear and brings confidence and peace. And it does this because it changes the conception of God and man, and therefore of existence, from a material to a spiritual basis; and because in place of beliefs it offers demonstrable certainties.

Another reason for this joy and peace may be found in the fact that while all other religious teachings uphold the reality of that triad of woes, sin, disease, and death, declaring that they are enjoined or permitted by God, are requisite and unescapable, Christian Science teaches, on the contrary, that they are not ordained by Deity, hence are unreal and temporal, and in the last analysis unnecessary; that the human belief in them is to be overcome through knowing that they have no part in God's creation. Jesus overcame them, and all other forms of limitation, and said, "Be of good cheer; I have overcome the world," and he also said that his followers should do the works that he did.—*Virginian Pilot.*

KENSINGTON, ENGLAND (Second Church).—John Sidney Braithwaite, lecturer; introduced by Charles W. J. Tennant, who said in part:—

We have arrived at the period in the world's history referred to in the epistle to the Hebrews, when earth and heaven will be shaken so that those things which cannot be shaken may remain. Truth alone is immutable, immortal, and eternal, and therefore cannot be shaken. The day approaches when all will comprehend and obey the saying of Zechariah, "Speak ye every man the truth to his neighbour," for the divine Principle of Jesus' teaching will be the standard for every thought, word, and deed of man. Christian Science, which is rapidly spreading throughout the civilized world, is accomplishing this.

*The Paddington, Kensington, and Bayswater Chronicle.*

NEW HAVEN, CONN. (First Church).—Ezra W. Palmer, lecturer; introduced by Prof. Ernest G. Lorenzen of the Yale Law School, who said in part:—

Our Pilgrim Fathers came to this country to establish a government upon the basis of political and religious liberty. In this New England atmosphere of freedom, there lived in our own days a woman whose life was so pure that she was able to rediscover the spiritual meaning of the Scriptures, and by this means to restore to the Christian religion its power to heal, which it possessed until the third century. This remarkable woman was Mary Baker Eddy, the Discoverer and Founder of Christian Science.

As in the days of our Master, the blind again receive their sight, the lame walk, and the deaf hear, through the application of this understanding of the Word of God. In the short space of fifty years this new-old religion has spread over the entire civilized world, carrying with it everywhere its message of healing and good cheer. Thousands upon thousands have been lifted from sin, sickness, and suffering, and from sorrow and despair to a realization of their glorious liberties as the sons and daughters of God.

SALIDA, COL. (First Church).—William W. Porter, lecturer; introduced by Mrs. Lizzie H. Koehler, who said in part:—

In Genesis it is written, "And God saw every thing that he had made, and, behold, it was very good;" and in Science and Health (p. 390) we read, "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony." We thus see that the great need of mankind to-day is a better understanding of God,—or, in other words, we need to know the truth about God, and about man's relation to Him who "is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death," as our Leader says on page 140 of Science and Health.

LOCKPORT, N. Y. (Second Church).—Clarence W. Chadwick, lecturer; introduced by Miss Ethel A. Brewer, who said in part:—

It is a demonstrable religion which the world demands to-day as in the first century of the Christian era; and Christian Scientists everywhere are rejoicing that they are able to prove here and now that God, rightly understood, "is a very present help in trouble."

*Lockport Union-Sun and Journal.*

HOQUIAM, WASH. (First Church).—John Randall Dunn, lecturer; introduced by John H. Neef, who said in part:—

To-day Christian Science is proving to the world that Truth is indeed knocking "at the portal of humanity" (Science and Health, Pref. p. vii), and judging by the very rapid crumbling away of "contentment with the past and the cold conventionality of materialism," to use our Leader's words on the same page, humanity is rapidly and eagerly lending an attentive ear.

TORONTO, ONTARIO, CANADA (First Church).—William D. Kilpatrick, lecturer; introduced by William M. Hall, who said in part:—

Christian Science unfolds to the student the divine law of life, and this law or rule of living is so scientific, and yet so simple, that a wayfaring man need not err therein. It requires no great learning, no erudition. It requires only a sincere desire to know God, honestly exercised according to God's rule or law. As Christian Science is unfolded to the beginner, the problem of evil, which has confused the ages, is explained; and under the touch of the law of Truth, or Science, the desire to do evil diminishes and finally disappears from the human consciousness. Christian Science never leaves the student where it found him: it lifts him morally and spiritually to a higher plane of action; it cleanses his mentality of the dread and darkness of an unexplored existence; it assures him of the absolute certainty in the eternality of being, and man as the image and likeness of God.



Digitized by Google

would merely continue to follow the beaten track of mortal belief, in statecraft, religion, and medicine, one generation succeeding another in bondage to sickness, sin, and death, for human wisdom has never been found sufficient to lift men above this bondage. Now, however, we have entered upon the larger hope which is fast unfolding into fruition; and we see unmistakable signs that, as the Master foretold, the angels of God will separate the tares from the wheat, and this in accordance with the law of Love and wisdom. Too long have mortals believed that the tares were as real as the wheat, and so there has been poverty and penury, when instead we should all enjoy the rich provisions of divine Love, and know that in Christ, Truth, all things are ours.

In Christian Science we learn unmistakably that there is no lack in the kingdom of God, and as we to-day look upon the flowers of the field which, our Master said, surpassed in their beauty all the glories of Solomon's court we may well "consider" their lesson if we are ever tempted to be anxious respecting food and clothing. The allness of God means no less than this, that everywhere God reigns. The so-called realm of nature belongs to Mind when spiritually understood, and thus we can echo the psalmist's words, "Thou crownest the year with thy goodness," and again, "Thou makest the outgoings of the morning and evening to rejoice."

ANNIE M. KNOTT.

## Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names and present complete mail address of all officers and men in the military, naval, or aero service of the United States and of its allies, who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief and Camp Welfare Committee,
236 Huntington Avenue, Back Bay, Boston, Mass.

## Notice

Experienced Christian Science men practitioners from 25 to 40 years of age, who are American citizens residing in the United States and who are available and qualified for service abroad, will please communicate promptly with the Clerk of The Mother Church.

✧ ✧ ✧

# Among the Churches

## Current Notes

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

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

FORT DODGE, IOWA.—Commencing next Sunday [June 16] First Church of Christ, Scientist, will hold services in its new church edifice at the corner of Sixth Avenue North and Twelfth Street. The main part of the church is still unfinished, so the meetings will be in the Sunday school room in the basement until the construction has been completed.

*Fort Dodge Messenger.*

LOWELL, MASS.—Members of First Church of Christ, Scientist, yesterday [June 2] held services in a part of the edifice which is to be their place of worship when completed. The new building is at Andover and Nesmith Streets. Thus far work has progressed to the completion of the Sunday school, and in this space regular services will be held pending the erection of the auditorium, which is to swing out from the present building to Andover Street with a frontage architecturally attractive. The building is of the finest materials throughout, and when completed will add to the appearance of that locality. Until yesterday members of this church worshiped in Colonial Hall.

*Lowell Courier-Citizen.*

HIAWATHA, KAN.—Sunday, June 16, was an eventful day for the members of the Christian Science Society of Hiawatha. At eleven o'clock the new church was dedicated. It is a beautiful building, all the appointments being in perfect harmony.—*The Hiawatha World.*

✧ ✧ ✧

# The Lectures

NASHVILLE, TENN. (First Church).—Virgil O. Strickler, lecturer; introduced by Governor Tom Rye, who said in part:—

Many of us believe that the sun has forever set on the old world and that by force of circumstances we are facing toward new conditions; that another sun is struggling to dissipate the impenetrable gloom of a long black night of war that it may shine on a new world forever blessed by a lasting peace, hallowed and made sacred by the blood of our sons freely shed for the cause of humanity and world-wide democracy. Whether this be true or not, we all fully realize and appreciate the fact that this is indeed a time for liberal thought, research, and impartial investigation, that each and every one may fully understand his duty to his country, to himself, to humanity, and to his God; therefore we should be willing at all times to "sit at the feet of knowledge and learn wisdom."

No matter what individual ideas or opinions we may entertain with reference to the subject for discussion to-night, the fact remains that it has within a generation so impressed itself upon the minds and hearts of our people that you can scarcely find a locality where it is not championed and taught by faithful adherents, until there is marshaled about its standard to-day a vast army of consecrated men and women, marching under its flag to storm the citadel of doubt and unbelief, in an honest effort to bring to humanity the benefits and blessings which they insist their experiences have brought to them.

SANTA CRUZ, CAL. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Noble White, who said in part:—

If there is one thing more than another which stands out boldly in the Old and New Testaments, it is the fact that God protects and provides for mankind. Look where we



Digitized by Google

may, there it is written down how God led those who put their trust in Him, fed those who called upon Him for sustenance, and healed those who cried unto Him out of their distresses.

Looking out upon the many discordant elements which seem to prevail in the world to-day, men and women are filled with an unsatisfied longing for something that seems lacking in the scheme of things, something that will lift them above their material surroundings and draw them nearer that unseen power which men call God, something that will enable them to feel that God is an ever present help, available for every need. Whether they consciously know it or not, they are seeking the truth about God and His relation to man and the universe.

Mrs. Eddy, in her book "Science and Health with Key to the Scriptures," sets forth that truth and proves its teachings in the way our Master, Christ Jesus, commanded his followers to do, by preaching the gospel and healing the sick and the sinner.—*Santa Cruz News.*

NORFOLK, VA. (First Church).—Charles I. Ohrenstein, lecturer; introduced by A. Howard Garrett, who said in part:—

It can properly be said of Christian Science that it is a religion which brings joy and happiness into the lives of its adherents. It banishes fear and brings confidence and peace. And it does this because it changes the conception of God and man, and therefore of existence, from a material to a spiritual basis; and because in place of beliefs it offers demonstrable certainties.

Another reason for this joy and peace may be found in the fact that while all other religious teachings uphold the reality of that triad of woes, sin, disease, and death, declaring that they are enjoined or permitted by God, are requisite and unescapable, Christian Science teaches, on the contrary, that they are not ordained by Deity, hence are unreal and temporal, and in the last analysis unnecessary; that the human belief in them is to be overcome through knowing that they have no part in God's creation. Jesus overcame them, and all other forms of limitation, and said, "Be of good cheer; I have overcome the world," and he also said that his followers should do the works that he did.—*Virginian Pilot.*

KENSINGTON, ENGLAND (Second Church).—John Sidney Braithwaite, lecturer; introduced by Charles W. J. Tennant, who said in part:—

We have arrived at the period in the world's history referred to in the epistle to the Hebrews, when earth and heaven will be shaken so that those things which cannot be shaken may remain. Truth alone is immutable, immortal, and eternal, and therefore cannot be shaken. The day approaches when all will comprehend and obey the saying of Zechariah, "Speak ye every man the truth to his neighbour," for the divine Principle of Jesus' teaching will be the standard for every thought, word, and deed of man. Christian Science, which is rapidly spreading throughout the civilized world, is accomplishing this.

*The Paddington, Kensington, and Bayswater Chronicle.*

NEW HAVEN, CONN. (First Church).—Ezra W. Palmer, lecturer; introduced by Prof. Ernest G. Lorenzen of the Yale Law School, who said in part:—

Our Pilgrim Fathers came to this country to establish a government upon the basis of political and religious liberty. In this New England atmosphere of freedom, there lived in our own days a woman whose life was so pure that she was able to rediscover the spiritual meaning of the Scriptures, and by this means to restore to the Christian religion its power to heal, which it possessed until the third century. This remarkable woman was Mary Baker Eddy, the Discoverer and Founder of Christian Science.

As in the days of our Master, the blind again receive their sight, the lame walk, and the deaf hear, through the application of this understanding of the Word of God. In the short space of fifty years this new-old religion has spread over the entire civilized world, carrying with it everywhere its message of healing and good cheer. Thousands upon thousands have been lifted from sin, sickness, and suffering, and from sorrow and despair to a realization of their glorious liberties as the sons and daughters of God.

SALIDA, COL. (First Church).—William W. Porter, lecturer; introduced by Mrs. Lizzie H. Koehler, who said in part:—

In Genesis it is written, "And God saw every thing that he had made, and, behold, it was very good;" and in Science and Health (p. 390) we read, "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony." We thus see that the great need of mankind to-day is a better understanding of God,—or, in other words, we need to know the truth about God, and about man's relation to Him who "is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death," as our Leader says on page 140 of Science and Health.

LOCKPORT, N. Y. (Second Church).—Clarence W. Chadwick, lecturer; introduced by Miss Ethel A. Brewer, who said in part:—

It is a demonstrable religion which the world demands to-day as in the first century of the Christian era; and Christian Scientists everywhere are rejoicing that they are able to prove here and now that God, rightly understood, "is a very present help in trouble."

*Lockport Union-Sun and Journal.*

HOQUIAM, WASH. (First Church).—John Randall Dunn, lecturer; introduced by John H. Neef, who said in part:—

To-day Christian Science is proving to the world that Truth is indeed knocking "at the portal of humanity" (Science and Health, Pref. p. vii), and judging by the very rapid crumbling away of "contentment with the past and the cold conventionality of materialism," to use our Leader's words on the same page, humanity is rapidly and eagerly lending an attentive ear.

TORONTO, ONTARIO, CANADA (First Church).—William D. Kilpatrick, lecturer; introduced by William M. Hall, who said in part:—

Christian Science unfolds to the student the divine law of life, and this law or rule of living is so scientific, and yet so simple, that a wayfaring man need not err therein. It requires no great learning, no erudition. It requires only a sincere desire to know God, honestly exercised according to God's rule or law. As Christian Science is unfolded to the beginner, the problem of evil, which has confused the ages, is explained; and under the touch of the law of Truth, or Science, the desire to do evil diminishes and finally disappears from the human consciousness. Christian Science never leaves the student where it found him: it lifts him morally and spiritually to a higher plane of action; it cleanses his mentality of the dread and darkness of an unexplored existence; it assures him of the absolute certainty in the eternality of being, and man as the image and likeness of God.



Digitized by Google

# Testimonies of Healing

I first heard of Christian Science through attending a lecture several years ago. At the time I made no effort to take up its study, but as the months went by I was getting more and more dissatisfied with my method of living, which corresponded with Paul's description in one of his epistles: "For the good that I would I do not: but the evil which I would not, that I do." At this juncture a friend who was a great physical sufferer secured a copy of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and got relief from its study. Later we began attending the Wednesday evening meetings together, and from then on my interest in the subject grew. With consistent study and the application of its truth I have received many blessings and much comfort. Though never much of a sufferer from physical ailments, those that have cropped up have been successfully overcome. The mental harmony received from even a slight understanding of this beautiful truth and the falling away of bad habits have been the source of great joy to me. Christian Science has made me more loving, patient, and reliant, and by letting my light shine I hope that others will be encouraged to come and share the blessings that all who turn to it receive through its ministration.

Before closing I would like to say how wonderfully helpful the literature of the Publishing Society has been. Many a Bible point has been cleared up by reading the articles appearing therein. One rejoices in a keener sense of man's dominion and freedom over the whole earth (false thinking), and nothing sets this out so clearly as the teaching of Christian Science. I am most grateful that I was led to take up this study.—Cyril P. Bird, Melbourne, Australia.

✧

Christian Science has been a great blessing to me. I feel that I must acknowledge my indebtedness to God and to our Leader for the light of Truth which has cured me of many ills. I was a regular attendant at church, but though I did my best to worship God I never found any comfort in my religion and had to force myself to go to church. I had heard sermons preached against Christian Science and regarded it as deadly heresy, though I knew nothing whatever about it.

I had endured much suffering for years, and was constantly treated by doctors from whom I received much kindness, but my relief from pain was never more than temporary. For about six years I had suffered from "hives" and each year brought greater pain and discomfort. Our family doctor told me there was no cure for this trouble, and I would have to endure it for the rest of my life, so I looked with dread into the future. For three years I suffered constantly from catarrh. The back of my nose had been burned several times, and I used material means daily, but continued to suffer. Whenever the slightest bit tired I had intense pain in the right side, the result of an operation years before, which left the muscles weak. I spent many sleepless nights because of this, and the little sleep I did get was restless and unrefreshing. I suffered constantly from headache and backache. I was studying hard, attending lectures, and working in an art school, and the pain in my head day and night made the effort to think an agony. Our family doctor, other doctors, and many specialists were consulted, but none afforded me any relief. Of all these ailments I was cured by Christian Science.

In April, 1914, I attended a Christian Science lecture in Richmond, Surrey. I went in order to take two people who were very anxious to hear the lecture, but who did not know the way to the hall. In a spirit of hostile resentment I criticized all I heard. A fortnight later, however, I asked my mother to agree to my having Christian Science treatment, saying it could not do me any harm, and might do me good. My mother wrote to a Christian Science acquaintance and asked for the address of a practitioner. An appointment was made, and on the twentieth of April, 1914, I had my first treatment. A wonderful peace entered my consciousness, and the physical healing was soon complete. I began reading "Science and Health with Key to the Scriptures" and felt great joy when I read of a God who is Love. The practitioner who helped me did so very lovingly, and her definite assurance that God was with me lifted fear and worry from my life. Two boils, an abscess in the mouth, and several other minor complaints have also been overcome.

I thank God daily for the wonderful teaching which our beloved Leader, Mrs. Eddy, has given us, and for the joy it is to read the Bible. I had one for ten years but seldom read it, and knew nothing about the book. I find all the Christian Science periodicals a great help, and long to be able to help others to know God. The past year has brought many seeming trials, but I now feel stronger and have more trust in Truth. Christian Science means more to me every day, and I also feel more and more grateful for the knowledge of it.

(Miss) Dorothy M. T. Litster, Punjab, North India.

✧

I have been healed of several afflictions through the earnest study and application of Christian Science, and the aid of a kind practitioner,—organic and stomach trouble, rheumatism, and enlarged joints of my hands and feet. Soft corns, also, have disappeared.

A dear friend who heard I was suffering with stomach trouble brought me some literature, and told me she had been cured in one treatment of the same disease, and that her daughter was healed of a throat trouble in one absent treatment. She said she did not know much about Christian Science, but had begun its study and knew it would help me, if I would try it. I read some of the literature, but did not seem to get any understanding, so I went to a practitioner. The first treatment gave me instantaneous relief. She also guided me to the study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I studied this book all the spare time I had, and knew that if I could put the teaching therein into practice, I would be healed. I went back to the practitioner the same week in order to express my gratitude for her work already done, and had another treatment with the result that I was greatly helped both mentally and physically. I continued the study of Science and Health, and at the end of three weeks was completely healed of stomach trouble of six years' standing. I felt so grateful for this healing that I asked for no other relief, but took up the study of the Lesson-Sermons, attended church regularly and with a sincere desire to gain a better understanding of this great truth which had healed me, and earnestly prayed for more light.

A desire came to me to give to others of what I had received both in spiritual and material ways. Channels opened. Wherever I saw need, in church and outside, I tried to do my best. I also learned that I must study where and when to cast my bread upon the waters. To say little and do more, always gave the best results.

No special notice was taken of time, until I found myself in perfect health. Looking back to the beginning of my



Digitized by Google

study, three months had passed. In the meantime I had smaller difficulties to overcome, such as colds, deafness, pleurisy, burns, all of which disappeared through my own work in Christian Science. When the symptoms appeared I held fast to Truth; no material remedy was used from the first. I find never to say I am sick, not even to myself, is a very great help to destroy discord of every kind. Fifteen months ago, however, with a cold came bronchitis, which I was not able to overcome, and I asked for help and was healed in one absent treatment. There has been no return of this trouble. My eyes are much stronger than in former years. I have also been greatly helped mentally and financially.

The church service gives much needed food, and the testimonies are a great help; I therefore give mine with the hope it may encourage others. Often I have applied to my own case the truth expressed in testimonies. One in particular I would like to mention as it gave me great help. It was given in our church by a gentleman who had been bothered with mice in his office. He quoted from the ninety-first psalm, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Through the understanding of this Scripture gained through the light which Christian Science throws upon the Bible, the mice, or plague, disappeared. I applied this testimony to my own case, for there were gophers in our yard. Not one plant, flower, or vegetable has been destroyed since this demonstration took place about fifteen months ago, and it proved to me that God does give man dominion over all the earth.

These blessings are but a few of the many which have come to me through the study and application of Christian Science. I began this study in March, 1916. My heart is filled with thankfulness to God and to our Way-shower, Christ Jesus, also with gratitude to our beloved Leader, Mrs. Eddy, for her wonderful work to mankind. I am very grateful to the church, to the dear friends who helped me, and to those who first brought me the literature. My daily prayer is that I may grow in grace and get a better understanding of Christian Science, and do the will of our Father-Mother God.—(Mrs.) E. W. Miller, San Francisco, Cal.

✧

When I first heard of Christian Science I was in a very weak state of health, and had been so for a long time. I began immediately to study the literature, and during the first week I knew for a certainty that it was the truth, for I was instantaneously healed of severe pain.

At that time my hair was falling out and there were bald patches on my head, although two doctors had tried to help me. One morning I put aside the lotion and decided to try Christian Science. I began by wondering what the Bible had to say about one's hair. The only words I could recall were those from Matthew: "The very hairs of your head are all numbered." At first I thought there was not much to be learned from that, but such a sense of the infinitude of God, good, was gained from it that I did not need to seek farther. The demonstration seemed to be made from that moment. I went on with my studies of Christian Science, and gave up looking at the bald places.

A few weeks later I discovered a new growth of hair over each bald place. I felt overjoyed that I had gained another proof of the power of Truth; and after overcoming my fear of speaking in public I gave my testimony at a Wednesday evening meeting. When the meeting was over a gentleman said to me that he felt much interested in my testimony as he was formerly a medical practitioner—but was now studying Christian Science—and he knew the medical belief about it all. I replied that I did not know what it was, and he said that perhaps if I had known, the demonstration would not have been made. Then I took a wrong step, for I agreed with him; and unconsciously I retained that wrong thought for three years, gathering more so-called material knowledge all the while. Suddenly I became aware of another bald patch on my head, and my heart sank within me. Error whispered that perhaps I would not make the demonstration this time, as I knew so much more about the condition; but I remembered the counsel, "Agree with thine adversary quickly," and struck straight off at that lie. I very quickly saw that no amount of so-called material knowledge could ever hinder the activities of Truth. The result was that I soon lost all sense of fear, and my hair to-day has a normal growth.

I have written this testimony with a desire to help some one to understand the truth, also in thankfulness to God and gratitude to Mrs. Eddy for the many blessings which have come to me through Christian Science.

(Mrs.) Caroline G. Rowland, Sheffield, England.

✧

It is nearly ten years since I first came to Christian Science for healing. I was then a physical wreck and had been condemned to die by the physicians attending me. They pronounced the trouble Bright's disease and nervous breakdown. They also said I had serious stomach trouble. I had walked the floors and streets for three months with scarcely an hour's sleep, for I was suffering from sleeplessness. My friends had asked me many times why I did not try Christian Science, but I was stubborn and would not investigate.

One morning I went out into the woods and falling down on my knees prayed God to show me the way out of my agony; and as I was hungering and thirsting after righteousness, God did answer and in His own way. The next day the still, small voice of Truth led me to seek help in Christian Science. That same morning I went to a practitioner, and I shall never forget the peace and harmony that came over me after the first treatment. I continued the treatment for two weeks and at the end of that time felt like a new man. I went back to work a new man indeed, with God in my heart and thoughts continually. Many times I have called upon Him since, and when I have done my part the sweet peace has always come.

Christian Science has been everything in the world to me since my healing and without it I could never have accomplished what I have since gaining some understanding of the truth of being. It is indeed the "pearl of great price," which I would rather have than anything on earth. It has brought peace, happiness, a home, prosperity, health, joy, and above all the spiritual uplift which makes for heaven.

If those who are looking into Christian Science will only do their part, what a blessing is waiting for them! God is indeed All-in-all. I am writing this testimony to show my gratitude and appreciation in a small way for what Christian Science has done for me, in the hope that it will reach some weary traveler and brighten the road to Life and Love.

H. A. Cooley, Oklahoma City, Okla.

✧

It is truly with a heart filled with gratitude that I give my testimony. I am grateful not only for the physical healing, but for all the blessings that have come to me through the study of Christian Science, including the better understanding of God and of man's relation to Him. Twelve years



Digitized by Google

ago I had come to the place where my necessity was God's opportunity. I not only was a physical wreck but had lost all faith in the orthodox churches, and could no longer attend the services, since to do so seemed hypocritical.

In the fall of 1905 such a complication of diseases set in that the physician said I must go to the hospital and submit to an operation, which held out no hope of permanent healing, merely relief from the trouble that was causing the greatest suffering. He had taken me to several specialists, and they all agreed that my throat and lungs were in a bad state and that I had no reserve strength, making it hard to build me up sufficiently to fight the condition. I told the physician I could not go to the hospital; as a result the greater part of the winter was spent in bed, and by the next spring I was very much worse. One day the thought came to me that I had tried all doctors had to offer and they had failed to give me any permanent help, so that I should at least be willing to see what Christian Science was. I therefore asked for treatment from a practitioner, and I had not talked to her more than half an hour when I felt that Christian Science was just what I wanted.

My healing was slow, but from the first there was improvement, and I was happier and more contented. I had only asked to be treated for the condition that was said to necessitate an operation, as this seemed to be the thing that I feared the most; I was healed, however, not only of this condition but also of very severe sick headaches, stomach trouble, and a supposedly hereditary bowel disorder from which I had suffered since childhood. Later the doctor asked permission to examine me, and I gave my consent, knowing that he would find me well in every way. He gave me a thorough examination and then said that Christian Science had done for me what he tried to do and could not. I have always been very grateful for this just acknowledgment of my healing, coming as it did from a physician who knew the conditions. I have had better health in the last twelve years than ever before.

Christian Science is a daily help to me, and words cannot express my gratitude to our beloved Leader for giving us this blessed truth. My one desire is to be a true follower of her teachings.

(Mrs.) Della Fuller Lawry, Pittsburgh, Pa.

✧

The following experience is given as another proof of man's oneness with God. It was my duty recently to take a civil service examination for a position which I had held one term. I had had practical experience with the work, but when it came to taking a theoretical examination based on book knowledge, as I had been told most civil service examinations were, I began to think it was a pretty hard proposition I was up against; however, I went to work mentally to know that intelligence belongs to God and that man as His perfect idea is the expression of intelligence. When I entered the classroom I was as fearless as if I had been going to do any usual work, and the peace experienced was worth all the effort. I called up the practitioner whom I had asked to help me a couple of days before and told him that I was already successful, no matter what grade the examination paper had on it. In a few days I received a report which was excellent, being number one on the list for this district, and my joy when the appointment for duty was received, can be imagined. Surely it has been proved to me that, as our Leader says (Science and Health, Preface, p. vii), "to those leaning on the sustaining infinite, to-day is big with blessings."

I am so grateful for the protecting influence of Christian Science, and the knowledge that we can use the understanding we have in every time of trial has indeed been a source of much comfort to me. I hope this testimony will give encouragement to those who have been tried and tested as I have been.

When I was about twelve years of age I was healed through Christian Science of granulated eyelids, from which I had suffered intensely, and was able to lay aside glasses which I had worn for about three years. My mother some few years before had been healed of a disease which had been pronounced incurable by the best specialists that could be had at that time, but until my own healing I had not seemed to manifest much interest in Christian Science. For over eighteen years now, however, I have depended absolutely on it. I have a little son and daughter and they have been healed of many ailments, but for the most part have escaped the diseases that children seem heir to, through our application of the truth as given in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

A year and a half ago my husband passed on, leaving me with a small business and the two children to care for. Many, many times I have been tempted with discouragement, but with sincere prayer for guidance I have been protected far beyond what I could then see, which shows me clearly that as we turn away from the evidence of the senses unreservedly to God, the giver of every perfect gift, "with whom is no variableness, neither shadow of turning," it will be proved to us that the answer to our problem is already in existence, and before we call, He will answer. In the eighth chapter of Romans we read, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

I am grateful for the physical healings, but far more so for the spiritual uplift received through the study of the Bible together with Science and Health. I am also grateful to Mrs. Eddy, through whom this new-old truth was again given to mankind to explain to them the truth about God and man's relation to Him. I pray that my life may attest my sincerity and gratitude for Christian Science.

(Mrs.) Gertrude Parham Pearson, San Pedro, Cal.

I wish to verify in every detail my daughter's testimony and to say, "The half was not told." Christian Science has indeed been our only help for many years. I also wish to express my own appreciation of Christian Science in word and deed.—(Mrs.) Lucy B. Parham.

✧

Last autumn, while I was riding home on a street car one day, a small particle flew into one of my eyes, almost blinding me. I became so full of fear it seemed as if I must go to an oculist. Then I remembered that my brother would soon be home and he could remove it for me. So the arguments went on.

There was no one at home when I arrived. I waited for some time, until I realized that something must be done. In other problems, either through reading Christian Science literature or through the aid of a practitioner, help had been received. I thought of this and Truth seemed to ask, "On whom are you depending, man or God?" A great sense of peace came to me, and I remembered that in working out a problem a few weeks before through the help of a practitioner, this same thought had been given me. I knew this was a chance to prove for myself the power of God. I went to my room, took my copy of the textbook, "Science and



Digitized by Google

Health with Key to the Scriptures" by Mrs. Eddy, and read, with some difficulty. At times I could read but a few words. In less than an hour all pain had disappeared and there was perfect freedom. There was not a trace of inflammation or pain left, and I felt very grateful for God's ever present help.

I am truly grateful for Christian Science and all the channels provided for spreading the truth.

(Miss) CLARA BAKER, Toledo, Ohio.

✧

In giving my testimony of healing I hope it may help others as others have helped me. Words fail me to express my gratitude for blessings that Truth has brought to me. It has been about twelve years since Christian Science was presented to me. I did not take up its study for physical healing, although I was in need of it; I came for the healing of sorrow. But I have been healed of stomach trouble of years' standing, which doctors told me I would never be free from. I have been healed of sick headache, colds, hives, ptomaine poisoning, neuralgia, and many minor ailments.

One healing I am most grateful for was that of hemorrhoids. I had been having them at intervals, and the last attack came the day before Thanksgiving, four years ago. I took my books and went to work; but the error did not seem to vanish as it should. Thanksgiving morning error tried to tell me I could not go to church, but I went. There was a sense of pain all the time I was going and all during the service and when I started home. When it left me, I do not know. The error was so completely obliterated from my consciousness that it never came to my mind again that I had ever had this trouble till over three years afterward when I heard a lady say she was having treatment for this same thing. Then it came to me that I at one time had suffered from the same trouble. I have also had some beautiful demonstrations over business problems.

On page 201 of Science and Health we read, "The best sermon ever preached is Truth practised." My prayer is that I may live this truth, that my light may shine and lead others to the right way. I am very grateful for the privilege of class instruction and for the blessed privilege of membership in The Mother Church and in one of its branch churches, and that the way has been provided so that we can through our own church help our brothers in need in France and Belgium.

I am thankful for our beloved Leader and the textbook she gave us, for our literature, and for every channel for good.—(Mrs.) DORA M. HENSLEY, Bowie, Texas.

✧

I wish to express my gratitude for what Christian Science has done for me, having been healed of a so-called incurable trouble, tubercular disease of the throat and lungs. I had gone to a number of institutions, and had been given up a number of times by prominent physicians. I had suffered for several years, hardly knowing what it was to feel well. I lost my speech for weeks at a time, getting it back only to lose it again, and had to give up my position, as I was hardly able to go out alone. A friend heard about my condition and asked me why I had never tried Christian Science. She told me that she thought if I went to a practitioner I would be healed. I promised to go, and did so the next day. From the first treatment I began to feel better, and that very evening I went back to work and have been working ever since. Mumps and colds have also been quickly overcome with the help of a practitioner. I am very thankful to God, and grateful to Mrs. Eddy for the blessings I have received.

(Mrs.) RUTH LA GRONE, New Orleans, La.

For ten months I was sick, very much distressed, melancholy, and crying every day; I would get hysterical crying spells, when no one could console me. My body was puffed out abnormally, and my condition puzzled the doctors; the medicines and pills were changed often—I wanted something else, something different. A friend finally urged me to call a Christian Science practitioner. I did so, and after talking with her I felt a great deal better, but still was uneasy about my physical condition. The second day I spoke to her of the fear I had that I might have to go to bed before my body would become normal. Right there and then was explained to me what God is, and man's relation to God, and I was healed in two days—stepped out of the dark into the light, never to doubt what God can do. I stepped over the threshold from sickness to health, or from fear to faith in God alone.

I can sincerely say that I am grateful to our beloved Leader, Mrs. Eddy, for giving to us this wonderful truth, for the textbook, "Science and Health with Key to the Scriptures," and for our daily prayer in the Church Manual (see Art. VIII, Sect. 4), which comes to my thought many times a day and is a great help to me and to my family.

(Mrs.) NELLIE LESETH, Chicago, Ill.

✧ ✧ ✧

# From the Press

[*Northallerton* (Yorkshire, England) *News*]

The most urgent need of the hour, writes the Rev. Henry Sloane Coffin, D.D., is for seers who, believing in the necessity and the possibility of a new world based on and pervaded by love, can dream it into pictures, as John on Patmos beheld and portrayed the holy city coming down from God out of heaven. Visions fire men's imaginations, kindle their hopes, enlist their loyalties, and call out their resolves. Let fancy, prompted by Christian love, play upon all the situations and circumstances of life you confront. Dream what a household's ways, a school's studies, a factory's work, a farm's life, a community's pleasures, a nation's influence, a church's ministry, would be like were they controlled by such love as was divinely commended to us on Calvary. Count no time wasted spent in building such castles in the air. Suppose they are in the air; that is where they should be, aloft and conspicuous; and gradually the foundations of many generations can be raised up to give them solid and substantial substructure. Such gleaming air castles on the horizon are of more actual worth to humanity than all the skyscraping steel edifices that house its present business. Nothing is comparable in value to the ideal made concrete in vision. Men must see what may be before they determine that it is so good that they will venture their all to make it come true.

[*Suburban News and Herald*, Cleveland, Ohio]

The activities of the Christian Scientists in connection with the war have excited much interest. At the inception of the world clash the opinion was entertained in certain circles that because of their teachings the Scientists would be likely to class themselves with the Quakers and other sects with views adverse to war. But that idea was soon dispelled. Many of the faith abroad early rallied to the colors. Then so soon as the stories of suffering in the war zone were received from over the seas, the church authorities instituted a War Relief fund from which hundreds of thousands of dollars were sent to be used for the needy regardless of creed. When the United States became involved, the Directors



Digitized by Google

issued a statement explanatory of the attitude of the church and urging loyalty that should transmute itself in all manner of service, with the result that a large number of the adherents were promptly enrolled in the Army and Navy. To-day the church has recognition in the presence of Christian Scientists as chaplains in both branches of the service, while in the cantonments everywhere there are authorized representatives who are ministering to the soldiers without interference or friction. The church also maintains a very large and successful department to provide knitted goods and various comforts for the soldiers and for relief work in Belgium and France. At the time of the Halifax explosion the Scientists in Boston chartered the first train available to rush supplies to the unfortunate, and when the Red Cross and the doctors, finding it impossible to obtain a train, asked the privilege, cars were provided that they might also hasten to the stricken city. This was one of the first relief trains to reach Halifax. These and other similar incidents have contributed to afford many a new viewpoint from which to regard those of this way of thinking, and have silenced old antagonisms, shamed intolerance, and made for religious freedom that should be accorded to all creeds.

[*The Spectator*, London, England]

Mr. Asquith delivered the Romanes Lecture at Oxford, taking as his subject, "Some Aspects of the Victorian Age." The newspaper reports were necessarily brief, as the lecture is to be published in book form. But we gather that Mr. Asquith disregarded the modern tendency to jeer at the Victorian age, and that he did justice to some of the many great men of that time. A reaction in their favor is coming, and is indeed inevitable. In science and industry the Victorian age transformed the world even more completely than did the age of Columbus and the Renaissance.

[*Belmont* (Mass.) *Patriot*]

(Found on the body of an Australian soldier)

Ye that have faith to look with fearless eyes
  Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
  The dawn of ampler life:
Rejoice, whatever anguish rend the heart,
  That God has given you the priceless dower
To live in these great times and have your part
  In Freedom's crowning hour,
That ye may tell your sons who see the light
  High in the heavens—their heritage to take—
"I saw the powers of darkness take their flight;
  I saw the morning break."

✧ ✧ ✧

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

Owing to the instability of money values and the fluctuation of exchange rates, we are, for the present, not printing a table of money equivalents. This information can be obtained correctly from the bank or local post office at the time it is desired to send in money.

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition for general sale are now being filled promptly. THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## New Pamphlet

"Christian Science: A Religion that Heals through Spiritual Law," by Virgil O. Strickler, is now on sale at five cents a copy.

## New Vest Pocket Pamphlet

"Protection," a collection of three short articles: "Safety," "Divine Preservation," "Intrenchment."

This pamphlet is now on sale at four cents a copy.

## Bible Catalogue

Bible Catalogue No. 24 is now ready for delivery. Advance copies have been mailed to all churches and societies advertised in *The Christian Science Journal*. Additional copies will be supplied on request.

Attention is called to the changed prices of some of the Bibles, including 01440x and 01483x, notice of which appears on the inside of the front cover of this periodical.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to WILLIAM R. RATHVON, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# The Rendezvous of Good

**The earth is being torn by Armageddon, the great conflict between the positive forces of good and the negative forces of evil.**

It is not necessary for the moment for all progressive world citizens to agree in detail upon all subjects, in order to work together for the establishment of righteousness on earth.

The fields of grain must first be saved from the destroyer before there can be need of final winnowing of the grain.

In the crucial hour the world is coming to recognize the uplifted standard of THE CHRISTIAN SCIENCE MONITOR, international daily newspaper.

The Monitor is standing firmly with democracy against autocracy, with abstinence and sobriety against license and insobriety, with the cause of equality for the sexes against the forces which seek to perpetuate the disfranchisement of woman, and with the cause of medical and religious freedom against the reactionary elements of organized medicine and proscriptive religion.

The Christian Science Monitor, 3c a copy, is on general sale throughout the world at news stands, hotels, and Christian Science reading rooms. A monthly trial subscription by mail anywhere in the world for 75c. Single copy sent on receipt of 3c stamp.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
BOSTON U.S.A.

*Sole publishers of all authorized Christian Science literature*

# "Thinking in Hemispheres"

"Most men think in bailiwicks, many think in shires, occasionally one thinks in nations—only a few ever think in hemispheres," a great statesman is reputed to have said. The reader of

## The Christian Science Monitor

*An International Daily Newspaper*

is encouraged to think in hemispheres.

In news, in editorial attention, in advertising, Melbourne is the neighbor of New York, London is over the fence from Valparaiso.

From its own news bureaus and special correspondents all over the world the Monitor collects the news of the world, and circulates back the printed papers to every country on the globe.

It is indispensable to the man or woman of any creed or country who can read English, and who would make his view world-wide.

The Christian Science Monitor, 3c a copy, is on general sale throughout the world at news stands, hotels, and Christian Science reading rooms. A monthly trial subscription by mail anywhere in the world for 75c. Single copy sent on receipt of 3c stamp.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
Boston U.S.A.

Sole publishers of all authorized Christian Science literature

Herewith are reproductions of advertisements that are being published during the month of August in approximately forty periodicals of general circulation in the United States and Canada.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

GENERAL LIBRARY
AUG 19 1918
UNIV. OF MICH.

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this magazine place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.
NO WRAPPER—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY
Copies Must Be Clean and Current.

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




VOLUME XX NUMBER 50

Boston, August 10, 1918

Contents of This Number

Christian Science Publications . . . 982
Friendship in War Time Gustavus S. Paine 983
"Over the top" . Lieut. Martin F. Jackson 984
The True Battle Ground . Mary E. Bovet 984
Ever Present Protection Eloise Burford Knowles 985
Testimonies . . Rev. Leon G. Miles 986
Lessons . . . . Helen M. Keeler 986
Truth's Final Peace Offer (Poem) Agnes F. Chalmers 987
Selected Articles . . . . . 987
Funds of The Mother Church . . . 989
Editorial
The Revelation of Christianity . . 990
"Sacrifice and service" . . . 990
"Feed my sheep" . . . . 991
Among the Churches (Current Notes) . . 992
The Lectures . . . . . 992
Testimonies of Healing . . . . 994
From the Press . . . . . 997
Special Announcements . . . . 998
The Christian Science Monitor . . . 999
Works on Christian Science by Mary Baker Eddy . . . . 1000







7c A COPY. $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents**

**Christian Science: Applied Righteousness**—By Frank Bell.

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in German and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion that Heals through Spiritual Law**—By Virgil O. Strickler.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

### OTHER TRANSLATED PAMPHLETS

Not printed in English separately

**Faith and Generosity.** Printed in French.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German, Dutch, and Swedish.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German and French.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish and French.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish and French.

### VEST POCKET PAMPHLETS

**Price, Postpaid: Single copy, 4 cents**

**Possession**—Printed in English only.

**Protection**—Printed in English only.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth. $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.90.

01410x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.65.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 24 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to


## The Christian Science Publishing Society, Boston, U.S.A.

Sole Publishers of All Authorized Christian Science Literature


Digitized by Google

# Christian Science Sentinel

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

VOLUME XX AUGUST 10, 1918 NUMBER 50

## Friendship in War Time

GUSTAVUS S. PAINE

IN spite of all that has been written sentimentally on the subject, the fact remains that true friendship is founded wholly on Principle. Principle is itself the one sure friend of man, because it is always present, always the same, and available for every need. To be alone with God, divine intelligence, is to be alone with all there really is. Principle is the "friend that sticketh closer than a brother." We can then rejoice evermore in the possession of unlimited, actual friendship, safe in the infinity of divine Love.

Those who have been able to see beyond the depressing incongruities of mortal experience to the unchanging harmony of Spirit must always be content with this one joyous friendship. Even human friendships are preserved properly in proportion as human beings recognize the spiritual relationship of Mind and its manifestation. The fact that two or more people know something of Principle is the only fact, in the last analysis, which can give them a common meeting ground. No matter how much this fact may seem to be obscured, it is eternal; for the understanding of divine metaphysics is one and indestructible with all concerned. Thus as Mrs. Eddy says on page 131 of "The First Church of Christ, Scientist, and Miscellany," "Where God is we can meet, and where God is we can never part."

No one saw more clearly than Mrs. Eddy the imminent fulfillment of prophecy through the unfoldment of Principle. When human thought struggles against the unfolding activity of divine intelligence, that which is called warfare, whether seemingly subjective or objective, takes place, and this conflict in the carnal mind continues just so long as the mortal mind seems to continue. Fortunately, however, the divine Mind is all the while the only real Mind, and is all that is really active. One sitting in the cab of an engine would see always ahead of him the rails converging in the distance, but even while this illusion appeared to the material senses, the very onrush of the engine along the ever equidistant rails would be proving irresistibly the nothingness of the sense evidence. So all who are familiar with the operation of divine Principle have realized the nothingness of any suppositional opposite, no matter what the appearance might be. Christ Jesus was therefore able to declare, "When ye shall hear of wars and commotions, be not terrified," and again, "Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends . . . but there shall not an hair of your head perish." To-day these things are coming to pass, and the very purpose of commotion in the supposititious mortal mind is to shake the material sense of things to the utmost. If meanwhile we but look up, and lift up our heads, we see clearly that divine intelligence is all that is producing alert activity.

Suppose, then, that the warfare of mortal mind does seem to disrupt human friendships. On page 266 of "Science and Health with Key to the Scriptures" is the question, "Would existence without personal friends be to you a blank?" Many a man or woman, clinging tenaciously to the mesmeric pleasantness of personal friendship, and confronted with this pointed question, has answered, Yes, in sadness at the prospect of losing what has been yearned for but never attained on the plane of mortal sense. For has the closest of merely human friendships ever completely satisfied? The one answering, Yes, might go on with feelings of mingled uncertainty and comfort to the rest of Mrs. Eddy's loving pronouncement: "Then the time will come when you will be solitary, left without sympathy; but this seeming vacuum is already filled with divine Love."

One who understands the ever presence of divine Principle, Love, could never answer, Yes, to Mrs. Eddy's question. To the Christian Scientist existence without personal friends could never be a blank, because he knows that divine Mind is ever present and includes whatever constitutes true friendship. So long as he has this realization, he experiences no void. This infinite presence is indestructible and eternal. Knowing this and answering a decided, No, to the question asked, he is entitled to prove, therefore, that under no circumstances could he be "solitary, left without sympathy." The friendship and sympathy of divine intelligence are his priceless possession. This one unchanging friend could not possibly betray. Thus the one who knows the truth is already exalted until he can perceive even human friendship in its proper perspective. Expecting neither too much nor too little from it, he is content to steer his course wholly by Principle, glad in knowing the one divine Friend.

In its very nature the human mind's warfare is disruptive. Man is not separated from God. Let us then look up, and lift up our heads, recognizing that Principle is still here, that intelligence is still inseparable from man. Let us rejoice, moreover, that the manifestation of intelligence could not possibly be disrupted. Just as God is one and indivisible, so His likeness is really one and indivisible. Obviously the human sense of men and nations does not reveal the true, indivisible creation of divine Mind. Even in the midst of the battle for Principle, one must turn his thought constantly to God and His eternally unified idea. Only in proportion as one has the clear vision of divine intelligence and its indivisible activity or manifestation, can he continue to "fight the good fight" with untiring vigor.

Since the aim of malicious evil is to disrupt, it would seek above all to separate irreconcilably those who, having caught some glimpses of Principle, should therewith cooperate with unremitting enthusiasm. It is easy enough for mortal mind to produce strife between nations or people who have been persistently looking in opposite directions. If mortal mind through subtle suggestion could, however, produce in the thought of one Christian Scientist distrust and condemnation of another who likewise has been reasoning in accordance with Principle, mortal mind would have nullified the very understanding which is for the annihilation of all error. Never is there more need for the preservation of true friendship than in time of war. Suppose that I, knowing that another has turned genuinely to God, do find him thinking or

Copyright, 1918, by the Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter. Acceptance for mailing at a special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 11, 1918.

Digitized by Google

acting in ways which annoy me? Shall I immediately rage like the heathen and condemn him? Shall I not rather turn with the more consecration to Principle, and rejoice that all the devotion to Principle there ever has been still is? Mutual love of Principle is all that can ever truly unite us to our fellow men, and could anything disrupt this love?

On we go in the engine cab of daily living, with illusion fleeing before us. Once my friend and I have recognized that Principle is taking us safely on, shall I jump in desperation from the cab window simply because the motion attendant upon our progress makes him talk or laugh too much? No; rather will I rejoice the more that we can keep on going, and meditate more gratefully on the Principle upon which we both depend, regardless of any and all personal details. In a letter to First Church of Christ, Scientist, of London, England, beginning on page 203 of Miscellany, Mrs. Eddy once summed up the whole matter, when she wrote: "It is only by looking heavenward that mutual friendships such as ours can begin and never end. Over sea and over land, Christian Science unites its true followers in one Principle, divine Love, that sacred *ave* and essence of Soul which makes them one in Christ."

## "Over the top"

LIEUT. MARTIN F. JACKSON

ISAIAH said: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." This flowing unto the Lord's house is the spiritual going "over the top." The ark rested upon the top of the mountain, and Noah was safe. The beliefs of the flesh had been washed away. Consciousness had been purged. Ararat was the dry land appearing out of the darkness upon the face of the deep. Noah had gone over the top and become fruitful, replenishing the earth.

Abraham was led up to the top of the mountain where he could look northward and southward and eastward and westward. Here God said, "All the land which thou seest, to thee will I give it, and to thy seed for ever." All we perceive through demonstration is as dry land appearing. God always sustains us in our realization of truth. This is the rock Christ, upon which we stand, and it is as the top of the mountain. Moses, who led an army through the Red Sea on dry ground, climbed to the top of Sinai, and there received the spiritual law to govern Israel. One noted man of research, who has spent many years in the Holy Land, affirms Mount Sinai to have been a volcano whose eruption at one time destroyed Sodom. This may be only a supposition. One thing is true, however; we should all follow our Leader's injunction found in "Science and Health with Key to the Scriptures" on page 241: "Strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity." When we have once attained that purity, it will prove the stone cut from the mountain without hands, and it will fall upon and grind to powder the unfruitful works of darkness that gender to bondage. "Our God is a consuming fire."

Deborah at Ephraim sat upon the top of the mountain, and Israel came up to her for judgment. Later she went out with Barak at the head of the army of Israel and defeated the forces of heathenism at Megiddo. Megiddo of the Old Testament was a prototype of the Armageddon of the New Testament, where again woman takes the lead. "In this revolutionary period," says Mrs. Eddy (Science and Health, p. 268), "like the shepherd-boy with his sling, woman goes forth to battle with Goliath." Jesus, who walked over the wave with his "Peace, be still," went up on the mount of transfiguration and proved for all mankind that God is a God of the living, and that Moses never died. As we become willing to follow the Master, we too shall still the tempest and help to bring a just and righteous peace that shall never perish from the earth.

The Christian Science movement is the symbol pointing upward, which determines the line of demarcation between darkness and light, matter and Spirit, personal domination with its autocratic misrule and the freedom of divine guidance. In this final crusade *The Christian Science Monitor* brings true liberty of the press. Within its pages appear armies of right ideas carrying on a holy warfare in the extermination of all evil. We can keep this army well supplied only as we subscribe to, read, and circulate this messenger, thus helping to publish salvation upon the mountain tops.

On page 514 of Science and Health Mrs. Eddy says: "Mind, joyous in strength, dwells in the realm of Mind. Mind's infinite ideas run and disport themselves. In humility they climb the heights of holiness. Moral courage is 'the lion of the tribe of Juda,' the king of the mental realm. Free and fearless it roams in the forest. Undisturbed it lies in the open field, or rests in 'green pastures, . . . beside the still waters.'" Such freedom and such protection has the army of the Lord. Whoever goes "over sea" need have no fear of any under sea attack if he knows that "every good gift and every perfect gift," in fact, all he can ever receive, "is from above." In Christ is the overcoming. We are coming over from belief to understanding of the Christ-spirit, and the old world and the old sense of heaven pass away, and the spiritual sense reveals all things as new.

## The True Battle Ground

MARY E. BOVET

IN referring to the resistance of the Pharisees to Jesus' teaching, Mrs. Eddy defines briefly the battle ground of the past and of the present when she says (Unity of Good, p. 46): "The fight was an effort to enthrone evil. Jesus assumed the burden of disproof by destroying sin, sickness, and death, to sight and sense." Now Christ Jesus said that he was "the way, the truth, and the life;" therefore it is manifest that each one who wishes to follow the way he pointed out, practice the truth he taught, and live the life he lived, must also assume this "burden of disproof," remembering always that the Master declared his burden light.

Viewing the conflict as thus defined by Mrs. Eddy, we can readily see that no one can be exempt and no one can be noncombatant on this battle ground; for so long as evil seems to be enthroned anywhere at all, the good fight will not be over nor the battle won. Is this discouraging? Not at all! It is but a trumpet call of no uncertain sound; for it distinctly bids us to go forward, and at the same time clearly shows us without any possibility of mistake what the enemy is and what is his intention; namely, "to enthrone evil." Surely this eliminates any belief that the enemy we confront is a terrifying disease, an attractive sin, an overpowering habit, an engulfing appetite, a devastating circumstance, or a material law. We recognize that we are face to face with the attempt openly or insidiously to enthrone evil, and that, as Mrs. Eddy says (Unity of Good, p. 39), "as soldiers of the cross we must be brave, and let Science declare the immortal status of man."

Evil can never be enthroned, for the very good reason that God, good, is already enthroned, always has been en-



Digitized by Google

throned, and always will be. Add to this the fact that God, good, is omnipresent, and it is readily seen that there is no room for evil. Then, surely, if this is the fight, we have only to remain alive to its nature to be victors at all times. Can we fail to recognize that evil is powerless and without place in God's universe? Not unless we acknowledge first that there is some place where evil has managed to enthrone itself, or unless we call it by some other name and arm it with some supposed medical law, some mistaken theological belief, or some superstition of decadent occultism. With such admissions, we may be lulled into the hazy nightmare that there is something awful seeking to overcome us which needs some gigantic effort on our part if it is to be overthrown. Viewed in this way we may quail before it as something real; whereas had we left it as a vain attempt to enthrone evil, it would have been readily mastered.

Nothing can excuse us from a radical rooting out of evil in thought and action; on the contrary, it is of paramount importance that we let no error through our guard. From the moment that we detect an attempt to enthrone evil in any guise or form, we are without excuse if we turn from the fight and say: "All this is beyond me. I cannot deal with it; it is not my business. I cannot help it." If evil seeks to find entrance to the home, the office, the store, the farm, the camp, the ship, the mine, that is where we have to rout it. If we are there, it is our business. Mighty would be the victory if all were to stand to and see to it that *nowhere* shall evil be enthroned. Mighty the victory! And the means to realize it? Simple, direct, unswerving, consecrated adherence to good as the only power, the only reality, the unfailing substance to be demonstrated wherever we are, and whatever we have to do.

Daily, hourly we have to decide on which side we shall fight. It is not a decision that we can take and then sit back at ease; for insistently the demand will come, Which will we acknowledge and obey—reality or unreality, good or evil, activity or sloth? Nothing can save us from this question nor hide us from its demand. No condition, no circumstance, country, creed, or cause can give it pause. The glory of the hour is that all are called to arms, and from each one is demanded faithful service. There is no way of avoiding the issue, which daily becomes more clear-cut and defined; for no one can refuse the conflict. He either wages war on the side of good or enlists in the belief of evil, and no matter what his occupation, status, or locality, he can if he will, rise up and join the battle between Truth and error. Join it he must, be he man, woman, or child, whether considered "fit" or "unfit," but the result is in accordance with his faithfulness to good or subjection to evil.

Now is the time for those who have been content to let things slip or to face both ways, to shake off their torpor and go forward with rejoicing. No one need be uncertain, no one need hesitate. Mrs. Eddy has put clearly to us what it is we have to face, "an effort to enthrone evil," and in the Bible we read, "If therefore thine eye be single, thy whole body shall be full of light." This light leaves one in no doubt as to whether a thought, a deed, or an action is enthroning evil or good. So shall we be ready to discard all enslaving appetite and passion; we shall not enthrone drink, drug, or evil desire, neither shall we believe that the overcoming of these things has no particular bearing upon the fight that we are waging. We shall see that the call to arms is far more fundamental than a mere calling of men to the front. Our battle ground is wherever evil claims a foothold; our time for fighting, each moment as it comes; our battle cry, "Watch and pray, that ye enter not into temptation;" and our security, the omnipotent goodness of God. The words with which Mrs. Eddy closes the passage already quoted are these (Unity of Good, p. 47): "Nowhere in Scripture is evil connected with good, the being of God, and with every passing hour it is losing its false claim to existence or consciousness. All that can exist is God and His idea."

## Ever Present Protection

ELOISE BURFORD KNOWLES

"THOU wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee," we read in the twenty-sixth chapter of Isaiah. The full significance of this text was brought home to me very forcibly during the last winter, the sacred word being as a lamp unto my feet through a period of seeming tribulation. Early in August of 1917 I went into Alaska for the year; but at Christmas time my work seemed finished there and I, with a young woman companion, made plans to leave by means of dog team, the nearest open seaport being one hundred and twenty-five miles over a winter trail. A sense of fear and resentment seemed to influence a portion of the inhabitants, and thus to hinder our leaving. We were told all manner of wild tales, until it seemed as if the seven plagues of Revelation were to be gone through with before we left. I, however, clung steadfastly to this thought of trust in the one power, as we understand it in Christian Science, and through the steady application of the truth my young companion was led to study the Lesson-Sermon with me daily. Finally after three weeks of waiting we received money enough to leave. Three men were secured to drive us, but through reluctance on their part to start out, I had for nights felt obliged to do much studying, knowing that sleep was not so much needed as right thought, and through the work done in Christian Science we were perfectly well physically for the trip.

On the morning of January 15, 1918, at dawn we left the village. The trails were in good condition and the sun arose to cheer all concerned. The first cabin was twenty-nine miles distant and the men had some fear that we might not reach our destination before dark, but all afternoon I was able to declare in the Master's words, "Father, I thank thee that thou hast heard me." The second day the thought of the Israelites leaving Egyptian bondage behind them was very much with me. We made the second stop, twenty-three miles farther on, at a place situated at the head of a large lake, where we were welcomed by two trappers who treated us royally. The third day one of our men had great fear of a gorge where the river often overflowed, so before we reached the last bend we rested the dogs for a time. We held a pleasant conversation with the man, and I soon saw that his fear was gone. We thus passed many other so-called dangerous places—cracks in the ice, also water flowing over the sidehill trails, which froze into small glaciers. We, however, met with no snowstorms or freezing winds. Just as wonderfully as the Red Sea opened and the children of Israel passed through it dry shod, so we reached our seaport in four days and three nights, and the last day with the men and dogs we were able to cover fifty miles.

After an eight days' ocean voyage in midwinter we arrived safely at Seattle, our hearts full of gratitude for another demonstration of God's all-protecting care. As never before I realized what is the reward of close application and study of the truth, while listening for the still, small voice and shutting out all human opinion. On page 566 of



Digitized by Google

Science and Health our revered Leader beautifully describes the thought of the wilderness, and to my young companion this reference to Rebecca's faith meant much during our journey. She had just finished her first reading of "Ivanhoe" and often quoted the opening lines:—

When Israel, of the Lord beloved,
Out of the land of bondage came,
Her fathers' God before her moved,
An awful guide, in smoke and flame.

## Testimonies

REV. LEON G. MILES

IT might be said that a Christian Science demonstration is not complete until public acknowledgment has been made as a sign of gratitude. Be that as it may, the statement at least calls attention to the fact that testimonies are a means of grace not only to those who hear but to those who give them, and many have learned by experience that a clearer sense of emancipation from bondage has come through sharing their blessings with others. Surely Mrs. Eddy had a very definite purpose in view when in the program for the Wednesday evening meetings (Manual, p. 122) she provided a place for "experiences, testimonies, and remarks on Christian Science." She also says (Manual, Art. VIII, Sect. 24): "Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases' (Psalm 103:3)."

Christian Scientists bear a reputation for quiet, fearless joyousness and a perpetual readiness to give "a reason of the hope" that is in them. The world expects them to live up to an unusually high standard of achievement, for the very good reason that they claim everything for their religion. Many non-Scientists gather their first definite impressions of Christian Science at these Wednesday evening meetings. Some of them are earnest investigators, some are but slightly interested, while still others have only an honest curiosity; but in any case the impressions which they carry away will be favorable or otherwise, largely according to the spirit of loving helpfulness and gratitude which is shown by those responsible for the spirit of the meeting. It is not unreasonable for these visitors to expect that those who claim so much for their religion will be eager to use every available minute in testifying to the power of God, as made available through the understanding of Christian Science, to help them under various circumstances.

Every one of us has been helped by hearing the testimonies of others who have faced problems similar to our own. Many of us have felt as though the healing power of Truth was set in motion for us by the words spoken by another, though the speaker did not realize that he was being used as a channel for a special blessing. Is not the demonstration immeasurably greater in value if it brings healing not only to him who makes it but possibly to a thousand, a hundred, or even one? To be the means of bearing such a blessing to a congregation is to give the cup of cold water which Jesus said should in no wise lose its reward. Certainly a blessing from God accepted gladly, yet hoarded, fails to bring its full fruitage.

The wise man of olden time said, "To every thing there is a season, and a time to every purpose under the heaven: . . . a time to keep silence, and a time to speak." The Wednesday evening meeting gives a place to silent prayer, when every material sense is hushed and the spirit of love broods over all; it is a time eloquent with praise and worship and blessings realized. But who can say that there is eloquence in the silence which sometimes falls when speech has been invited? Silence then is untimely, and like all untimely things is unbeautiful, giving no testimony to Principle.

The error which tries to condone such untimely silence will disappear when a full apprehension of the truth regarding the situation is gained. To excuse it by affirming that we enjoy silence and that we are thus afforded an opportunity for silent communion is to show that the purpose of the meeting has not been rightly understood. At such a time silent contemplation of Truth cannot take the place of the spoken word. Every thought should indeed be quiet and undisturbed even though a silence fall upon the congregation, but the silence should act as an instant spur, urging us to another demonstration of that wisdom which provides each moment with its proper fullness and each individual with a duty to perform.

The world is full of weary seekers after Truth. We always have with us in our meetings those who need to be healed of sickness, sin, fear, prejudice, doubt, anger, grief, and above all of ignorance. They want to hear men tell how they have been healed. They have reason to expect that they will hear an abundance of evidence in proof of Christian Science healing in each meeting. To disappoint them is to appear as "clouds . . . without water," to use the words of Jude. They will not make excuses for our silence, however much we may try to justify it to ourselves. When they ask for bread at our feast, shall we give them a stone?

Testimony giving, and therefore the success of our Wednesday evening meetings, is simply a matter of demonstration, and it is a demonstration which is very much worth while. Christian Science accepts no limitations of good. To consent to the sealing of the lips for months or years, because of fear or false humility, is to yield to error at a vital point. In Proverbs we read, "There is that withholdeth more than is meet, but it tendeth to poverty." The meetings which are crowded full of testimonies that show gratitude, joy, and an eagerness to help others to a knowledge of Truth are sure to feed the hungry and heal the sick.

## Lessons

HELEN M. KEELER

A FEW years ago the writer, a young girl who had just finished her college course, decided that Christian Science was the only course for her to pursue further. She had been healed of several physical ailments and had also been helped greatly in her school work by it. This was enough to prove to her that Christian Science was what she had been longing for all her life, and she wanted to know more of the truth whereby she might help and heal others.

At first, when she started out, all looked rosy and bright, but as she went on impatience at her seemingly slow progress crept in. She wanted to work as did the older workers whom she knew, and she wanted many patients to come to her without further waiting on her part. One day, as she was sitting thus wondering "why," her attention was drawn to some girls outside who were passing by on their way from school. Their steps were free and their faces aglow with hope and enthusiasm. This picture brought back to the young Scientist memories of her own school days,—the delight of working out problems, of being promoted and going higher all the time. She thought of her study of mathematics, of the joy of mastering the basic laws and applying them to all sorts of problems. "In school," she thought, "we never included in our work the slightest error and expected to bring



Digitized by Google

out good results, so why am I working with discouragement and sitting here wondering 'why'?" The absurdity of the waste of time flashed across her immediately, and with new resolution she turned to her books.

These words from Science and Health by Mrs. Eddy helped her at the start: "Self-denial, sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life." Also, "Love for God and man is the true incentive in both healing and teaching" (Science and Health, pp. 462, 454). She saw then that she must look to see if she was loving as she should; but how was this to be done? This verse from the Christian Science Hymnal (p. 135) helped her to see how simple it was,—

Is the heart a living power?
Self-entwined, its strength sinks low.
It can only live in loving,
And by serving love will grow.

Now instead of just reading and looking for patients, she decided to love, to embrace the whole world, as it were, serving her brothers daily, and so being "faithful over a few things." As the awakening to express more love came, she started forth right away to give. One day she plucked a bunch of her garden flowers for the reading room. Another time she carried a *Sentinel* along with a jar of jelly to an elderly lady. As her sense of Love led her, all along the way other opportunities to be helpful presented themselves until she saw that the kingdom of Love was indeed at hand!

As the Bible and the Christian Science textbook were studied faithfully, and as the first lessons of daily patience, kindness, and humility were learned, she was ready for the next lessons. The joy of advancing and being given higher work was beyond anything she had ever known, and Mrs. Eddy's words, "God will heal the sick through man, whenever man is governed by God" (Science and Health, p. 495), were proven true to her.

[Written for the *Sentinel*]

## Truth's Final Peace Offer

AGNES F. CHALMERS

AT night, on Mount of Olives, Jesus kept
A faithful vigil while earth's nations slept.
By day, within the temple's calm, he taught
The verities of being he had wrought
To gain on Olives' heights. Again, this hour,
The world receives the wondrous peace and pow'r
Of those blest nights of wakefulness and days
Of restful teaching. God's triumphant ways
Declare earth's peace,—the peace all nations keep
Forever. Mind's truths slumber not nor ever sleep.
The Master taught: Who would be great must be
The least of all, since Truth alone makes free;
Who would be first is servant still of all;
One chained by human pride is error's thrall.

Earth's tumults end; sin's strivings now shall cease;
The world accepts Truth's final gift of peace.
Yea, Mind's last offer of true peace is giv'n,
Proclaiming church and home and work and heav'n
As one. To watch upon Love's heights by night,
And teach by day the wondrous pow'r and might
Of God, the King of heav'n and earth, is still
The work of all mankind. To do God's will,—
To keep the pledge of Truth eternally,
Earth's nations shall forever watch and pray.
At night, on Mount of Olives, Jesus sought
To heal a sleeping world. By day, he taught
Truth's lasting peace of love and joy and good,—
One church, one heaven, and one brotherhood.

# Selected Articles

["The Fortress of Spirit"—*The Christian Science Monitor*, Boston, U. S. A., April 6, 1918]

Any person who will take the trouble to look up the ninety-first psalm in a modern commentary will make some quite immaterial discoveries. First, it will be learned that it was not written by David, which most people rather more than suspected; and, last, that verses four, eight, and ten are glosses—which does not seem to help much. It may be recorded in addition, that the word dwelling, in verse ten, should be tent, which, if the whole verse is a gloss, does not matter in the least, and, if it is not, is quite immaterial. On the whole, therefore, the contribution of modern theological scholarship to the world's interest in or understanding of the poem, does not appear excessive. Indeed, it is not an altogether far-fetched deduction that the King James translators did as much to assist humanity, in their ignorance, as the higher critics with all their scholarship.

Now the ninety-first psalm has been for centuries one of the great solaces of the English speaking world, but this has certainly not been for any of the reasons suggested by the latter-day commentators. Many and many a reader has found marvelous peace in the past, and many another will find the same marvelous peace in the future, over the offending verse, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." But for centuries, all the same, the text has been robbed of its real significance for mankind, because mankind has failed to realize that there was something more than a mere figurative interpretation to be applied to the words of the preceding verse, "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation." How can mankind make God its habitation? Mrs. Eddy has answered this question in showing that good is simply an attribute of God and of God's synonyms, Spirit, Principle, and Mind. Therefore the moment a man claims divine Mind as his habitation, he is, indeed, safe. "The exterminator of error," Mrs. Eddy wrote on page 469 of Science and Health, "is the great truth that God, good, is the *only* Mind, and that the supposititious opposite of infinite Mind—called *devil* or evil—is not Mind, is not Truth, but error, without intelligence or reality."

It is, of course, obvious, and it has never been questioned, that God is intelligence; otherwise there is an intelligence which God did not make,—and yet God made all that was made. This intelligence is, equally of course, divine Mind. And as Mind can only produce ideas, man is the idea of God, and lives, and moves, and has being in the Mind which gave birth to him. Consequently a man's safety lies not in any material precautions, but in his understanding of Truth, of God, for God is Truth as necessarily and inevitably as He is Mind. When, then, the individual makes Truth his habitation, when he realizes that he is an idea in divine Mind, no evil can possibly come nigh his dwelling, for divine Mind is his dwelling, and evil is unknown to God, who is infinite Truth, just as it is unknown to infinite Mind. The human mind vociferously insists that God must know evil, otherwise the divine Mind could not be infinite. But if God is infinite, and God is good, what room is there in infinite good for evil, and does it not follow that evil, being something devoid of Principle, must, for that very reason, be nothing more than a sense of the absence of good, and so, like darkness, a mere negation—an unreality? That, surely, was why Jesus the Christ said of it that it was a lie—for a lie is a mere negation, something disappearing into its own nothingness as soon as its untruth is exposed.



Digitized by Google

This, then, is the explanation of the psalmist's saying, "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." The world, as Jesus the Christ taught, and as Christian Science teaches, is a world not of material phenomena but of ideas materially objectified, or mentally reflected in what seem to be independent material phenomena, but actually are ideas subject to Mind. The deceptiveness of these phenomena may be seen in such everyday instances as the apparent rising and setting of the sun, or the curious vagaries of sound and reflection. But these vagaries, every one knows, are the result of ignorance, and may be corrected by fuller knowledge. What every one does not know is that the human mind itself is only a counterfeit of the real or divine Mind, and that, as this is grasped, the truth which Jesus declared would free men from their ignorance is grasped also, with the result that what were once regarded as physical laws can be broken and put aside, as Jesus broke them and put them aside, in the miracles or proofs of the truth of his gospel or teaching.

This is why Christian Science as a religion is so intensely practical. It enables a man, whether in the counting house or in the trenches, whether in the midst of a cyclone of sensual temptation or of wind and lightning, to prove that no plague shall come nigh his dwelling. For his dwelling is divine Mind, and so long as he realizes this he is safe. This was why Mrs. Eddy, in seven pregnant words, on page 392 of Science and Health, wrote, "Stand porter at the door of thought." The man who does that, untiringly and sleeplessly, is safe. In a world of ideas every untoward physical manifestation must take shape in thought, and be molded in thought before it can materialize. A man controls his own thoughts, and therefore what he does is what he thinks, and what he thinks is what he is. If he fills his mind with thoughts of sensual pleasure, he cannot exclude sensual pain, for he has mentally admitted the power of matter to govern him, in riches or in poverty, in joy or in sorrow, in life or in death. If, then, he wishes to avoid pain and sorrow, he must deny the flesh and its lusts. But he can only deny these as he fills his mind with Truth instead of with error, and grasps the fact that Spirit is the only reality, and consequently that matter is harmonious or inharmonious in the exact proportion in which its subserviency to Principle, God, is demonstrated. "Good thoughts," wrote Mrs. Eddy on page 210 of "The First Church of Christ, Scientist, and Miscellany," "are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort." And so the psalmist wrote: "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." This is the fortress of Spirit.

✧

[Peter B. Biggins in *Calgary* (Alberta) *Canadian*]

Our critic has been spending a good deal of time in denouncing the wrongs in the social life of the present day. It should be cause for rejoicing that the large numbers who are turning to Christian Science are learning how to win freedom from these evils by making practical use of the teachings of Christ Jesus.

It is a fact well known to those who have observed the influence of Christian Science in the community, that it has reformed many drunkards, changed many infidels into God-fearing men and women, and restored many invalids to health and usefulness. Christian Science deals a most effective blow at every phase of immorality. The only possible influence of this teaching is to purify and elevate the character and life of those who study it. It is inconceivable that any other effect could follow from this teaching, which requires absolute obedience to the Ten Commandments and the Sermon on the Mount. Regarding marriage Mrs. Eddy writes in Science and Health (p. 56), "Marriage is the legal and moral provision for generation among human kind."

Turning from the abusive language the evangelist uses in reference to the venerable Leader of the Christian Science movement, it is pleasant to contrast this with the respect paid to Mrs. Eddy by those who knew her. Mrs. Eddy resided in Concord, New Hampshire, for many years, and the following extract from a resolution by the mayor and aldermen shows the esteem in which she was held by her fellow citizens: "Mrs. Eddy was distinguished by public spirit, deep generosity, wide charity, and tender and thoughtful helpfulness, and it seems fitting and appropriate that we, the mayor and the board of aldermen and the common council of the city of Concord, take some action in behalf of our citizens to express our appreciation of her residence among us and our esteem of her character."

✧

[Hector Wallace Smith in *Barnet Press*, London, England]

In a recent issue a letter appears containing some criticisms on the report of a lecture on Christian Science given in your paper. Your correspondent asks two definite questions. The first is, "Did not the lecturer rather conceal than explain the difficulties of Eddyism?" Let me say at once that such a term is quite erroneous, and is never used by Christian Scientists. These free public lectures are given in order to explain the practical teachings of Christian Science, which present no difficulties to unprejudiced listeners who are really candid in their search for truth.

The second question is, "If those difficulties are realized, would not people think gravely before embracing so perilous (intellectually) a philosophy?" The effects of Christian Science are not perilous, and the understanding of the subject is not intellectual, and no difficulties whatever are experienced by those people who have experienced the healing and saving power of Mrs. Eddy's teachings by demonstrating the truth for themselves and for others. On page 345 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "One who understands Christian Science can heal the sick on the divine Principle of Christian Science, and this practical proof is the only feasible evidence that one does understand this Science."

✧

[Willard J. Welch in *Creston* (Iowa) *Advertiser-Gazette*]

The sermon reported in a recent issue, considered as a whole, is a kindly and tolerant review, in brief, of church history. Both the plea for the original unity of and the protest against divisions in the church, expressed in denominationalism, are well taken. Every genuine Christian to-day deplores the divisions among Christian people as "needless and useless." The clergyman rightly attributes the cause for this to "humanism" or personality, whereas the true church rests upon Principle as opposed to personality, and has always done so.

Allow me, however, to take issue with the gentleman in his mention of Mrs. Eddy. In doing so he shows clearly that he misapprehends Christian Science and misunderstands its Discoverer and Founder. He says: "The basis of all claims to divine authority for denominationalism will give place to Joe Smith, Dowie, Mrs. Eddy, and every other person coming before the world with claims and pretensions."



Digitized by Google

The Christian Science church was not founded by Mrs. Eddy to exploit her personal opinions or to establish a personal following. It was founded to meet for the world a need not being met by other agencies in the church or out of it. On page 17 of the Manual of The Mother Church we read that the Christian Science church was organized as "a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing." Mrs. Eddy well knew that personality and man-made creeds had no part in the simplicity of the religion taught by Jesus, and in her Message to The Mother Church for 1902 she said (p. 4), "I again repeat, Follow your Leader, only so far as she follows Christ."

One could hardly make a greater mistake than to name Mrs. Eddy in the same sentence with Joseph Smith, the exponent of Mormonism, and with John Alexander Dowie. Christian Science and Mormonism are antipodal. In Principle and in practice Christian Science is the diametric opposite of Dowieism. Mrs. Eddy and her great discovery, Christian Science, stand before all mankind to-day with no claim or pretension other than can be justified by the proof of healing according to the teachings of the Master. Upon this rock—the corner stone of healing—rests the Christian Science church as an organization. This is its reason for being. Like the Master it proves its doctrines by demonstration. When John's disciples asked of Jesus, "Art thou he that should come, or do we look for another?" he called their attention away from himself or from his personality and directed it to his works, saying: "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." In loving obedience to the command of this self-same Jesus, Christian Science is healing humanity of its woes. This healing proves its godlikeness.

On page 583 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is found a definition of church which will doubtless clear away any mistaken belief as to the purpose for which the Christian Science church was founded: "The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

The desire for unity on the basis of the Scriptures is a hopeful and inspiring sign of the times. Greater love among Christians not only for each other but for all mankind is the first step away from strife and division, expressed in many sects, toward that unity to which Paul alludes in these words: "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

The purpose of the Christian Science church cannot be better or more briefly stated than in the words of the Church Manual (p. 19): "THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON, MASS., is designed to be built on the Rock, Christ; even the understanding and demonstration of divine Truth, Life, and Love, healing and saving the world from sin and death; thus to reflect in some degree the Church Universal and Triumphant."

✧

[Albert F. Gilmore in *Brooklyn* (N. Y.) *Citizen*]

In a recent issue appeared an account of the malicious attack on Christian Science by an evangelist. This is not a new experience for him, as he has gone up and down the country for several years striving his utmost to destroy this particular form of religion, regardless of the fact that it has become a source of spiritual strength and the inspiration to a happier and holier life for a rapidly increasing army of earnest men and women.

It seems quite pertinent to note in passing that at Logansport, Indiana, the Committee on Public Safety recently forbade such an attack on Christian Science on the ground that it is against public welfare to incite strife and dissension, particularly at a time when the country so much needs harmony and unity of thought and action among its citizens.

The fact seems to have escaped the attention of many religionists, that the most effective, in fact, the only way to destroy Christian Science or any other religious denomination is to give to the world something better—a more practical, because a more direct, way to salvation—and to prove their faith by their works.

Whether Christian Science "denies every fundamental doctrine of the Christian faith," as is alleged, is best judged by its works. Christian Science inspires a full and abiding faith in God, infinite good, as an ever present help; it teaches its followers to pray constantly, it affirms the Holy Ghost as the Christ or Comforter, the divine idea, which will heal and save all mankind; and not only a second coming but a constant coming of Christ to the human consciousness ready to receive Truth. It teaches purity, chastity.

✧ ✧ ✧

## Funds of The Mother Church

### War Relief and Camp Welfare

"Inclosed find draft for twenty-six dollars, a contribution to the War Relief fund. For some time I have wanted to contribute to this fund through my own effort, and divine Love opened the way. During the holidays I worked in the jewelry store of a friend and I gladly send you my check. Am grateful to have the opportunity to help."

"I am inclosing a check for fifteen dollars for the War Relief work, and would like to express my gratitude for the privilege of helping in the great amount of good being accomplished through our committee. When I read in the *Sentinel* of the good work being done, joy and gratitude fill my consciousness for the awakening to Truth of so many who were in darkness before, and of what this means to them, as well as the financial aid received, and I long to be able to help to a greater extent. I am glad that the inclosed small amount may do its 'bit.'"

### Real Estate

"Please find inclosed a check for thirty-eight dollars and fifty cents, a contribution to the Real Estate fund, and a slight expression of our gratitude for all the blessings that have come to us through the knowledge of Christian Science. We have recently moved to a larger hall, and it seemed fitting that one of the first collections taken in this place should be used to help forward the work of The Mother Church, from whose activities we derive so much benefit."

### The Christian Science Benevolent Association

"I am inclosing three five dollar bills to be added to The Christian Science Benevolent Association fund. I am very glad to have this opportunity of expressing my gratitude for Christian Science, and so begin to repay a little of the debt I owe it for giving me renewed health, hope, and courage. I will gladly send more in a few weeks."



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., August 10, 1918

# Editorial

## The Revelation of Christianity

LET us say that Galileo, as soon as he had certain knowledge regarding some astronomical fact, was at the same time certain that the revelation of this fact would come to every one. Paul likewise, when he came to understand that it pleased God to reveal His Son in him, looked forward even as Peter did to the grace which was to come to all "at the revelation of Jesus Christ." But the Christian world has unfortunately looked backward to the demonstration of the Christ in Jesus, the revelation of Christianity, and men have separated themselves carefully from that ideal by wrapping up the truth, like the unused talent, in a napkin, which they have labeled "miraculous." So long as the work of Jesus and his apostles and followers in the early days of Christianity can be thought of as supernatural and irregular, so long will men satisfy themselves with conduct which they consider natural and regular,—that is, conduct convenient to the unregenerate heart.

Now, what has happened since Christian Science came to the world is this: It has unfolded the law of God, and thereby given a lawful explanation of the work of Christ Jesus, showing it to be wonderful indeed, and yet not supernatural nor abnormal to men, but rather as the ideal suitable to be a model for all men. This is put with great clearness in "Retrospection and Introspection" by Mrs. Eddy, where (p. 26) she says: "Our great Way-shower, steadfast to the end in his obedience to God's laws, demonstrated for all time and peoples the supremacy of good over evil, and the superiority of Spirit over matter. The miracles recorded in the Bible, which had before seemed to me supernatural, grew divinely natural and apprehensible; though uninspired interpreters ignorantly pronounce Christ's healing miraculous, instead of seeing therein the operation of the divine law."

Opposition to this interpretation of divine law may be expected, because there are many usurpers of power enthroned through deception, and they have no intention of yielding to the arriving true heir to all power and glory. In the end, however, the kings of the earth shall yield up their kingdoms, glad if they themselves can be included in the kingdom of God, and for the first time they shall know real peace in the light and glory of the New Jerusalem, wherein God is known as the Mother of us all, where forever is unknown the evil belief which began with Cain, setting brother against brother.

Those who understand the portents of to-day recognize a last struggle of resistance to the Christ. Denial of humanity, jeering against decency, cruelty as a fine art, have appeared before; but cynical falsity, antichristian self-justification, the calling in of the resources of the beast and false prophets which "Science and Health with Key to the Scriptures" defines as "lust and hypocrisy" (p. 567), indicate the very infirmity and striving impotence of sin.

As a sort of last resort there is the subtle misuse of mental power masquerading under the term psychology. In brief, this method searches the mentality of those the operator intends to injure, to find a suitable avenue for administering the poison of false belief. What might have been in the world of ignorant helplessness had this evil belief, this mental diabolism, been unloosed before its destroyer had appeared, we need not waste time in guessing. The fact is that "now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Christ, Truth, has been revealed,—the antidote to all this poison, and the revealer of evil's infirmness and futility; and that is the power which "shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

Christian Scientists must be active at this hour. It is manifest that we cannot serve God and Antichrist; hence we must not even repeat arguments which infer another power than that which heals and saves. The prayer of the psalmist was: "Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity." Therefore it is necessary to watch not words only, but to set a watch over intentions and secret desires of the heart, and to hold guard against fears and anxieties which arise if any supposition of power in evil clouds the vision of God's perfection.

The world is being purged "so as by fire." The thief, the profiteer, the schemer for power over the fortunes of others, may in some cases be having his day; but it is only that he may disclose the disgusting undesirableness of the ideal of those "whose God is their belly, and whose glory is in their shame, who mind earthly things." But to the great mass of mankind is coming deep desire to know God. Their old foundations are being shaken. They cannot live in their old beliefs. The creed of *laissez faire* will not do for the hour. Men see the works of the devil being done, and they say, "What shall we do, that we might work the works of God?"

The eternal answer is that given by Christ Jesus himself, "This is the work of God, that ye believe on him whom he hath sent." Christian Science interprets the one sent of God, and unfolds the meaning of the eternal Christ. Even amid war some men may be planning for future war, looking upon treachery, inhumanity, and wholesale murder of the innocent as capital stock invested to produce a continuing income of dread, but to others is coming the revelation of Christianity. Above the fury of the storm the Christ of God is saying, "Peace, be still," and is delivering innumerable sufferers from their fear and pain, and regenerating the heart.

WILLIAM P. MCKENZIE.

## "Sacrifice and service"

PEOPLE in general entertain rather gloomy views of sacrifice, and this in itself implies an incorrect sense of its meaning. St. Paul has this to say in the second chapter of his epistle to the Philippians: "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me." Material belief has practically made the words sacrifice and suffering mean the same thing, and so it has come about that the thing which has been feared by mortals has been continually experienced. Paul's words make it very clear that his ideal of sacrifice and service brought to him the joy which means life in its fullness, with an ever enlarging outlook upon man's infinite possibilities; and so it is



Digitized by Google

surely well worth our while to see more clearly what God has for us, and what we are called upon to give up.

Christian Science uncovers in its healing ministry the mistaken belief held by so many that their sufferings are the result of divine appointment, and that they must in consequence be submissively borne. Even so we find that mortals in general do their utmost to defeat this supposedly divine purpose when they resort to all the material means and measures within their reach. They usually fail to find anything but added suffering. The belief that human suffering is in any wise of divine appointment has been held throughout the centuries, as we find in the prophet's words respecting the ideal man. In the fifty-third chapter of Isaiah is this statement: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."

In the eleventh chapter of John's gospel we find an echo of the thought presented by Isaiah when the priests and rulers were gathered together to see how they could best put a stop to the marvelous healing work being done by Christ Jesus, this conference being held immediately after the raising of Lazarus from the dead. The high priest here declared it to be expedient "that one man should die for the people, and that the whole nation perish not." Respecting this unjust decree of mortal mind which claimed to declare the will of God, Mrs. Eddy says in "Miscellaneous Writings" (p. 123), "The at-one-ment with Christ has appeared—not through vicarious suffering, whereby the just obtain a pardon for the unjust,—but through the eternal law of justice; wherein sinners suffer for their own sins, repent, forsake sin, love God, and keep His commandments, thence to receive the reward of righteousness: salvation from sin, not through the *death* of a man, but through a divine *Life*, which is our Redeemer."

That Christ Jesus himself ever had the true idea of sacrifice and service is very evident from the fact that in the most crucial hours of his earthly experience he continually held before his followers the joy which was his unceasing inspiration in all he did, and in the epistle to the Hebrews we read that it was because of the joy "set before him" that he endured the cross and reached the very heights of spiritual being. One instance in Jesus' ministry may be profitably recalled by us many times in our work. The Pharisees, as was their wont, criticized the Master for his friendliness toward "publicans and sinners." In answering their criticism Jesus said, "Go ye and learn what that meaneth, I will have mercy, and not sacrifice," quoting a passage in Hosea's prophecy. As we keep mercy ever before us, remembering that "blessed are the merciful," we shall attain to the Christ ideal of service and know that we are only called upon to give up that which is unlike God; and as we do this our burdens grow lighter at every step of the way, and we radiate the joy which proves our fellowship with God and His Christ.

ANNIE M. KNOTT.

## "Feed my sheep"

THE call comes to feed the hungry hearts with the vision of spiritual truth, with the bread of heaven, the reflection of divine Love; to transcend the narrow confines of human justice, and in noble imitation of the Father-Mother to let our light shine upon the just and the unjust. Spiritual understanding pierces the covering of secret evil. It shows the belief in matter to be baseless, and physical law to be subject to the law of God. The Word of God pursues evil under sea, both in the earth beneath and in the water under the earth. It flies into the air realm and directs the sentinels how to forestall the evil intent of the enemy, to frustrate the secret attack by taking from it its secrecy.

After his resurrection, after that memorable last joyous feast with his disciples, Jesus charged Peter with great impressiveness to feed his sheep. Three times he asked him, "Lovest thou me?" Love alone can provide a sufficient motive for the watching of the true shepherd and for the spiritual endurance with which to feed the sheep. Shepherds who rely upon dogma and doctrine or upon a mere sense of duty, who follow a ritualistic routine through fear or superstition, lose metaphysics and become wolves who instead of feeding the flocks feed upon them. Mrs. Eddy gave the following necessary rebuke: "Jesus taught and proved that what feeds a few feeds all. His life-work subordinated the material to the spiritual, and he left his legacy of truth to mankind" (Miscellany, p. 303). When Jesus fed the five thousand he fed the whole of human consciousness. To-day The Mother Church in feeding the five thousand of its seating capacity likewise feeds the world, though the world may know it not.

The cry of the world is for bread, but in reality this bread is not material. Question any supplicant long enough and deep enough and you will find the heart hunger underlying the cry. Mankind strives, competes, toils, fears, and agonizes seemingly for material possessions but really for mental ones, for happiness, peace, safety, harmony. Mrs. Eddy understood humanity's plea when on page 17 of "Science and Health with Key to the Scriptures" she interpreted spiritually the prayer "Give us this day our daily bread," as "Give us grace for to-day; feed the famished affections." Grace may seem to be a strange substitute for bread to the unenlightened, but whoever possesses grace possesses wealth. No good thing can be denied to those who have "the grace of our Lord Jesus Christ," the ability and authority to feed the sheep with Life, Truth, and Love. Those who feed are fed in return,—this is the law of God and is demonstrable in Christian Science. The affections cannot be famished when they are enriched by giving. Therefore to obey Jesus' injunction, "Feed my sheep," is to find the way to heavenly riches, and temporary necessities will not fail as long as human consciousness calls for them. This is the comfort of the Comforter, divine Science, that there can be no real failure of food, no financial stringency, no lack of labor, no paralysis of life or limb, no mental inertia in the kingdom of heaven, and that heaven is here and now for those who feed the sheep.

Nothing but good awaits those who respond to the call of Spirit. They need have no anxiety. Let them spend and expend of God's infinite bounty, not of their own, for every good thing is of the Father-Mother. As Mrs. Eddy has written on page 530 of Science and Health: "In divine Science, man is sustained by God, the divine Principle of being. The earth, at God's command, brings forth food for man's use. Knowing this, Jesus once said, 'Take no thought for your life, what ye shall eat, or what ye shall drink,'—presuming not on the prerogative of his creator, but recognizing God, the Father and Mother of all, as able to feed and clothe man as He doth the lilies."

WILLIAM D. MCCRACKAN.

## Notice

On account of the increase in the activities of the Christian Science Comforts Forwarding Committee, it has been obliged to move to new quarters, at 708 Beacon Street, where all goods and mail should be sent.



Digitized by Google

# Among the Churches

## Current Notes

SKAGWAY, ALASKA.—Next Sunday [May 5] the Christian Science Society will begin to hold services in their new home at the corner of Fourth Avenue and Main Street. This property, formerly the First Baptist Church, was bought by the Christian Science Society last fall. The building has been in the hands of carpenters, painters, paper hangers, and other artisans since that time. Such alterations were made as were required, and other necessary work was done, so that now the edifice is one of the most artistic, both inside and out, of any in Skagway.

This society was formed some six years ago, and services since that time have been held in the Alaskan Building. As the society grew, the need for a more appropriate building was recognized and the result was the purchase and remodeling of the above-mentioned property.—*The Alaskan.*

COVINA, CAL.—Opening services for the new church building of First Church of Christ, Scientist, were held Sunday [May 19]. The building has been erected at the corner of Third and West Center Streets, and is of colonial design. Although not large it has a stately and dignified appearance. The auditorium will seat two hundred and fifty people, and there are several small rooms.

First Church of Christ, Scientist, became a church in Covina in March, 1917, after a number of years as a society here. When the body was first forming it met as a group at the Mountainview Ranch from July, 1911, to February of 1912, and since that time has held regular meetings in the Woman's Clubhouse.—*Covina Argus.*

SALEM, ORE.—A special trainload of people came to Salem from Portland to attend the lecture on Christian Science which was given at the penitentiary Monday night, April 29. The Governor of the state sat on the platform with the lecturer, who was accompanied by a member of the state parole board, and by the chairman of the union extension committee, who is in charge of the monthly services of the Christian Scientists at the institution.

Townspeople joined the Portland folk as guests in the gallery. Over 75 per cent of the prisoners attended the lecture. All the men from the wood camp were brought in and also the men working on the farm. Warden Murphy introduced the lecturer.—*Lend A Hand.*

SPRINGFIELD, MASS.—Plans for the erection of the superstructure of First Church of Christ, Scientist, were filed with the building commissioner, and a permit was issued yesterday morning [April 1]. The plans call for merely the rough work. The cost of the work as estimated on the plans filed is seventy-five thousand dollars.—*The Republican.*

SHEBOYGAN, WIS.—A service flag with six stars, presented by the board of trustees of First Church of Christ, Scientist, was dedicated yesterday [May 30].

*Sheboygan Telegram.*

✧ ✧ ✧

# The Lectures

BILOXI, MISS. (Society).—Paul Stark Seeley, lecturer; introduced by Victor Kutchin, M. D., who said in part:—

In view of the fact that I am a member of the medical profession and naturally enough more or less antagonistic to Christian Science, and the additional fact that I am not a Christian Scientist, I deem it no small honor to have been selected to introduce the distinguished speaker of the evening. Generally speaking, the old religions had much in common; namely, the fear of death, and the use of life—this present life—to prepare for a life beyond the grave. Speaking in a business way, they were all managed on a credit system, and for services rendered time checks were given that were to be cashed after the to-morrow of death. Now on the other hand Christian Science seems to be managed on a cash system—you get your pay here and now, and life in no sense is a preparation for death; for matter being a shadow and Love the one stupendous reality, death is vanquished, and happiness becomes the by-product of right thinking.

I would vision in a few sentences a thought I have on the future of Christian Science. I see yonder on the mountain top a great church, and in the chancel a revered and much loved woman who has done more than any other religious teacher, since the Master of Nazareth dwelt among men, to banish from life that blighting, grisly phantom known as fear; and I cannot imagine a time coming when the windows of that church shall be darkened and the great teacher no longer found visualizing and demonstrating for the children of men the existence of certain eternal verities amid a world of shadows.

NEW YORK, N. Y. (Fourth Church).—William D. Kilpatrick, lecturer; introduced by Mrs. William Belknap, who said in part:—

About fifty years ago a spiritually minded New England woman, after many years of delicate health and sharp experiences, lay hovering between life and death. Suddenly the spiritual sense of the words, "Because I live, ye shall live also," dawned upon her and she was healed. She rose and, like another Mary, "kept all these things, and pondered them in her heart," and ceased not to seek for the Principle she knew to be involved in her healing. She found this Principle to be God, demonstrable and provable. Because of this the world has given unnumbered millions of its hopeless, sick children to be glad followers of the Christ-principle that she discovered.

BERKELEY, CAL. (Society, University of California).—Dr. Walton Hubbard, lecturer; introduced by Henry Edward Ashmun, who said in part:—

Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Thank God for the fulfilling of that promise! To a world weary of vain opinions and blind material theories, and demanding proof and practice instead, Christian Science comes as the eternal truth of being. To none is it more welcome than to the college student, whose attitude perhaps typifies the present day demand for results. Thousands of thoughtful college men and women have proved to a certainty that Christian Science is demonstrable, that it meets every need of humanity, and that it is available to all.

ST. AUGUSTINE, FLA. (Society).—Paul Stark Seeley, lecturer; introduced by Arthur L. Slater, who said in part:—

One great longing fills the hearts of all mankind to-day, and that longing is for peace, not a patched up "peace at any price," but peace with victory, the only real, enduring, and God-given peace. Christ Jesus on the eve of the most tumultuous and stormy day of his earthly career was able to say to his disciples, "Peace I leave with you, my peace I give unto you;" and he could say this because he had "overcome the world,"—the world of selfishness, sensualism, sin, sickness, and death. There is a large and growing body of



Digitized by Google

people who, through their study of the Science which Christ Jesus demonstrated, are learning how to overcome these same evil tendencies in themselves; and in the measure that they are victorious they are experiencing, in the midst of the world-wide strife, that great peace which truly "passeth all understanding."—*St. Augustine Record.*

MILWAUKEE, WIS. (Second Church).—William W. Porter, lecturer; introduced by B. F. West, who said in part:—

What is called the Christian Science movement is simply the awakening to human consciousness of the great truth that has always existed; namely, the allness, presence, and power of divine Love. This truth has never been absent from the world, but there has been a belief in its absence. How is it to be made available to the needs of suffering humanity in a practical way? The Bible, spiritually understood, contains this truth, and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, reveals it in so definite and systematic a manner as to constitute a demonstrable science, in the application of which our health, our lives, our morals, and our happiness are protected.

ALBERT LEA, MINN. (First Church).—Virgil O. Strickler, lecturer; introduced by V. B. Valleau, who said in part:—

Christian Science is neither an experiment nor a fad, but has taken its rightful place among the recognized religions of the world, and on account of its being so practical and so demonstrable in every walk of life, has brought joy and peace and health and contentment to thousands of thinking men and women throughout the world. In short, it is the religion of the lowly Nazarene, rediscovered and applied in modern times with all the simplicity of Bible days.

*The Tribune.*

BALTIMORE, MD. (First Church).—Charles I. Ohrenstein, lecturer; introduced by Walter S. Cross, who said in part:—

Christian Science is to-day attracting a world-wide interest, because it is bringing to the Christianity of this age the fulfillment of Jesus' words that healing signs should follow them that believe on him, or understand his teaching. We all know that the healing of the sick constituted a large part of the ministry of Christ Jesus, although this healing element of Christ's teaching had for centuries been lost to the Christian church until the coming of Christian Science. The Christian Scientist understands that the same healing works of primitive Christianity are a necessary counterpart of Christianity for all time.

BOISE, IDAHO (First Church).—Clarence W. Chadwick, lecturer; introduced by Arthur O. Maus, who said in part:—

The mission of Christian Science is to bring healing to mankind, and Christian Science healing means more than merely physical healing. It includes the mental and moral upbuilding as well; it reaches and heals every form of human inharmony or dis-ease, lack of ease.

MEDFORD, ORE. (First Church).—William W. Porter, lecturer; introduced by W. Y. Crowson, who said in part:—

Christian Science is consistent in that it denies the legitimacy of any and all forms of beliefs or practices which in their exact and final analysis do not point to God as the only cause and creator, and man in His image and likeness. In its simplicity and directness lies the secret of the wonderful power of Christian Science, a point that has been entirely overlooked by those who have mistaken popular education for wisdom.

INDIANAPOLIS, IND. (First Church).—George Shaw Cook, lecturer; introduced by Clare G. Cameron, who said in part:—

The purpose of a Christian Science lecture is to bless all mankind. Christian Science teaches the value of correct thinking, which must necessarily result in correct living. It is a practical religion, as is proved by all who will honestly seek and earnestly strive to bring their daily lives into obedience to divine Principle, whose healing and saving power is eternal and ever operative. This truth elevates and purifies the character, heals the sick, destroys sin, and reveals God to us as Love.

ALTOONA, PA. (First Church).—Frank Bell, lecturer; introduced by Mrs. J. P. McWilliams, who said in part:—

At a time like the present when there is so much distress in the world, it is a good thing to be reminded of God, who is Life, Truth, and Love, governing every manifestation of good. Any condition which seems to manifest evil, death, error, or discord of whatever nature, is the result of ignorance of God, rather than knowledge of Him. God being Spirit, Mind, can be approached only through spiritual understanding, which must supersede so-called material knowledge. The only possible way to rise above discordant conditions is to grow out of them through a conscious knowledge of God and spiritual law. This spiritual growth is attained solely through the realization of the paramount fact that God, good, and His manifestation alone are real and eternal.

NEWBERN, N. C. (First Church).—Charles I. Ohrenstein, lecturer; introduced by Mrs. Bayard Wootten, who said in part:—

I think it is universally conceded by the public that Christian Scientists have a truth that helps them to solve life's problems, and nearly every one wishes to know what it is that enables them to grow and multiply in the face of prejudice and ridicule. Christian Scientists would share this truth with the whole world, and to this end they provide authorized lecturers to present the subject to the public.

*The New-Bernian.*

BOSTON, U.S.A. (Second Church).—Dr. Walton Hubbard, lecturer; introduced by Nelson H. Armington, who said in part:—

In bringing Christian Science to the world Mrs. Eddy does not claim to have given it a new method of healing; for she states clearly in "Science and Health with Key to the Scriptures" (p. 406), "The Bible contains the recipe for all healing." She has simply rediscovered this recipe, or rule, of divine healing, which was taught and demonstrated by Jesus nearly two thousand years ago, and which to-day, when understood, heals both disease and sin.

✧

## Lectures to be Delivered

**By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.**

CALIFORNIA—San Francisco (First Church): Church Edifice, California and Franklin Streets, 8 p.m., Aug. 17; Dreamland Rink, 3 p.m., Aug. 18.

NEW YORK—Richmond Hill, Long Island: Garden Theater, Jamaica Avenue, 3 p.m., Aug. 18.

VERMONT—Springfield: Universalist Church, 8:15 p.m., Aug. 20.

## Notice

Bliss Knapp, C.S.B., will not be available for lectures in America from October, 1918, to May, 1919, because of a lecture trip overseas.



Digitized by Google

# Testimonies of Healing

Our dear Leader has in every way helped us in our journey out of self into an understanding of infinite selfhood—God. Giving testimonies is one of these practical aids, and thankfully I give mine. When I was about five years old, on being brought home from Ceylon to live in Scotland, a tropical complaint seemed to attack me and nothing was found to cure it. About seven years ago I was in very poor health, and this disease had assumed what were called fatal symptoms. My sister kindly asked a Christian Science friend to go to see me and try to get me to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. The lady came one morning. I do not remember anything she said, but I was so impressed by the kindliness of the visit that I accepted the loan of Science and Health and promised to read carefully this book of which I knew nothing. At the time I was heartily sick of trying any remedy for my complaint, I felt so hopeless about my condition.

When my visitor left I took up the book and commenced with that wonderful Preface. I was interested from the first sentence and read on full of joy with what I was reading. This must have gone on for an hour or so, when the children's dinner bell rang. Just then I was on a very spare diet and was staying in a warm room, but at the sound of the bell I put down the book, went to the dining room, took my place at the table, and enjoyed along with the others a very solid meal. The children were looking at me and, I thought, wondering what had come to me, so I said, "Children, don't be afraid; I am reading a book on Christian Science, and it shows plainly that God is Love and how to put this faith into practice." I never dieted after that. I found it very hard to give up medicines and material treatment, but they all had to go. I have been healed of chronic internal catarrh in its worst form, anæmia, sciatica, severe sick headaches, and many other things.

I am so glad I can show some of my gratitude by studying Mrs. Eddy's writings and our splendid Christian Science literature, learning how to watch and pray, and how to help those who are becoming interested in Christian Science, also those in trouble who are longing for help. I have had great help from church membership, also from class teaching, and from a Christian Science practitioner. I would like to add that the Christian Science Sunday school has been a great blessing to two of my children.

My son saw it his duty to offer his services to his country, and in that awful strife on the western front in France he passed on. The help that I got from Christian Science kept me brave, and willing not only to prove for myself but to help the whole world know something of the truth, that there is in reality no separation. I am learning to rejoice "in the communion of the saints," and live to know that we are the children of God, "joint-heirs with Christ," for God is our Life. I am more and more grateful every day as I realize the help Christian Science is to us in these very difficult times through which we are all passing just now, and rejoice in the fulfillment of the Master's words, "Look up, and lift up your heads; for your redemption draweth nigh."

(Mrs.) Mary A. Pargiter, London, England.

✧

One of the many things for which every Christian Scientist is grateful, is the help which Christian Science is in overcoming fears and doubts of daily experience. Before I became interested in this teaching, the winter was frequently for me a season of coughs, colds, and throat troubles, sometimes of a seemingly severe nature. I feared these conditions, yet expected them; and they were often in evidence.

Five years ago, when I was almost a physical and mental wreck, a friend who had himself been healed of sunstroke through the power of Truth, induced me to look into Christian Science. Without any faith in it, and knowing nothing as to what it taught, yet willing to test anything that promised relief from the fear and torment with which I was afflicted, a practitioner was called and treatment requested. My healing was slow and at times I became discouraged; but with the help of advanced students and the earnest study of the textbook, "Science and Health with Key to the Scriptures," and other writings by our Leader, together with a sincere desire to know and understand the truth, I have been gradually led out of the wilderness of many false beliefs and physical discords. Nervous prostration, the wearing of glasses, the tobacco habit in both its forms, a growth on the shoulder, and other minor conditions have slowly but surely succumbed to the light of Truth; and, best of all, a truer sense of love for God and my fellow man is being manifested.

In our home we have also had help for other members of my family, and Christian Science has never failed us when relied upon for relief. Many times before my healing was complete I anxiously listened in the Wednesday evening testimony meeting to hear some one tell of the overcoming of conditions similar to my own; and I feel sure that if every one who is trying to be a Christian Scientist could realize that his particular testimony may be the one which some one is waiting to hear, we would one and all resolve to overcome the error which tells us we have nothing to give at these meetings, and our Wednesday evening gathering would indeed be a feast of good things for both ourselves and the stranger within our gates.

I certainly am thankful to the Giver of all good for the blessings received, also grateful to Mrs. Eddy for her writings, and to all who have helped me to gain even a small measure of understanding of Christian Science.

S. A. Moore, St. Joseph, Mo.

✧

After twelve years of receiving many great blessings from Christian Science, I am glad to tell a little of what it has done for me. I was a nervous and physical wreck, and had been under a specialist's care for nine months without receiving any relief. When I asked why he could not help me, he gave me this answer: "If I could get control of your mind I could heal you in three weeks' time." As he was also a dear friend, he was told of a deep sorrow through which I was passing, and he used that as his excuse for not proving his skill as a specialist. I immediately asked for his bill and took every bottle and box of medicine I had and emptied them out on the ground. Within two weeks I was led to attend my first Christian Science service through a dear friend telling me she was going to take up Christian Science for herself and her family. From that day to this I have never tasted medicine.

My first healing came about through the reading of Science and Health: I was freed from the necessity of wearing two pairs of glasses. Then I went to a practitioner and was healed of chronic bowel disorder, supposed to have been inherited. Some members of the family had gone through severe operations for this trouble and I was getting ready to do the same when Christian Science came to my help. I had throat trouble in such a severe form that I would nearly choke while waiting for a doctor to give me relief. It took the form of croup, and one doctor said I need not be sur-



Digitized by Google

prised if I lost my voice after a hard attack. As my mother had passed out from throat and lung trouble, it filled me with fear. This ailment also was entirely overcome through Christian Science.

Ten years ago I was taken with influenza. I had been a great sufferer from this ailment every winter, and had been having it some six weeks. I tried osteopathic treatment for two weeks with no results; the doctor was only filling me with fear, as he said I must go to the mountains. I then went to a Christian Science practitioner for help, and in three or four treatments was completely healed. I have never had this trouble since; I have had slight colds, but have always been helped through Christian Science. A year ago an injury to my leg, resulting from a severe fall, was overcome in one treatment, and there were no after effects, as I at first feared. In the past few months I have had much joy over a business demonstration. In a business complication I was helped by a Christian Science practitioner, and a situation involving loss and discord covering a period of over six years was entirely straightened out.

I am very grateful for the many blessings received through the study of this wonderful truth; indeed, I have not words to tell of my thankfulness to God and my gratitude to our dear Leader, Mrs. Eddy. I am also grateful for the literature which comes to us daily and helps us in our every need. I know that all I have comes from the Father. My desire is to be a true Christian Scientist.

(Mrs.) DELIA C. BRIGHT, Hollywood, Cal.

✧

Our beloved Leader tells us in "Science and Health with Key to the Scriptures" (p. 66), "Trials are proofs of God's care." This has recently been made clear to me. About a year ago I removed from Detroit, Michigan, to Brooklyn, New York. As my son was attending Michigan University at that time it was thought wise to leave him behind. To mortal sense this was, in my case, exceedingly difficult to do on account of the seeming reality of the separation, and was the cause of a nervous breakdown. Christian Science treatment was asked for, and within three days the ailment was beautifully overcome; and now I can readily see what is meant by the above quotation. That trial was preparing me for a larger sense of separation; namely, that of giving up my son to take his rightful place in the present world struggle for humanity. I can honestly say I am happy and grateful that he is one of the many young men of our country who have taken a stand for Principle. I have no fear for him, knowing divine Love fills all space and will care for him.

I have had many healings in Christian Science; but especially for the one above mentioned am I most thankful to God and grateful to Mrs. Eddy.

(Mrs.) LOIS A. CALVIN, Brooklyn, N. Y.

✧

I have received untold blessings through the knowledge of Christian Science, having been helped spiritually, morally, and physically, and am deeply grateful. Most of the treatment I have received has been absent, very often by a practitioner a long way off, but I have always been helped, sometimes instantaneously. I have also been healed by reading Mrs. Eddy's book "Science and Health with Key to the Scriptures." One particular time I would like to tell about.

I was in the country away from any possibility of getting help from a practitioner and had one evening what appeared to be a fever. I was feeling very miserable, so went to my room to read and try to realize the truth as taught in Science and Health. When my sister asked me to go with her to a friend's house with a message from my mother, my first thought was that I could not possibly go out, as it was a very cold, stormy night; but I then remembered that I professed to believe in God as omnipotent, All, and if I really believed it, there was nothing to be afraid of, so I went. My friends remarked that I looked very flushed, but said no more. On getting home I was still feeling very bad, so went back to my room and began to read again. When I came to the place where Mrs. Eddy says (Science and Health, p. 376), "Destroy fear, and you end fever," I shut the book. I saw it was fear, not fever, from which I was suffering, and there was nothing to fear. I went downstairs and spent the evening as usual, and that was the end of the supposed fever; I was so completely healed I forgot all about it, and only remembered it again many months afterward.

I am very grateful for this experience, as it has proved for me how absolutely true are Mrs. Eddy's statements in Science and Health.

(Miss) GLADYS W. WILSON, Dublin, Ireland.

✧

For a number of years I earnestly prayed to know how to serve God, as the religion in which I had been educated to believe, proved futile in helping me to overcome temptation and discordant conditions. Christian Science came to me three years ago as if in answer to my prayer and has proved to be all I could hope for in every way; it has been my physician, my counselor, and my source of supply. Prior to taking up the study of Christian Science I suffered from chronic bowel disorder, hysterical nervousness, and physical weakness. My little daughter also had bowel trouble from her birth. We had a physician examine her when the condition had reached a critical stage and he said it would take some time to experiment, for they would have to find the proper food. I had met a Christian Science practitioner and she told me of some of the wonderful results Christian Science had wrought in others, so I asked my husband to allow her to treat the baby. The little one was in a very weak, feverish condition, and we did not think well of having the doctor experiment, so decided to dismiss him and try Christian Science. After the first treatment the fever left; and after the second, the child had the first normal movement of the bowels since birth. She was then eight months old. In a short time she was healthy and happy.

I then became so absorbed in searching for the truth that I did not think of my own physical condition until some time later, when I discovered that I was manifesting more strength and energy than I had ever known and that the bowel condition had been overcome. We have had many proofs of the healing efficacy of Christian Science since then. I am very grateful for what this demonstrable religion has done for my small family, and especially thankful to God for the spiritual regeneration which has taken place in my consciousness as my understanding of this wonderful truth has increased.—(Mrs.) ELIZABETH ROBINSON, Chicago, Ill.

✧

When I was a child, a sister was healed by Christian Science treatment. This healing seemed very wonderful to me, and I became interested; but although I was helped and many times experienced healings, I was never able to understand Christian Science, and as I grew older the study of it was dropped entirely.

About two years ago my eyes were in such a condition that I was unable to read or sew without intense pain and a greatly inflamed condition of the lids. Glasses were worn but did not help any, and other forms of material treatment



Digitized by Google

were tried without success. One day I came across my copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and started to read it. This time I knew everything I was reading to be the truth, and I could understand it. I continued reading every day, and before a week had passed my eyes were healed. I have been able to discard glasses, and have used my eyes almost constantly since. The trouble has returned several times, but each time at a greater interval and with less effect, and it has been quickly overcome with the knowledge of Christian Science. I have also been healed of influenza and colds. An internal trouble from which I had suffered eight months under medical treatment before recovering, was healed in three days under Christian Science treatment and has not returned.

Although grateful for the physical healings, I am far more grateful for the knowledge of God that has come to me through the study of Christian Science. This understanding has freed me from a lifelong terror of darkness, of the ocean, and of fire. It seems impossible fully to express my gratitude to Mrs. Eddy, whose loving consecration made it possible for us all to know the truth.

(Mrs.) Mildred Willcutt Roberts, North Scituate, Mass.

I certify that the facts of the above testimony by my wife are true.—F. H. Roberts, Lieut. Com., U.S.N.

✧

I wish to express my deep sense of gratitude for the many blessings that have come to me and mine through Christian Science. I was raised from a bed of illness, my trouble being inflammatory rheumatism and neuritis. I was unable to move or help myself in any way, and at times it seemed as if I were about to pass out; but through the understanding of divine Love as taught us by our beloved Leader, Mrs. Eddy, and with the help of loving practitioners and a Christian Science nurse I was healed; for I learned that I live, move, and have my being in God, and that there is nothing impossible with Him. For this understanding of the Christ, Truth, I am indeed grateful.

I have had many other proofs of the omnipotence of God, hemorrhages and other ills having been overcome through absolute reliance on Truth. My heart overflows with gratitude for this beautiful truth which heals all manner of inharmony. I am receiving blessings each day from the study of Christian Science.

(Mrs.) William F. Kell, Washington, D. C.

✧

With loving gratitude for blessings received I send this testimony, knowing that some one will be helped by it. After suffering mentally and physically for a long time I was led to Christian Science. I would not try it, however, until the doctor said I would never entirely recover from the physical ills, and the sense of sorrow became unbearable. The dear friend who urged me to give Christian Science a trial, assured me that the sorrow would leave if I had treatments. I thought I could bear the physical ills if the sorrow would only depart, so at last I went to a practitioner. When I informed her that the doctors said I had heart trouble, her spiritual insight told her the cause. After two weeks' treatment the mortal belief of cause and effect was entirely destroyed and I was free. Since that time I have been able to walk many miles a day, climb hills, play tennis, and do many other things requiring exertion, with no bad effects, although the doctor had said I should never be able to do them again.

A daily study of Christian Science literature brings with it healing from errors of every kind. This study is so emptying my consciousness of error and filling it with love, that I have been enabled to some extent to help others. For this truth I am very grateful to Christ Jesus, the Way-shower, also to Mrs. Eddy, who worked for us so unselfishly, and to those friends who helped me in the way.

(Miss) Marguerite E. Speck, Great Falls, Mont.

✧

It is with pleasure that I take the opportunity to give my testimony of healing. I turned to Christian Science for treatment through the advice of a friend. I had suffered for about eight years with what was termed a chronic gastric trouble, which aggravated organic heart disease and all the miserable attendant conditions, such as nervous exhaustion, melancholia, and bowel disorder. Treatment by doctors of different schools failed to give me any permanent relief, and I continually got worse, never better. My friend, in recommending Christian Science treatment, stated that "man's extremity is God's opportunity," and so it proved; for I was healed of the stomach trouble and attendant conditions in about six treatments. I have also been healed of having to wear glasses, after using them for about ten years. I had my first Christian Science treatment in June, 1914; since that time I have not taken medicine or had treatment of any other kind. I find that divine Love does meet every need of mankind, and I am now enjoying life, whereas before coming to Christian Science I eked out a miserable existence. I am indeed thankful to God, and grateful to Mrs. Eddy for this healing truth.

Emlen H. Fisher, Philadelphia, Pa.

✧

Not long ago a writer in the *Sentinel* spoke of a little bird which had taken refuge in a vacant room having two large windows, one of which was closed. In trying to leave the room the bird saw only the closed window, and after becoming exhausted by its efforts to gain freedom, was released by the writer of the article referred to. This seemed to me an exact picture of my own experience in trying to find God. I knew that God's universe existed, was perfect, and that God was, as the Bible states, available and "no respecter of persons." The barrier in my case was materiality, which always separated me from God, until I was liberated by Mrs. Eddy through her spiritual understanding of divine Principle and idea as expressed in "Science and Health with Key to the Scriptures."

When three of my acquaintances were healed of so-called incurable diseases by one who had been Mrs. Eddy's pupil, I said, "There is an understanding of God that I do not know anything about,"—and how I wished I had that understanding. I called upon this lady and asked her if she would teach me the understanding of God which heals the sick. I was told that it was the teaching which Christ Jesus brought to the world, and was again appearing in Christian Science. In the course of time I received class instruction and began to find freedom from material beliefs.

Before coming to Christian Science I had worn spectacles constantly for about fifteen years. My eyes were healed at a Christian Science lecture more than eight years ago, and I have had no need for spectacles since. I was healed of grief by attending the local church services and studying the Bible in connection with Science and Health and the *Quarterly*. I have been helped mentally, morally, physically, and financially by the teachings of Christian Science.

The spiritual liberation means everything to me, and I



Digitized by Google

am grateful for every avenue through which Christian Science by freeing the world is healing it. My desire is to live my gratitude for this truth.

(Mrs.) EDNA M. DILLA, Jackson, Mich.

✧

I wish to express my gratitude for what Christian Science has done for me. I had help in Christian Science a number of years before my marriage, and for a time kept up the study; but I finally seemed to drift away from it, and after my marriage used material remedies for everything for a year or two. Then came a period of suffering caused by the premature birth of a child, and for the relief of which I had to undergo an operation; but I did not experience the relief we had hoped for. Finally the doctor said another operation was necessary. This was very discouraging, and I persuaded my husband to let me take Christian Science treatment. He consented, upon the condition that if I was not much better in a month the operation should be performed. A practitioner lovingly took up treatment for me, and in a month I was healed and able to do my work again. This was about five years ago, and I have not had the old trouble since.

My husband has had a great deal of help in Christian Science since he saw how it benefited me, and our little boy was healed of a "snuffling," which many said was caused by nasal growths. Colds and other inharmonious conditions have also been overcome very readily, and there is a greater freedom from fear, which used to be constantly with me. Although I am not always able to overcome fear instantly, yet by holding to the truth about God, as taught in our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been greatly helped.

We are not near any church, but we have the *Sentinel*, *Journal*, and *Quarterly*, and they are very helpful. I am thankful to God for His good gifts to us, and also feel deeply grateful to Mrs. Eddy for showing us the way to live better and happier lives.

(Mrs.) LELA E. PRICE, Markleeville, Cal.

✧

With a heart filled with love and gratitude, I send this testimony of the many blessings that have come to me and mine since I began the study of Christian Science. I had never been strong, and was told that I was anæmic. There were also other ailments which kept me under a doctor's care most of the time for many years. I finally heard of what Christian Science had done for a cousin who had been a great sufferer, and of other healings; but I never had any desire to investigate it for myself.

In February, 1916, I was taken with a severe cold, which after two weeks developed into acute lung trouble. I gradually grew worse, my lungs and heart being badly affected. After three weeks the doctor said he had done all in his power for me and there was nothing more to be done, so I dismissed him. At this point man's extremity proved to be God's opportunity, for the thought came to try Christian Science. As if God-sent, my cousin called on me that afternoon. I asked for help, which she lovingly assured me would be given. I was healed of this illness in three days, and the next Wednesday attended my first Christian Science service. About three weeks after this healing took place, I was able by reading and study to make my first demonstration over an ailment which had been troubling me for years. In the following November I had a cold again; I tried to help myself, but after two weeks found I was getting worse instead of better. A practitioner was asked to treat me, and I could see an improvement; but a trial was at hand, for one symptom after another manifested itself. I seemed to be injured internally from coughing so hard, and after a while an abscess formed on the right lung; also there was great pain in the head and shoulders. To mortal sense this abscess would have been a dangerous thing on account of the discharge, but no bad effects were experienced, and with the loving help and patience of the practitioner, I was again made whole.

Words fail to express my love to God and my gratitude to our beloved Leader. My earnest desire is for a better understanding of God, that I may be able to do His will by helping others who are seeking this blessed truth which makes free.

(Mrs.) CORNELIA P. FLETCHER, Lakewood, Ohio.

✧

I am thankful for Christian Science. We have had many blessings in our home, and love the Bible so much more since gaining the spiritual understanding of it. For sixteen years I had bowel trouble in the worst form; the bowels seemed to be paralyzed. I tried several good doctors, but the medicine given me brought only temporary relief. I was suffering also from terrible nervous trouble, backache, and rheumatism. All these have been overcome by the application of the teachings of Christian Science. I am more than thankful to God, and grateful to Mrs. Eddy for these demonstrations of the power of Truth to heal the sick in any age.

(Mrs.) STELLA G. DELFS, Omaha, Neb.

✧ ✧ ✧

# From the Press

[*The Brooklyn* (N. Y.) *Eagle*]

Even among the fighting men of Europe, the men who face showers of shell and bullets, the Christian Scientists are doing missionary work. How do the doctrines of Mary Baker Eddy appeal to the Poilus? In the midst of battle Christian Science must appear the height of folly or the only logical religion to embrace.

A while ago there arrived in the mails to the Paris bureau of the *Eagle* a copy of a French trench journal, *Echo des Gourbis* (*Gourbi* being French soldier slang for a bomb-proof). It was a very well written and well printed little sheet, and among the articles there was one headed "La Science Chrétienne," which naturally attracted attention. Ordinarily the trench papers do not refer to matters of religion; if the French soldiers have any religious sentiments they keep them to themselves. They neither write nor talk about them, and to men facing the scorching breath of death ordinary preaching must seem terribly futile. And of all doctrines, that of Christian Science, with its particular views of suffering, bodily injuries, and death would seem the most strange or the most consistent.

I have visited the reading room of the Christian Scientists at 194 rue de Rivoli and have learned that so far about three hundred and fifty thousand booklets, in French and English, have been sent out from Paris to the French soldiers at the front. The British are being served from London. Now the recently arrived American fighters are also being equipped with Christian Science booklets. Copies of *The Christian Science Monitor* are sent to all the camps.

"And what success have you had among the fighting Poilus?" I asked. "Very good," was the answer. "We have received nearly 1200 letters asking for more literature, and now that Science and Health has been published in French and English, we are receiving numerous demands. The let-



Digitized by Google

ters are most wonderful. Many of the soldiers say they have been helped by Science. One Poilu writes that he used to tremble with fear when a shell broke close to him, but now he knows no fear whatever. Like so many of his comrades he has learned to protect himself by Science. We also have letters from men in the submarines who say they have studied Science during the long night watches at sea. A commander of a gunboat at Gallipoli writes he went through the whole campaign unscathed. He had been able to protect not only himself but his crew and his boat by using Science. Only this morning we received a request from a Serbian officer at Cannes for a copy of Science and Health in French. Among the Americans who are preparing to fight we find that the study of Christian Science is growing fast. To the men at the front, surrounded as they are by misery, destruction, and death, Christian Science is a great consolation; it is one pure thing to which they can hold fast."

In addition to sending booklets the Christian Scientists have aided many of the war sufferers by more material means —money, clothing, and food. A new reading room will be opened soon at 6 avenue de l'Opera, a more central location than that of the present reading room, which has been open since 1898. There are also two Christian Science churches in Paris, in which services have been held continually since the war started.

[*The Living Church*]

Christian Scientists have made admirable provision for maintaining the religious loyalty of their men in the Army. Not only are Christian Science meetings held regularly, but also, according to a report of their Camp Welfare committee, whenever anyone in uniform is found who is interested in Christian Science he is offered a textbook, *Quarterly,* and song book in vest pocket size, and a subscription to *The Christian Science Monitor.* The *Monitor* is being placed daily in many of the Y. M. C. A. huts, in camp libraries, and in many of the barracks of the officers and men. About ten thousand copies [now nearly thirty thousand] are daily distributed in the camps, as stated in this report of the Camp Welfare committee of the Christian Science organization. And yet we wonder why Christian Science grows! Do we hear churchmen rise to offer funds for supplying *The Living Church* and other churchly literature to our men at the front?

[*Rutland* (Vt.) *Herald*]

If all the doctors go to war, there is still the refuge for those who remain at home of becoming Christian Scientists —a sect of people who, by the way, maintain remarkably good health.

✧ ✧ ✧

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal.*

Owing to the instability of money values and the fluctuation of exchange rates, we are, for the present, not printing a table of money equivalents. This information can be obtained correctly from the bank or local post office at the time it is desired to send in money.

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition for general sale are now being filled promptly. THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly.* Reading rooms may secure any desired quantity of either or both sizes.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## New Pamphlet

"Christian Science: A Religion that Heals through Spiritual Law," by Virgil O. Strickler, is now on sale at five cents a copy.

## New Vest Pocket Pamphlet

"Protection," a collection of three short articles: "Safety," "Divine Preservation," "Intrenchment."

This pamphlet is now on sale at four cents a copy.

## Bible Catalogue

Bible Catalogue No. 24 is now ready for delivery. Advance copies have been mailed to all churches and societies advertised in *The Christian Science Journal.* Additional copies will be supplied on request.

Attention is called to the changed prices of some of the Bibles, including 01440x and 01483x, notice of which appears on the inside of the front cover of this periodical.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the War Relief and Camp Welfare Fund, the Real Estate Fund, and the Benevolent Association Fund should be sent to WILLIAM R. RATHVON, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google



THE CHRISTIAN SCIENCE MONITOR

AN INTERNATIONAL DAILY NEWSPAPER

PRICE 3 CENTS | BOSTON, U.S.A., TUESDAY, JUNE 11, 1918—VOL. X, NO. 167 | INTERNATIONAL EDITION

RENEWED CALL FOR AID FOR PERSIANS IN NEED OF FOOD

AEROPLANE MAIL SERVICE RESUMED

MR. WILSON AND HIS MEXICAN POLICY

TWO MORE CHRISTIAN SCIENCE CHAPLAINS

BONE DRY LAW MAY BE PASSED BY THIS CONGRESS

NEW STAR VISIBLE IN EASTERN SKY

JUGO-SLAVS BEING RECRUITED WAR

Occasionally it has been said about THE CHRISTIAN SCIENCE MONITOR:

"Why is the name 'Christian Science' so prominently displayed in connection with THE CHRISTIAN SCIENCE MONITOR? Why not 'The Monitor'? It is such a wonderful newspaper that perhaps many people would take it more readily if the title placed less emphasis on Christian Science."

"The Monitor," with millions of circulation and a wealth of advertising and proud prestige, could not "spread undivided the Science that operates unspent" (The First Church of Christ, Scientist, and Miscellany, page 353) to the same extent as does the present circulation of "The Christian Science Monitor," the acceptance of whose title marks a step in healing.

The real newspaper mission of THE CHRISTIAN SCIENCE MONITOR is realized only in proportion as its power to heal is demonstrated. Hence Christian Scientists never hesitate to ask, not for "The Monitor" nor "The Boston Monitor," but for

"THE CHRISTIAN SCIENCE MONITOR."

---

Opportunity to send the messengers of Christian Science on their healing mission to the world is maintained through the plan of the Postmaster-General of the United States to send to soldiers and sailors destined to proceed overseas, at nominal postage, literature offered at post offices in the United States. A printed notice on the front of *The Christian Science Journal*, *Christian Science Sentinel*, and *Le Héraut de Christian Science*, signed by the Postmaster-General, explains the simple plan.

While the post office department has ruled that the above mentioned Christian Science periodicals are to be accepted by postmasters for use under this plan, the department order states that only "clean copies of current or comparatively recent issues" will be received.

Those desiring to send periodicals other than their own copies, or copies previously given for local distribution work, can doubtless make arrangements with any Christian Science reading room to mail these periodicals regularly as desired.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

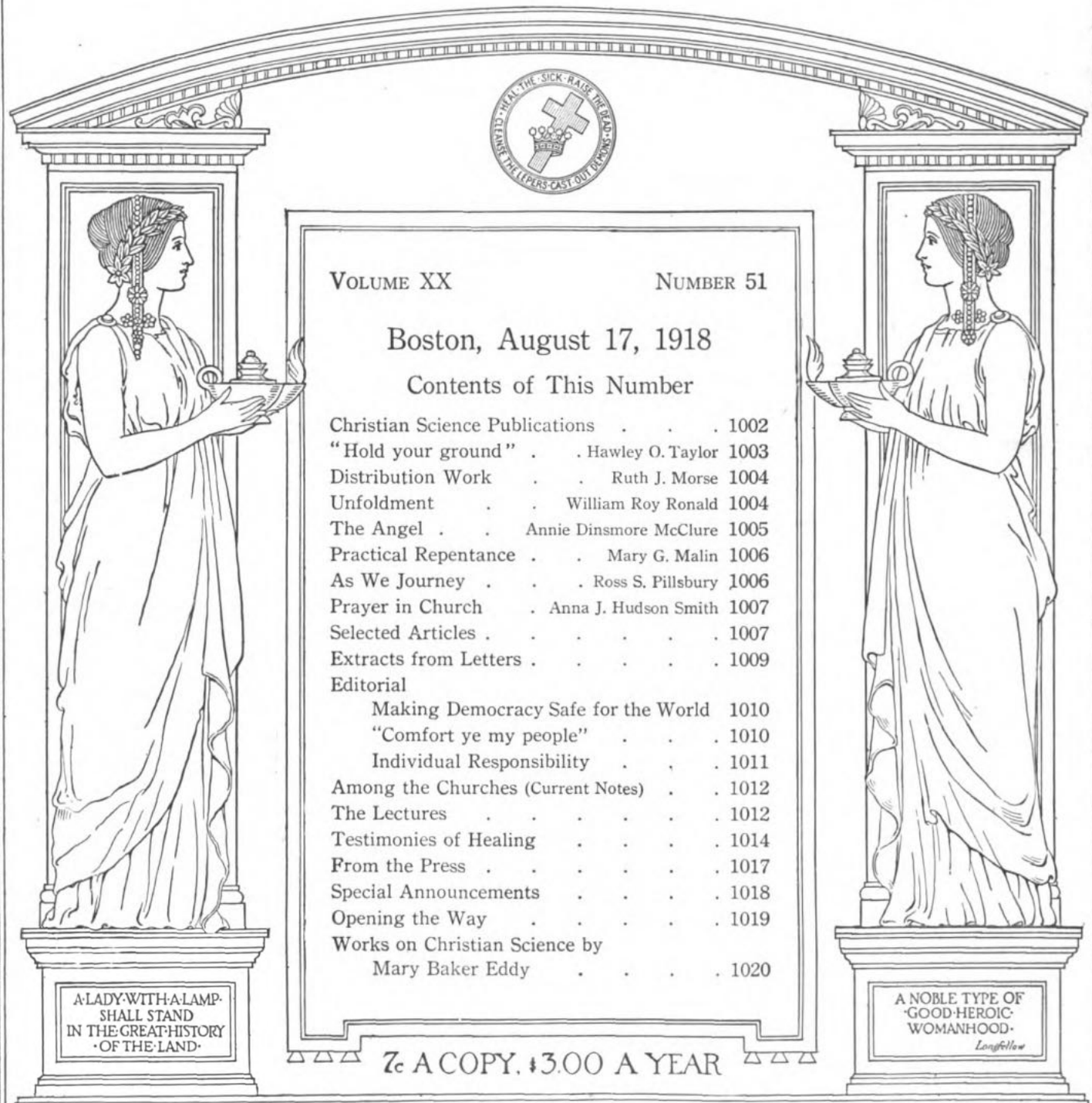
Digitized by Google

GENERAL LIBRARY
AUG 23 1918
UNIV. OF MICH.

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this magazine place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.
NO WRAPPER—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY
Copies Must Be Clean and Current

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




VOLUME XX NUMBER 51

Boston, August 17, 1918

Contents of This Number

Christian Science Publications . . . 1002
"Hold your ground" . . Hawley O. Taylor 1003
Distribution Work . . Ruth J. Morse 1004
Unfoldment . . William Roy Ronald 1004
The Angel . . Annie Dinsmore McClure 1005
Practical Repentance . . Mary G. Malin 1006
As We Journey . . . Ross S. Pillsbury 1006
Prayer in Church . Anna J. Hudson Smith 1007
Selected Articles . . . . . 1007
Extracts from Letters . . . . . 1009
Editorial
Making Democracy Safe for the World 1010
"Comfort ye my people" . . . 1010
Individual Responsibility . . . 1011
Among the Churches (Current Notes) . . 1012
The Lectures . . . . . 1012
Testimonies of Healing . . . . 1014
From the Press . . . . . 1017
Special Announcements . . . . 1018
Opening the Way . . . . . 1019
Works on Christian Science by
Mary Baker Eddy . . . . 1020

7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
BOSTON · U·S·A·

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents**

**Christian Science: Applied Righteousness**—By Frank Bell.

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in French, German, and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion that Heals through Spiritual Law**—By Virgil O. Strickler.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

**OTHER TRANSLATED PAMPHLETS**
Not printed in English separately

**Faith and Generosity.** Printed in French.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German, Dutch, and Swedish.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German and French.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish and French.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Printed in French.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish and French.

**VEST POCKET PAMPHLETS**
**Price, Postpaid: Single copy, 4 cents**

**Possession**—Printed in English only.

**Protection**—Printed in English only.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth. $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.00.

01440x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.65.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 24 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

**The Christian Science Publishing Society, Boston, U.S.A.**

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX AUGUST 17, 1918 NUMBER 51

## "Hold your ground"

HAWLEY O. TAYLOR

THE thought that the affairs of the world may be conducted on a different basis when the air is again cleared at the close of the great war, is now being welcomed by those looking steadfastly to the signs of these times. Truth is not accepted by human beings without a struggle, but open hostilities are preceded by a season of stress. This may be likened to the stress which accumulates in the crust of the earth and which is finally relieved by the earthquake. As usually explained, the gradually cooling globe leaves the outer shell or crust a little too large and its weight gives rise to strains which increase until at the weakest point the resistance gives way and the crust settles, with the result known to us as an earthquake.

Human thought is in a continual state of change, but the methods along which activity proceeds remain more or less intact long after they have been outgrown. This is true in all stations of life, from the least matters of the home up to the great affairs of international government. The endeavor to fit constantly unfolding thought into methods of management which are constantly and necessarily receding into the archaic, gives rise to incongruity and friction in the conduct of affairs. Organization, or the machinery through which things were done, is the mentality which finds itself in the saddle when a recast of the methods in vogue is made imperative through the activity of progressive thought. He who has placed himself or has been placed in a position of authority and who seeks to obstruct progress in order that his selfish grasp on power may not be loosened, tends to become arrogant in his pretensions, ingenious in his inventions of hate, and diabolical in the methods employed to sustain his position. In proportion as he prefers power to progress, he will fight for the position from which he must be removed by the inevitable changes required in the readjustment of organization.

As long as these positions of authority are thus maintained, and the organization which has outlived its usefulness consequently remains as the channel of activity, society finds itself in an artificial state. It is run on the precedents of expediency and policy rather than on right, justice, and honesty. Under these circumstances capital and labor organize into hostile camps, there are rings in politics, cliques in society, and dynasties in governments; and prestige and power are maintained through force and compromise. This constitutes an extremely unstable and artificial condition of affairs, and is bound to result in social and political earthquakes which will relieve the mental strain, after which society will settle down into a more natural development of right and justice, and Principle, the law of Love, will be more clearly discerned as the governing power.

Christian Scientists are enlisted in a war against evil, and in the degree that they are vigilant and active will they make progress. The conflict is entirely a mental one, although it may seem to be decidedly physical at times. It must be remembered, however, that everything of which one seems to be conscious constitutes his mentality at the moment, even though it may be interpreted at this phase of enlightenment as transpiring in an outside world. The true apostle of progress uses the most effective means at his disposal to check the onslaughts of evil, for he knows that in all lines of activity progress is made by beginning where we now are and taking one step after another, rather than by a vain endeavor to take a flight far beyond one's power to achieve or to demonstrate.

In the present great war the conflict seems to be both physical and mental, with armies and with propaganda—and it is a question which of these is being pushed with the greater vigor. There may never be another war in which the conflict takes on a physical form, since activity is now being recognized more and more as essentially mental, and will finally be known to possess no material weapons; but whatever be the phase of man's enlightenment, devotion to Principle impels the Christian Scientist to throw his entire being on the side of right, no matter what becomes of his seeming physical self; for it is as true to-day as it was in Jesus' time that he who would save his life shall lose it, but he that loseth his life for Truth's sake shall find it.

The spectacle of the great war has aroused many a slumbering soldier in the Christian warfare to a true realization of his duty; for it is seen that a placid assent does not hold the line, and if we would conquer, we must, like the brave soldiers in France and elsewhere, "hold the line!" "Hold your ground," Mrs. Eddy says, "with the unshaken understanding of Truth and Love, and you will win" (Science and Health, p. 417). The enemy may come on in waves in the attempt to overwhelm us, and the line may twist and bend and yield in places, but when the battle is over the line will be found intact. In the face of a furious fire, in which all the machinations of evil are compounded, the positions should be held to the last man, and the foe, with appalling losses, can be prevented from reaching his objectives; thus to the allies of Truth the intended defeat becomes a glorious victory.

These tremendous struggles in which the line must be held against massed formations, while they may appear to be work for armies, are in reality the work of each individual consciousness. A false claim makes its appearance,—it may be some disease, pain, wound, or weakness,—but however substantial it may seem, it is merely a mental argument that there is reality in discord, and it must be vigorously met by the specific truth which neutralizes it; otherwise evil will reach its objective and consolidate its gains, and then it will require a mightier struggle to dislodge it. All the avenues of spiritual perception must be intelligently used to avoid a surprise attack. We must use every means to forestall the enemy's movements and we should tactically bring up our reserves, the supply of Truth which makes us free. Then, when our salient is attacked and the battle is being fiercely waged, we must hold the line against all the attacks of error, come what may. We must "rise in the strength of Spirit to resist all that

Copyright, 1918, by the Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter. Acceptance for mailing at a special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 11, 1918.

Digitized by Google

is unlike good," for "God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man" (Science and Health, p. 393). When the battle is over, we shall behold the foe exhausted and disorganized, and the time for our counter attack will then have arrived.

Under the guidance of infinite intelligence we organize our forces, sending to the rear every semblance of weakness, and bringing to the front "unselfish ambition, noble life-motives, and purity" which, as Mrs. Eddy says on page 58 of Science and Health, "constitute individually and collectively true happiness, strength, and permanence." In calmness and confidence we await the word of command, and when it is given we joyfully go forward, meet the enemy on its own ground, and eject it from its seeming strongholds. The work of cleansing our consciousness must continue as long as there are strongholds to subdue, as long as we are cognizant of matter as substance. But as the line advances spiritward, man's dominion over evil becomes more marked, the reign of righteousness appears wherein expediency and policy give everlasting place to justice and honesty, and all stress and artificial conditions disappear in "the love of Christ, which passeth knowledge."

## Distribution Work

RUTH J. MORSE

THE distribution work of the Christian Science movement has been described as "joy-giving and health-bestowing," and its blessings have come in such large measure to the writer that she feels a deep desire to express gratitude for the privilege of participation in this activity by relating some experiences. When first asked to undertake that branch of the work which requires that the literature be left at certain designated addresses on a route, it seemed impossible to have courage to do so in some places, and very improbable that she could manifest enough wisdom to have the helpful conversations and experiences which other distributors were able to bring out.

This wrong state of thought was banished by the realization that "Love inspires, illumines, designates, and leads the way" (Science and Health, p. 454), and the prayer for guidance in this work has always been answered according to the need. The first shining step in understanding along this line was the realization that it is impossible to go to any place where Love is not present, that divine Love has always preceded us, and that as the manifestation of Love, Truth, and Life is in reality always present, it is our great privilege to accept the joy and protection of this angel thought.

The next step destroyed all sense of personal responsibility in this distribution work, for it was clearly seen that it is not the person but the literature which is the missionary. As we realize that there is one Giver, infinite Mind, and that the ideas of Mind are the receivers, we see the work in a truer light, and love it accordingly. No sense of weariness can come to one whose thought is filled with gratitude for thus being a messenger for the "streams of love,"—to quote from a familiar hymn,—and there is no thought of anxiety lest we say too much or too little. Being obedient like Paul to the heavenly vision, we can know that Love, Life, and Truth guide and care for every detail of the work, and will speak through us if necessary. We can thus go confidently, joyfully, and serenely on our way.

Human thought is reaching out for something better than it knows, and to this hungering consciousness the *Monitor* comes as the herald of a new day, which in due time is ushered in by the reading of the *Sentinel* and other authorized literature. This we know must sometime lead to the study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The Christian Science literature is the "Peace be unto you" of Christ, Truth, to this age, and as distributors of this literature we shall be led to those waiting hearts that are ready to be uplifted. A proof of Love's guidance came one day in a distinct leading to an unpromising side street which seemed to end in an open field. In turning a corner, however, a factory came into view and seemed the objective point. In the office was found a young woman, who gratefully accepted a copy of the *Monitor* and of the *Journal*, saying she was a stranger from a distant city and at that time was unable to buy the desired literature. The realization that it is the law of Truth to unfold its ideas, has disclosed opportunities for giving out the pamphlets published in foreign languages, and made it seem reasonable constantly to expect new places for distribution. This attitude of thought has greatly increased the demand, and made it necessary to be always ready with extra literature.

A great blessing comes as the reward of our effort to declare and know only the truth in regard to every erroneous condition which may be presented to our thought as we do this work. Distribution thus reflects the activity of divine Mind and is a fulfillment of the prophecy found in Deuteronomy: "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord."

## Unfoldment

WILLIAM ROY RONALD

THE statement that "Christian Science presents unfoldment, not accretion" (Science and Health, p. 68), acts as one of those wellsprings of helpful thought with which Mrs. Eddy's writings abound. Indeed, it comprehends much that is fundamental in Christian Science, showing that all existence is evolved by eternal, immutable law, and that nothing transpires as a result of a combination of mere circumstances.

The unfoldment of the flower is spiritually symbolic to all students of the Science of being. "Consider the lilies of the field, how they grow," is an invitation by the Way-shower that has appealed to Christians even when they did not understand its real significance. The lily, of course, is a manifestation of the operation of God's law. "By its own volition," says Mrs. Eddy, "not a blade of grass springs up, not a spray buds within the vale, not a leaf unfolds its fair outlines, not a flower starts from its cloistered cell" (Science and Health, p. 191). Mortal mind cannot account for a single blossom. Human ingenuity is not equal to the task of putting together so much as one flower. Every real object, flower, or man, is the scientifically and perfectly unfolded idea of God, Mind, Principle. The flower as we see it is the mental concept visualized; nothing that is true is the product of chance. Once we know the law about flower or man, we know flower or man.

Let us all, as bidden by Christ Jesus, "Consider the lilies of the field, how they grow," and learn from them inspiring truths of being. The lily is complete in the creative Mind when it is not apparent to the human senses. It is as perfect in embryo as in bloom. It is not alarmed lest it might lose something or come to harm by opening its blossoms unhesitatingly before the world. We cannot think of it as arguing over the order of its unfoldment, expecting the flower to pre-



Digitized by Google

cede the bud, or the seed to come before its time; neither would it wait for some one to come and pry it open. It would neither give itself over to haste nor prove a laggard along the way, its unfoldment being orderly and symmetrical. We cannot imagine its growth being delayed by doubt as to whether or not it will ever reach its full development. The blossom, indeed the whole plant, turns instinctively toward the light, as symbol of source and sustenance. It is sufficient unto itself, not as responsible for itself, but as governed always by God's law. The parent Mind provides for all its needs,—the summer rain, the warmth of the sun, the morning dew, the caress of the breeze,—and presently it appears decked in gorgeous array, the glorious consummation of the decree of its creator.

Now if all this is true of the flower of the field, how much more is it true of man, the highest idea of the heavenly Father! Should we not yield ourselves just as trustfully and harmoniously to the spiritual law of man's unfoldment? If we will but free ourselves from the false limitations and wrong processes suggested by mortal mind, we shall make more rapid progress in our spiritual growth. Is it reasonable to suppose that the law made manifest through the flower is any more sure in its operation than the law evolving man, the noblest work of God, or that a man need realize his true self any less completely?

If there is aught of blemish in the flower, that is not any part of the flower itself. On page 78 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "The decaying flower, the blighted bud, the gnarled oak, the ferocious beast,—like the discords of disease, sin, and death, —are unnatural." What sort of law is it which declares itself as a diseased condition? Is there a law of blemishes? If there were one, then there would not be the law of the perfect flower. Are we reasonable if we assign to man any defects, deformities, or malformations, when we freely acknowledge that they are no rightful part of the most humble plant or shrub? Being a process of unfoldment according to God's law, man's development must be absolutely and entirely perfect, never manifesting itself in any false growth of any sort, or in a single impairment or hindrance in reaching the full stature of his true being. This is true because the real man, like the real flower, is wholly spiritual.

It is beautifully significant that the flower usually heralds its full-blown perfection with a wealth of perfume. It is as if it were giving thanks for the goodness of the power which, through no virtue of the flower, has brought forth all its charm of color and form. The lily of the field gives fully and bountifully of its sweet odors without thought of reward. It is at the height of its unfoldment that the flower pours forth its fragrance most lavishly, thus signifying to us that gratitude both accompanies and proclaims unfoldment. In the course of his growth in the understanding of real being, one can no more shut his goodness and joy within himself than the flower can lock its fragrance within its heart. Like the delightful perfume of the lily or the rose, man's gratitude and gladness over spiritually found harmony and peace wander here and there along the highways or down the byways, into the presence of the invalid, or athwart the course of the sinner, and wherever they go leave more of happiness and less of ignorance, suffering, or sorrow.

Though mortal man cannot assemble a single flower or explain its existence upon any material basis, he can, nevertheless, improve upon the human manifestation of the flower. But how? Only by learning more of the law by which it is governed, and by utilizing that law to develop a more complete expression of itself. Could any botanist or florist produce a larger or more attractive lily by treating it as if it were a rose? Can we achieve man's promised dominion over the flesh and the world by proceeding upon the assumption that he is something he is not, or by entertaining the superstitious belief that life is in or of inanimate and nonintelligent matter?

Just as the flower is clearly the expression of a law working from the basis of a perfect model, so we should recognize and realize that the real man is the perfect and exact manifestation of the perfect Father-Mother God. As the flower seeds only after it has blossomed, so fruitage follows—but never precedes—unfoldment. If we would harvest the abundant riches of the knowledge of God and His spiritual idea, we must strive to attain complete unfoldment for ourselves by means of implicit obedience to the law of Principle operating always to that glorious end.

## The Angel

ANNIE DINSMORE MC CLURE

ON page 333 of Science and Health Mrs. Eddy writes: "Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea,—the reflection of God,—has come with some measure of power and grace to all prepared to receive Christ, Truth." Several years before the writer began the study of Christian Science she was having a trying experience in a large city, where on the advice of some friends she had gone to make a start as a concert singer.

The time seemed to be ill chosen, and many weary weeks elapsed before any activity began in the musical life of the city. Meantime expenses were going on, and though a dear relative was sending a generous allowance, by the time the season really opened he had begun to feel that the limit had been reached. Efforts were then made to find employment in other lines of work, by which the writer might support herself and her little girl, but they failed. Hope flagged and anxiety preyed upon her, until a nervous condition resulted which unfitted her to take the test, when at length the opportunity presented itself, and she let it pass. Brooding on all this, and having constantly before her the luxurious and extravagant display of money so much in evidence in a great city, a distressing question began to reiterate itself in a mind always heretofore free from envy, "Why do all these people have too much, while I am not able even to find honorable employment by which to support myself and little girl?"

A stiff battle raged, for the sin of envy and covetousness was plainly seen and faithfully resisted. It seemed very dark and wretched for a long time, and then one day, after a particularly hard struggle, an angel whispered to the discouraged, weary one, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." A great sense of love and humility flooded her consciousness, and the condition was healed. Restlessness and envy departed, not to return. In a short time a very desirable position as teacher in a southern college was obtained.

This was a most sweet and beautiful experience, but it was only after finding "Science and Health with Key to the Scriptures" by Mrs. Eddy that a full understanding of the angel came. On page 581 of this book angels are defined as "God's thoughts passing to man; spiritual intuitions, pure and perfect." As to the message itself, at the time it seemed enough that it was so, without knowing why the Son of man, who could walk on water, raise the dead, and obtain money from a fish's mouth, should say that he had no place to lay his head. Years later, having learned through the study and



Digitized by Google

practice of the teachings of Christian Science to look beyond the superficial to find the metaphysical meaning of our Master's words, it came to be seen that he who had refused "the kingdoms of the world, and the glory of them," could find no place in materialism where he could rest.

Thus the "crown of pure gold," spiritual understanding, crowned the writer's demonstration, and showed why the angel's whisper healed and comforted the lamb that was "out on the hills away, far off from the gates of gold."

## Practical Repentance

MARY G. MALIN

THE message of John the Baptist when preaching in the wilderness of Judea was, "Repent ye: for the kingdom of heaven is at hand;" and every student of the Bible knows that all its teachings lay emphasis on the fact of repentance being necessary to salvation. In a dictionary definition of the word repentance we find, the "act of repenting, or state of being penitent; sorrow for what one has done or omitted to do;" and it is perfectly true that when the average human being has expressed any one of these sentiments, he usually considers he has done all that is required of him, and that there the matter ends.

But to the student of Christian Science, repentance should and, if he is in earnest, does mean much more than a mere expression of regret. On page 5 of "Science and Health with Key to the Scriptures," Mrs. Eddy says: "Sorrow for wrong-doing is but one step towards reform and the very easiest step. The next and great step required by wisdom is the test of our sincerity,—namely, reformation." Now it is well known that though some characters may find it by no means easy to express regret for a hasty deed or word, yet all will be ready to acknowledge that it requires a much greater effort—greater because continuous—really to set one's self to overcome those faults of character which in the past have been the immediate cause of all our difficulties, of our wrong sayings and doings, and consequent unhappiness and discontent.

On page 469 of Science and Health we find the following passage: "The exterminator of error is the great truth that God, good, is the *only* Mind, and that the supposititious opposite of infinite Mind—called *devil* or evil—is not Mind, is not Truth, but error, without intelligence or reality." From this it is perfectly clear that we can hope to overcome our faults only to the exact degree in which we realize the true meaning of being sons and daughters of God, the children of the one perfect Mind; for it necessarily follows that since the Mind which created us is perfect, we, the ideas of that Mind, must be perfect also, and can, therefore, have no desire to think, speak, or act in any way that is not in harmony with the teachings of the Mind that is God, good.

When we have reached this point in the understanding of our true being, we shall be starting to work out our salvation on a firm foundation; we shall have turned our feet in the right direction, and must thenceforth set ourselves to climb patiently the hill of endeavor, pressing ever onward and upward, treading underfoot each temptation to express ourselves hastily or angrily, alert to recognize that such temptations are but the suggestions of the false, so-called mortal mind, and have no more reality or power than we choose to give them. At times our path may seem rough and rugged, thickly strewn with the stones of self-will, so that we stumble frequently; but then is the time not to be discouraged, but to cling more steadfastly to God, infinite good, remembering that He is a very present help, and that by reason of His infinity His children can never be placed in any position where this help is not available.

If we are sincere in our endeavors, our purification is going on daily and hourly; for every time we refuse to listen to the whispers of mortal mind, every time we decline to allow any suggestion of failure or discouragement to gain a foothold, we are climbing a little higher in the scale of being —Love is purifying us. We must be constantly on the alert to see that the mesmerism of apathy does not cause us to linger in some seemingly pleasant valley of material sense; we must be always awake and active in our work of reformation, going ever forward, patiently treading underfoot the sharp stones of selfishness and irritability, for there is no easy way around; these sins must be overcome, crushed beneath the heel of Truth, or we never truly repent. It is this constant effort to reform, this never ceasing endeavor to silence the suggestions of error, which constitutes the "practical repentance" spoken of by Mrs. Eddy on page 19 of Science and Health, and this is the only real and lasting repentance; for it is founded on the understanding of man's true selfhood as the child of God.

## As We Journey

ROSS S. PILLSBURY

AS the student of Christian Science journeys along the way leading from material sense to Soul, through the wilderness of human belief and fear, doubt and discouragement, he comes at times to that "certain place," which it is written that Jacob "lighted upon . . . and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep." How descriptive this is of some of the experiences of the young student who is just awakening from the dream of materialism to the great truth of being. How often has some problem which seemed so real and beyond our understanding brought us to this "certain place" where we have slept all night "because the sun was set." In other words, through a lack of sufficient faith in the omnipotence of God, good, and a resultant belief in sense testimony, we have allowed our understanding of Truth to be overshadowed; and as the material senses were allowed to temporarily gain the ascendancy, have not we, too, taken "of the stones of that place," and put them for our pillows, and lain down in that place to sleep? Have we not let discordant conditions, whether of anger, hatred, fear, sickness, sorrow, or pain, hide the light of ever present Love from us, thereby rendering us to that degree asleep to the truth of being?

We read, however, that even while he slept Jacob became conscious of the presence of God, of Life, Truth, Love. "And behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." A ladder is that by which one ascends or descends, and its spiritual significance as here used represents Christian Science, "The law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Retrospection and Introspection, p. 1). The angels ascending and descending upon this ladder of understanding are most beautifully described by Mrs. Eddy on page 581 of Science and Health: "ANGELS. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality."

As the understanding of the all-presence of divine Love dawned upon Jacob, we read that "Jacob awaked out of his



Digitized by Google

sleep, and he said, Surely the Lord is in this place; and I knew it not." What comfort, what a never failing source of strength to know that we can awake to the realization of the all-presence of our Father-Mother God no matter what the situation may be, or where we may be, and enter into man's birthright of dominion over the material senses. This ladder of understanding which was set upon the earth, the top of which reaches unto heaven, is always available; it is for us all, and whether we be at the bottom or higher, the angel of the Lord ever "encampeth round about" us. Thus are we enabled to rise "early in the morning" with the dawning of a truth-illumined consciousness and express gratitude and thanksgiving as did Jacob, for we now see clearly that all the discordant conditions which had seemed so real have but served as the needed steps whereby we are enabled to obey the promptings of that still, small voice of Love, ever bidding us, "Go up higher."

## Prayer in Church

ANNA J. HUDSON SMITH

IN a recent conversation with a beginner in Christian Science, as we were discussing the silent prayer in church, she said she was so happy when she learned to pray for spiritual understanding, rather than for material things. She said, "Was not that a big step?" I responded, "Yes, but do you remember what the Manual says about the silent prayer in church?" She answered, "No, I do not, although I have studied the Manual quite a good deal." We then opened the Manual, and she carefully read the by-law (Art. VIII, Sect. 5) entitled "Prayer in Church." It is as follows: "The prayers in Christian Science churches shall be offered for the congregations collectively and exclusively."

The dear student then took another step in her understanding of prayer. She was deeply impressed with this wonderful thought which our Leader has given us respecting those few sacred minutes in our church services, and said, "I wish I might tell this to so many. I know there must be others besides myself who have read the Manual and yet have failed to perceive the meaning of that by-law." Perhaps some of us who are quite familiar with this by-law have at times been tempted to declare the truth for ourselves or to try and help some one who seemed to be in need; but the thought of obedience must not be forgotten. Surely, our dear Leader knew what was most needed and what it would mean to us individually, as well as to the inspiration of the service, to have each and every one lifting his thought to God for the good of those assembled, rather than in prayer for his own particular needs. In an old *Journal* (Vol. XIII, p. 41) Mrs. Eddy says, "Make broader your bounds for blessing the people. . . . Learn to forget what you should not remember, viz., self, and live for the good you do."

The writer was reminded of the communion services which she attended when the extension of The Mother Church edifice was dedicated—especially the silent prayer. The impressiveness of those few moments will never be forgotten—five thousand persons at each service, each raising his thought to God, good, endeavoring to forget self in a prayer for the congregation, "collectively and exclusively." In this day of seeming strife and turmoil, when we are all learning to reach out to help and bless the whole world, our hearts are filled with gratitude to Mrs. Eddy for this larger concept she has given us, of prayer in church, and also for the heavenly benediction that she gives us in the daily prayer (Manual, Art. VIII, Sect. 4), "May Thy Word enrich the affections of all mankind, and govern them!"

# Selected Articles

["Education"—*The Christian Science Monitor*, Boston, U. S. A., April 10, 1918]

Education, in the true sense, as understood in Christian Science, is synonymous with spiritual enlightenment. It is the unfoldment of spiritual ideas. It is Mind's revelation of itself as consciousness, in right or true thoughts. Mind's unfoldment is ceaseless, limitless, eternal. It is not, then, an intellectual process. The activity of Mind, in right or true thinking, is not related to, nor does it depend upon, the size, quality, or condition of the human brain. True education does not require effort or exertion. Man's inherent and inalienable right as the likeness of Mind is to reflect spontaneously and abundantly the Truth that is God. "Spiritual sense," Mrs. Eddy says on page 209 of Science and Health, "is a conscious, constant capacity to understand God." Spiritual enlightenment, or true education, cannot, therefore, be limited by time or space.

Apprehension of the true facts about education through the study of Christian Science, begins immediately, in one's present human experience, to free one from the doubts and fears which invariably attend false views of education. The dawn of liberating truth begins at once to dispel the mental darkness in which lurk the phantoms of limited ability, limited capacity, and limited opportunity.

As spiritual enlightenment unfolds in our present experience the truth about business,—"the Father's business,"—we see what we call our business manifesting a greater sense of freedom, activity, honesty, abundance, and success. But the most harmonious and prosperous material business only typifies, humanly, man's real business, which is to know God, to reflect absolute good. Man's real business, therefore, as the son of God, the conscious reflection of divine Mind, is to express eternally and perfectly the activity, freedom, harmony, and abundance of his infinite Principle, Love. That is man's real business and it is a success. It cannot fail because it is sustained, protected, and directed by supreme intelligence. Knowledge of these facts constitutes real law and power. This divinely bestowed understanding is available to all through true education and may thus become to every man, here and now, the law which removes fear and limitation and rightly directs all his activities.

As right education brings clearer views of the divine facts underlying what we call church, home, family, we find our churches, homes, and families manifesting a better sense of unity, activity, supply, harmony, peace, and progress. But the best conducted churches, the most orderly and quiet homes, the most perfectly adjusted human relationships, only point toward the great spiritual fact of relationship comprised in the universal fatherhood of God and the universal brotherhood of man. Absolutely speaking, then, the only real relationship is that of Principle to its ideas, and of those ideas to their Principle and to each other. In this universal family of Mind's ideas there is no discord, jealousy, envy, nor inequality. Every idea is eternally in its right place, and one idea can never usurp the place or function of another. Neither can one idea of Mind be dependent upon another idea for existence, supply, happiness, or satisfaction. Each is an independent, individual idea forever held in perfect Mind, and depending upon Mind, divine Love, alone, for existence, supply, and immortal harmony. This truth about relationship is being daily proved to be the law of right and harmonious adjustment to present human relationships, the law which eliminates the worry, anxiety, and friction resulting from a false sense of dependence or responsibility.



Digitized by Google

As spiritual enlightenment reveals more distinctly the eternal truth about health, we see what we call the body expressing a better sense of health. But the most perfect physical health is only an improved belief. On this subject Mrs. Eddy has written as follows: "An improved belief is one step out of error, and aids in taking the next step and in understanding the situation in Christian Science" (Science and Health, p. 296). An improved belief, it must be understood, can only appear to human sense. Divine Mind does not believe, it knows. It is not, therefore, subject to an improvement of belief. It is already perfect and immutable. What happens, then, in this human sense of transition and improvement of belief through spiritual enlightenment, is that Truth appears as consciousness, and error disappears. When this seeming transformation is complete it will be fully understood that changeless Mind is the only real consciousness. Real health is spiritual wholeness or completeness. It is not found in matter, or mortal mind.

When, as the result of true education, the facts of being are more clearly and more generally understood, better forms of human government will be established. But the highest human sense of justice, law, and order is only an imperfect concept of the divine. Government by divine Principle is the only real government, and exactly in the ratio that this fact is recognized and each individual in all the nations gives up his belief in human will and personal domination and submits to divine Love as the only controlling power, will harmonious government be established among men. The Discoverer and Founder of Christian Science has pointed out that false and tyrannical forms of human government are due to false concepts of God. It is plain, therefore, that as spiritual enlightenment reveals to individuals and nations the truth about God,—that He, Spirit, Mind, is indeed "King of kings" and "Lord of lords,"—the more or less unsatisfactory human forms of government will be superseded by the goverment of absolute Principle.

Now, these changes, as has already been indicated, seem to require time because of the tendency of the human mind to resist Truth. Jesus, therefore, found his own people unready to receive his proclamation of man's eternal likeness to God. Because of the reluctance of mortals to accept even that which means their ultimate redemption, they frequently have to be convinced by sad experience of their need for salvation. Thus Jesus found that his saving mission was retarded by the human mind's resistance to the healing Christ, and it became necessary for him to demonstrate, step by step, the liberating power of Truth, "with signs following." It is, therefore, obvious that if Jesus had been translated as was Enoch, he could not have become the perfect Way-shower for mankind. In the steps he took between the Mount of Olives and Calvary his followers find the perfect example of how to work out their salvation from sin, disease, and death. In this resurrection and ascension, as they are explained in Christian Science, is seen the way to eternal Life. His words and works when interpreted by the Christian Science textbook constitute the modus operandi by means of which all may, and ultimately must, rise above the mists of matter and evil into the clear and unfailing light of spiritual Truth.

✧

[Albert F. Gilmore in *Lynbrook* (N. Y.) *New Era*]

Christian Scientists in general will be glad to note in the article "Mental Therapy Gaining," published in a recent issue, that intelligent discrimination is made between Christian Science healing and hypnotic suggestion as therapeutic agents. Too often has Christian Science been confused, by the uninformed, with hypnotism, mesmerism, and other so-called methods of mental therapy. Christian Science goes to the root of discord to destroy in human consciousness the false beliefs that are its occasion, externalized in the body as diseases of various types; and these false beliefs disappear through the understanding of God, and of man as His perfect creation. Thus it will be readily seen that this healing process depends not at all upon the exercise of human will or upon any hypnotic or mesmeric influence.

The intimation that Christian Science has been losing ground is quite contrary to the facts. At the Annual Meetings of The Mother Church in 1916 and 1917, there has been reported successively the greatest growth in the history of the movement. The demands for Christian Science literature have never been so great as they are at present. The United States Government has recently appointed Christian Science chaplains in both the Army and the Navy. The legislature of New York has unanimously enacted a law for the organization and government of Christian Science churches; and four new organizations of this denomination have recently been formed in this state. In brief, the movement was never so prosperous as it is at the present time. That the membership is no longer published is quite true; but for a very different reason than the one assigned. In the Manual of The Mother Church (Art. VIII, Sect. 28) Mrs. Eddy says: "Christian Scientists shall not report for publication the number of the members of The Mother Church, nor that of the branch churches. According to the Scripture they shall turn away from personality and numbering the people."

✧

[William C. Kaufman in *Miles City* (Mont.) *Star*]

I have read a correspondent's criticism of *The Christian Science Monitor* editorial entitled "The Medical Goosestep." His letter puts a different construction on this editorial than was intended. The editorial was written in criticism of a certain element in the medical profession who are using the war as a means of promoting a medical monopoly. Christian Scientists recognize the need of surgeons and physicians in the Army, but they also recognize that there is a nice distinction between doctoring a man and controlling him medically.

It is quite generally known that there are two classes of physicians, the one class are humanitarians and the other class are politicians. We are of the opinion that the doctor who has criticized the editorial in the *Monitor* belongs to the former class, because his criticism has the ring of sincerity, although we believe him to be mistaken in his deductions.

At this time undue advantage has been taken by a clique of medical men to force compulsory medication upon the people. The average citizen trusts the physician and regards him as his friend. But bad human nature is the same, no matter what may be the profession or occupation of the individual, and so at this time it is manifested through the political doctor. Few people have thought of monopoly in medicine. At this present period we are facing the greatest autocracy, which is personified by the central powers in Europe. Eventually every form of autocracy will be overcome with the same thoroughness with which we are meeting the central powers or Germany. The medical trust may be the last autocracy to be overcome.

Christian Science has given its followers an understanding of God which enables them to heal the sick as Jesus taught us to heal, and sufficient humanitarianism to enable them to carry a stretcher on the battle field, if it were necessary.



Digitized by Google

There is abundant proof that Christian Science practice has proved effective in the treatment of children. During the last session of the legislature a law was passed requiring children to undergo a compulsory physical examination. When the bill proposing the law came up in the committee for a hearing, Christian Scientists requested that their children be exempted from compulsory physical examination and medical treatment. At this hearing it was proved, to the satisfaction of this committee, that Christian Science treatment is effective in the cure of children and is a preventive. As a result of this hearing before the committee, the legislature exempted Christian Science children from compulsory physical examination and medical treatment by writing this exemption into the law.

✧

[Hettie Williams in *Stroud News and Gloucester Advertiser*, England]

On reading an interesting article entitled "Reconstruction by the Spirit," I notice that the author has, probably quite unwittingly, alluded to Christian Science in a way calculated to mislead the thought of your readers as to its true nature and teaching. The passage to which I refer reads: "On every side, not only in religion, materialistic views are giving way to spiritual. . . . we see it even in strange beliefs mixed with much that is false, such as Theosophy, Christian Science, and Spiritualism. But we see it far more clearly and hopefully in those great movements which are truly spiritual and Christian, though not connected with any particular branch of the Church of Christ."

In the first place, and in order to correct a very general misapprehension as to the comparison of Christian Science with theosophy and spiritualism, which are in no way similar or related to it, may I quote the words of Mary Baker Eddy, the author of "Science and Health with Key to the Scriptures," the textbook of Christian Science? On page 99 she says: "Those individuals, who adopt theosophy, spiritualism, or hypnotism, may possess natures above some others who eschew their false beliefs. Therefore my contest is not with the individual, but with the false system." It is an indisputable fact that, as a result of the understanding which Christian Science gives, "materialistic views are giving way to spiritual" in a more marked degree than under any other religious teaching.

Jesus taught, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Christian Science teaches: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). Being entirely in accord with the teachings of the Master, wherever understandingly applied, Christian Science does bring forth the signs which he said should "follow them that believe;" it can therefore hardly be classed with "strange beliefs," but would surely have been better described as a great movement which is "truly spiritual and Christian."

✧

[Henry Van Arsdale in *The California Eclectic Medical Journal*]

A writer in your April issue on the subject of "Religion and Psychiatry" ridicules the healing done by Christian Science, and assigns as a reason for his ridicule that Christian Science "brings about cures through the same mechanism" as was used by Jesus and other Bible characters. All such healing he classes as suggestive therapy, and in so doing he illustrates a sentence in a recent article by one of the editors of *Life* to the effect that "the funniest thing about psychology is its effect on psychologists." Mr. William James stated it a little differently in defining what he called the psychologist's fallacy: "The great snare of the psychologist is the confusion of his own standpoint with that of the mental fact about which he is making his report. I shall hereafter call this the 'psychologist's fallacy' par excellence."

Christian Science claims and is proving itself to be a restoration of primitive Christianity. When The Church of Christ, Scientist, was formed in 1879, on motion of Mrs. Eddy the following was adopted: "To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (Manual, p. 17). The individual who turns to a Christian Science practitioner for help is immediately made acquainted with the method of treatment, which does not include suggestion, but is what Paul referred to as transformation brought about by the renewing of the mind. The spiritual truths and teaching of the Bible, as explained in Mrs. Eddy's book "Science and Health with Key to the Scriptures," bring about the healing in Christian Science, which your contributor admits, but assigns to another cause.

Mrs. Eddy recognized the need of a true Science of psychology to dissipate the mysticisms of the subject as ordinarily presented, for she wrote, "The prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science, as would be readily seen, if psychology, or the Science of Spirit, God, was understood" (Science and Health, p. 369). When ontology, the science of true being, resumes its rightful place in human thinking as supreme in metaphysics, academic psychology will be seen to be unimportant, and Jesus' methods all-important. Christian Science emphasizes this.

✧ ✧ ✧

## Extracts from Letters

"In my name and in the name of all our poor, accept our heartfelt thanks for your generous donation, and be so kind as to convey also to the War Relief and Camp Welfare committee of The Mother Church the expression of our warmest gratitude."

"Having had strong help in the most awful moments of my life, my husband and I offer grateful thanks to all the charitable people that unitedly have sent help from the distant United States of America to aid the poor of Florence."

"I have no words with which to thank you for having provided my rent, otherwise we should be without lodging. I pray God to give you much good for having been so good to me in a moment of great distress."

"I am charged by the soldier ———, whose family your committee has so very generously benefited, to thank you most sincerely. It would be difficult to tell you how very touched these unfortunate people have been by your kindness, and how genuine their appreciation really is. This case is perhaps more pitiful than the majority, although we all know there are so many."

"Captain ———, a good friend of mine, was so kind as to bring me some things to wear, intended for soldiers in the trenches. Allow me to send in the name also of the soldiers benefited by the kindness of your committee, and our warmest and affectionate thanks. With a smile on their lips and gratitude in their eyes they received the gifts which I personally went to offer them while they were scouting on the most advanced points of the high plain, rendering a most precious service of vigilance."



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., August 17, 1918

# Editorial

## Making Democracy Safe for the World

WHEN we speak of the world we have in view the inhabitants thereof, just as the prophet Jonah was made to understand that Nineveh was not an abstraction to be dealt with in a way to justify his prophesying, but was "that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle." The animals suffer with men where wickedness prevails, so that all creation expectant of good "waiteth for the manifestation of the sons of God." When men willingly receive guidance from Christ, Truth, then no more will the curse devour the earth nor they that dwell therein be desolate; that is, the conditions will cease to be which Isaiah saw as the result of ill doing among the inhabitants of the earth, "because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

In our ears the word tyrant always implies the misuse of governmental power. When hereditary kingship was succeeded by free government in Greece men vaulted into the high seat of authority too often by fraud or force and such a king was named tyrant, indicating a despotic power acquired rather than the manner of using it. Experience, however, showed that in maintaining despotic power both law and humanity were too often disregarded. The tyranny became synonymous with oppressive taxation, cruel punishment, unjust demands. Citizens were made to endure hardships not required by patriotism but only by the ruler's caprice. Anyone now who misuses power in an oppressive or brutal way is sure to receive the name of tyrant.

In true government, however, there is no tyranny. The purpose of government is order, and good order gives opportunity for the happiness, growth, education, and useful service of all citizens. Under a good government a man will have the opportunity to do his best and will find encouragement to aspire to perfection. Jesus, speaking of the necessity for watching, asked, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" indicating that such a servant was blessed. He also spoke of the evil servant who in the absence of his lord "shall begin to smite his fellow-servants, and to eat and drink with the drunken." This is a good picture of the unprincipled man who does evil to gain transient pleasure, who necessarily has "his portion with the hypocrites." The doom of such a one is in the words, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

Mrs. Eddy in discussing the illumination of Christian Science upon the problems of life admits no necessity for men being either evil or unprofitable servants. In "Unity of Good" (p. 11) she reminds us that "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here, and is included in Mind; that while ye say, There are yet four months, and *then* cometh the harvest, I say, Look up, not down, for your fields are already white for the harvest; and gather the harvest by mental, not material processes." She sets up the standard for the world and the inhabitants thereof in saying, "Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom" (Miscellany, p. 242). Of course there is a loud outcry against perfection, and plenty of arguments can be set forth in the endeavor to establish the imperfection of mankind to-day and to proclaim the certainty of continuing imperfectness; but let us quietly consider the question and statement by the Discoverer and Founder of Christian Science found in "Miscellaneous Writings" (p. 233): "What think you of a scientist in mathematics who finds fault with the exactness of the rule because unwilling to work hard enough to practise it? The perfection of the rule of Christian Science is what constitutes its utility: having a true standard, if some fall short, others will approach it; and these are they only who adhere to that standard."

The fact is that the world's welfare depends exactly upon those who accept the true standard and adhere to it. The world has known despot-tyranny under one conqueror after another, and mob-tyranny in one revolution after another. Absolute power controlled by one mortal mind may have in its exercise as much caprice and destructive uncertainty as the explosive vagaries of the hydra-headed mob. No safety is found, no peace rests where any belief of mental power rules which denies the Christ and serves not the one God; whereas salvation begins wherever healing comes, and wherever the demonstration of healing is, the Father is glorified in the Son, because the works of God are made manifest.

Democracy infers popular sovereignty. What gain to dethrone a godless autocracy unless government is thereafter planned by a godly people. Of most vital importance is it at this hour of change for every man to turn from all unprincipled action and judgment of others to the real working out of his own repentance and purification. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

Democracy will be safe for the world in proportion as men accept righteousness for their standard and cease to view honesty as a policy; in proportion as they are interested in government of themselves by Principle rather than in control of others by party policy; in proportion as they accept Paul's charge that they be "not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

WILLIAM P. MCKENZIE.

## "Comfort ye my people"

DIVINE SCIENCE is the Comforter. God's people are constantly comforting others, and should comfort each other. They are amply provided with divine ideas which produce this spiritual comforting. No others can understand as well as those enlightened by Christian Science that man in reality has every reason to rejoice now and to look forward to an uninterrupted reign of happiness in the future. God is the power of real happiness and is infinitely good. He is Mind, and this Mind operates through law, His own law, which means health and freedom to all His creatures. What can be more comforting than the scientific assurance



Digitized by Google

that evil has no power, no mind, no law, and no influence on health and freedom; that sense testimony is a mere seeming and nothing more, having no substantiality and no permanence? On page 30 of "No and Yes" Mrs. Eddy says, "God's law is in three words, 'I am All.'"

This gospel going forth into a world distraught stills the fears of mankind and neutralizes the hypnotic suggestions which would enslave the world. All is well within the radius of right thinking. Mental manipulations seek points of least resistance, but when the Comforter bars every door, the spoiler must remain outside. Christian Science is universal in its application. Its compassionate response is to all who are heavy-laden, who suffer through sin and sickness, who are disappointed by failure or stunned by the incredible outbreaks of evil to which the world war has given rise. Fear is discomfort, but the love of God is spiritual comfort. On page 127 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy writes, "The forts of Christian Science, garrisoned by God's chosen ones, can never surrender."

Never in times ancient or modern have extremes been as conspicuous as in this hour. Christian Science provides safety, the spiritual comforts of home, the beauty of holiness, the quietness of spiritual peace, and the tender care of the Good Shepherd; but outside its garrisons all is doubt and disaster, and subject to presentiments of worse conditions yet to come. At this very moment Christian Science, like Isaiah of old, cries, "Comfort ye, comfort ye my people, saith your God." This is the gospel to which Christ Jesus referred when he declared to his disciples, "I will not leave you comfortless: I will come to you;" it is the Christ, Truth, which Jesus taught would come to them in a greater measure than ever after he had left them, and would be their Comforter. Had Jesus' true teachings survived the three centuries after his ascension they might have come down to our own age unbroken by scholastic theology and would not have been frittered away by the sterile debates of schoolmen mistaking the letter and forgetting the spirit. A noble woman, Mary Baker Eddy, has rescued Jesus' teachings from oblivion, founded Christian Science upon the rock, carried forward the standard of Truth under which her faithful followers are finding comfort from the barbarities and extremes of present day evil.

It must not, however, be forgotten that ease in matter is not the comfort promised by Isaiah, Jesus, or Christian Science. A slovenly peace is not a spiritual feast. The Comforter of scientific Christianity calls for spiritual activity, alertness, and agility. The world has sought comfort through many inventions; it has expended much misplaced energy in trying to avoid the only true way of finding comfort through Spirit, by dabbling in matter and in trying to rest upon the outcroppings of the belief of mind in brain. Instead of following humbly the call of God to overcome evil with good, it has listened to the serpent's suggestion to overcome evil with subtler forms of evil. All through human history, therefore, we come upon systems of perpetrating secret evil by occult means, by hidden mental manipulation carefully guarded from general knowledge. There are many traces of such malpractice in medicine, theology, and science. These false arts are uncovered by Christian Science; for they do not spring from the Comforter, but constitute the poisonous essence of Antichrist. Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 101): "If animal magnetism seems to alleviate or to cure disease, this appearance is deceptive, since error cannot remove the effects of error. Discomfort under error is preferable to comfort. In no instance is the effect of animal magnetism, recently called hypnotism, other than the effect of illusion. Any seeming benefit derived from it is proportional to one's faith in esoteric magic."

The gospel of true comfort is the good news that the complete parent, Father-Mother God, is reflected by a complete man, possessing all the qualities of good; that the whole of creation is equivalent to the kingdom of God, and that in reality man can never be driven from this spiritual heaven but is everlastingly safe within its celestial precincts. Is not this real comfort and the coming of the Comforter?

WILLIAM D. MCCRACKAN.

## Individual Responsibility

IF there is one thing which is insisted upon in the Scriptures more than any other, it is our individual responsibility and freedom to choose between right and wrong. In the Genesis allegory we find Adam seeking to evade this demand of Principle by fixing upon Eve the blame for his disobedience to the divine command. His complaint was not disregarded, but the woman's answer to the challenge of Truth uncovered the error of sensuous animal magnetism and brought her deliverance, although her share of the "thorns" and "thistles" of mortal experience remained to be patiently weeded out. Here we find the prophecy that the seed of the woman should bruise the head of the serpent, respecting which Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 533): "Truth, cross-questioning man as to his knowledge of error, finds woman the first to confess her fault. . . . She has already learned that corporeal sense is the serpent. Hence she is first to abandon the belief in the material origin of man and to discern spiritual creation."

The psalmist says, "Unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work." From the Christian Science viewpoint we might add that every man will be judged not merely according to his work but according to his thought, which is back of every outward effort. It is true that we must take into account the human belief in duality expressed in one's character, which is explained by Mrs. Eddy in the Glossary to Science and Health, where we find the mortal concept but in contrast therewith the spiritual idea. We occasionally hear the statement made by students of Christian Science that the individual has really nothing to deal with but his own thought; and in a sense this is true, because the judgment of Truth finally deals with this alone, but we must not forget that one has a human mental environment to overcome, and thus to prove his spiritual strength.

It should never be forgotten that the most extreme difficulties and the seeming disabilities of mortal experience when rightly faced bring out the latent possibilities which otherwise might never be called into action, and so become splendid opportunities to reach real greatness. A poet writes:—

> Do battle with the leagued world,
> If worthy truly brave;
> And make each adverse circumstance
> A helper or a slave.

This is wonderfully illustrated in the story of Joseph, who might have remained like his brothers, a simple shepherd, if his seemingly tragic experiences had not called forth the deep spiritual lessons which had made his boyhood beautiful, and which when put into practice made his manhood truly heroic. It therefore rests with us to discover what there is in ourselves which hinders us from reaching perfect harmony in any or every direction. One thing may be the belief



Digitized by Google

that because we have attained success along certain lines, we should be exempt from the further test called for in overcoming other discordant conditions. We may say to ourselves that these are wholly or largely due to our surroundings, and that we are not to be blamed for them; but so long as we are content to accept this unscientific conclusion, no real progress can be made in the overcoming of the conditions which are admittedly undesirable.

Mrs. Eddy deals fearlessly with this subject in her article called "Obedience," in "Miscellaneous Writings." On page 118 she says: "Self-ignorance, self-will, self-righteousness, lust, covetousness, envy, revenge, are foes to grace, peace, and progress; they must be met manfully and overcome, or they will uproot all happiness." To this she adds, "Be of good cheer; the warfare with one's self is grand." We here find that she does not ignore the evil influences which may operate through others' beliefs, for she says (p. 119): "If malicious suggestions whisper evil through the mind's tympanum, this were no apology for acting evilly. We are responsible for our thoughts and acts; and instead of aiding other people's devices by obeying them,—and then whining over misfortune,—rise and overthrow both. . . . Each individual is responsible for himself." This may recall the Master's words, "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

The student of Christian Science may not be tempted to commit sin in the ordinary sense of the word, but he may be tempted to believe that there is another power than God, and the results of such belief can never be other than discordant. It is beyond all question that when we face fearlessly and with entire reliance upon divine Principle whatever presents itself as our greatest trial, we shall find that through the transforming power of Spirit the result will enable us to rejoice in the opportunity afforded us of proving what man's divinely bestowed strength really is. As soon as we actually begin "to discern spiritual creation," we shall make no delay about facing our foe, with full assurance as to the outcome. Whatever be our human problem, we may rest assured that if we work it out in accordance with the demands of enthroned Love and justice, each day's effort—nay, each hour's effort—will add to our strength and bring us closer to the reward. Paul says that God "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life."

ANNIE M. KNOTT.

✧ ✧ ✧

# Among the Churches

## Current Notes

WATERBURY, CONN.—After wandering from place to place during the last few years, First Church of Christ, Scientist, has at last come to a place of rest in a permanent home on the corner of Holmes and Mitchell Avenues in the building on that corner which has been remodeled into a fine church, one which is in every way adapted to the needs of the steadily growing congregation. The entire lower floor is a handsome auditorium finished in white with mahogany furniture. The second floor is attractively partitioned off into a reading room, an office, a directors' room, and a general reception room. Since the church moved to the new site the congregation has been gradually increasing from an average attendance of thirty-five persons to nearly one hundred, and the directors and officers of the organization feel much encouraged.

Christian Scientists in Waterbury first met in private homes. In 1894 they began to meet in the old Bronson Library on West Main Street, and in 1898 were organized as a church. The church has moved several times since its organization. From the Bronson Library it moved to the I. O. O. F. Hall on North Main Street, thence to the Institute of Craft and Industry on Leavenworth Street, and later to the corner of West Main and Meadow Streets. The Christian Scientists after that met in the Jones and Morgan Building and still later in the Buckingham Building. Driven out by fire from their last meeting place, tentative plans for the new meeting place materialized and the church is at present successfully established in its new home.

*Waterbury Republican.*

JACKSONVILLE, ILL.—Sunday morning services [June 30] will mark the opening of the new quarters of First Church of Christ, Scientist, in the building recently purchased and remodeled in the 500 block on West State Street. The building was the former home of the late Alfred Hayden, and has now been remodeled so as to make a good auditorium and reading room on the first floor.

*Jacksonville Journal.*

LEXINGTON, MASS.—The new edifice of First Church of Christ, Scientist, was dedicated last Sunday [June 30]. The first service was held there on Sunday, March 17. The auditorium is capable of seating about two hundred people. The Sunday school room is about 30 by 40 feet in size, with a large primary classroom about 15 by 21 feet opening out of it.—*Arlington Advocate.*

KALISPELL, MONT.—The members of First Church of Christ, Scientist, voted to use their entire building fund for the purchase of either Liberty Bonds or War Savings Stamps, leaving the choice to the wisdom of the board of directors. The board instructed the treasurer to purchase eight one-hundred-dollar Liberty Bonds.

WATER VALLEY, MISS.—During May and June the Christian Science Society distributed 30 *Sentinels*, 5 *Journals*, 101 *Monitors*, 1 *Quarterly*, and 3 reprints.

✧ ✧ ✧

# The Lectures

WILKES-BARRE, PA. (First Church).—Virgil O. Strickler, lecturer; introduced by William F. Steinhauer, who said in part:—

I believe it will be generally conceded that in every human heart there is a desire to be better and to do better, and especially is there a desire to know more of God and to know better how to worship and to serve Him. This is what Christian Science is endeavoring to teach mankind; and I rejoice in saying that it is offering no mere theory in this respect, but a teaching that has been proved to be true and available in every human experience, a rule that has delivered thousands of persons from the burden of disease, from immoral habits, and indeed from discordant conditions of every name and nature. Christian Science has proved in many instances that the promises of the gospel are not contingent upon time, but wholly upon understanding.

RIVERSIDE, CAL. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Samuel W. Tate, who said in part:—

If mortals could suddenly realize and understand the true relationship existing between the real man and his Maker, God, what a wonderful transformation we would behold. In a moment's time war would cease; all clamor and



Digitized by Google

strife would be silenced by the reign of harmony; sin, sickness, and all discordant conditions would disappear as darkness flees before the coming of light; the brotherhood of man and the fatherhood of God would be established—would become a visible actuality; the veil that hides from our view spiritual reality would be lifted; and the sunlight of divinity would be seen shining on the celestial heights. For ages mankind has been taught that this ideal condition is possible, but that it obtains only in a future life, a life beyond the grave. Truth, as revealed in Christian Science, proves the fallacy of this man-made doctrine, and establishes forever the great fact that this condition is a present possibility, a present reality, obtainable here and now, and that the understanding of it is practical.

INDIANAPOLIS, IND. (First Church).—George Shaw Cook, lecturer; introduced by Lulu Balz, who said in part:—

When Jesus came to establish the kingdom of God on earth, he upset many preconceived notions. Instead of being the political ruler expected as the Messiah, he was the spiritual Teacher, teaching that "the kingdom of God is within you;" that the breaking of the commandments is mental; that only his thought, or that which proceedeth out of his mouth, defileth a man. And because Jesus' teachings were so radically different, many refused to accept them.

When Mrs. Eddy gave to the world her book "Science and Health with Key to the Scriptures," it overthrew many false beliefs about God and man which had become established in the consciousness of humanity; but an earnest student will find that her book follows the teaching of Jesus the Christ, and therefore is Christian. It gives us a demonstrable knowledge of God, whereby we can prove His ever presence and man's relationship to Him; therefore it is scientific.

CRANFORD, N. J. (First Church).—Charles I. Ohrenstein, lecturer; introduced by Arthur J. Perrow, who said in part:—

The cry of old, "Is there no balm in Gilead?" is resounding throughout the land, and Christian Science is answering that cry for countless thousands who, through an understanding of God and man, perfect Mind and its spiritual idea, are being liberated from human bondage. Surely, "to those leaning on the sustaining infinite, to-day is big with blessings," as Mrs. Eddy says on page vii of the Preface to Science and Health. Jesus taught by word as well as by deed that God is Spirit, Life, Truth, and Love, and that Truth is omnipresent and omnipotent; that is, all-presence and all-power. He also demonstrated that in proportion as we know the truth—the absolute truth concerning God and His creation—will man be free, free to exercise his God-given dominion, as recorded in the first chapter of Genesis, over every mortal discord.

VICTORIA, B. C., CANADA (First Church).—William W. Porter, lecturer; introduced by H. A. Hostetter, who said in part:—

In this time of fear and doubt there is a longing for that intelligent understanding of prayer which will bring us into closer touch with God, who, the Scriptures teach us, is Love. Christian Science reveals to mankind that God is actually omnipresent, as infinite good, as responding to all righteous prayer, as healing all our sorrows and afflictions. The omnipotence and omnipresence of God are set forth in the Scriptures from Genesis to Revelation, and when we begin to realize this truth about God and our relation to Him, fear begins to disappear and the consciousness of His presence takes its place.

LODI, CAL. (First Church).—Paul Stark Seeley, lecturer; introduced by Earl G. Ryan, who said in part:—

Many questions and problems have come to every thinking individual which have remained unanswered and unsolved, but the fact remains that there is an answer to every question, a solution to every problem. Mary Baker Eddy knew this, and spent years in searching the Bible for the solution to the problem of being and in seeking and finding answers to questions about God and man. This search brought about the discovery of the Principle of metaphysical healing, and Mrs. Eddy named her discovery Christian Science. After proving the truth of every revelation which came to her, she sought ways of giving the results of her labors to a tired and suffering humanity, with no thought of personal gain and with her heart overflowing with gratitude that she had something to give which would help all mankind.

*Lodi Sentinel.*

MINNEAPOLIS, MINN. (joint lecture).—Clarence W. Chadwick, lecturer; introduced by Herbert M. George, who said in part:—

In the early sixties conflicting human opinions crystallized into what historians have called the War of the Rebellion. The result of this war banished a certain type of slavery from our United States. Immediately following this war, in 1866, Mrs. Eddy, a spiritually minded woman who resided in that section of the country whence sprang our Declaration of Independence, discovered Christian Science. For over fifty years it has stood the test, banishing another type of slavery from the lives of the citizens of the world; in other words, it has brought freedom from sin, sickness, and sorrow. We rejoice that to-day, during the most critical period in the history of the world, the need for a practical religion is being met by Christian Science. The truth taught and demonstrated by Jesus two thousand years ago is again bringing freedom and liberty to those who turn to it in the manner recommended by our Master.

CORSICANA, TEXAS (Society).—John Randall Dunn, lecturer; introduced by Miss Anne Patrick, who said in part:—

There are a vast number of people who are learning through the study of Christian Science that God, divine Love, is present, always was, and always will be. He is the same yesterday, to-day, and forever. He is the same God of Israel "who healeth all thy diseases." Christian Science is repeating to the world to-day Paul's question, "Why should it be thought a thing incredible with you, that God should raise the dead?" There is no mystery connected with Christian Science. It only seems so because its teachings are not understood.

✧

## Lectures to be Delivered

**By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.**

CALIFORNIA—Oakland (Fourth Church): Municipal Auditorium, 3 p.m., Aug. 25.

COLORADO—Denver (First Church): Church Edifice, Fourteenth Avenue and Logan Street, 8 p.m., Aug. 22.
Glenwood Springs: Church Edifice, 931 Cooper Avenue, 8:15 p.m., Aug. 20.

ENGLAND—Brighton, Sussex: Hove Town Hall, 8 p.m., Sept. 20.
Croydon, Surrey: North End Hall, North End and Crown Hill, 7 p.m., Sept. 16.

MAINE—Kennebunk: Mousam Opera House, 3 p.m., Aug. 18.

MASSACHUSETTS—Buzzards Bay: Town Hall, Bourne, 8 p.m., Aug. 22.
Gloucester: Unitarian Church, Middle Street, 3 p.m., Aug. 25.

MICHIGAN—Charlevoix: Van Pelt Hall, 8 p.m., Aug. 23.



Digitized by Google

# Testimonies of Healing

I am happy to testify to what Christian Science has done for me during many years. I was healed of malarial fever, liver complaint, and quinsy, which recurred periodically, as well as of many other ills and faults of character. Since war was declared I have been in most of the places deemed dangerous: Rheims, Verdun, the Somme, the Maisonnette, and so forth. Everywhere divine protection, the effect of the knowledge of God, followed me, helped and sustained me. The ninety-first psalm became to me a living reality. I have been through many perils from bombardments, from machine guns, and have always come out without a scratch; therefore I can but thank God and express my gratitude to Mrs. Eddy, who has given us such a beautiful example of what true faith is.

CAPT. LEOPOLD DE ROULET, French Army.

✧

During the past few years it has been my privilege to experience such beautiful proofs of divine Love's protecting guidance and care in supplying all human needs, that I feel impelled to send a testimony to the *Sentinel* with the hope that it may help some worker who is sorely tempted to yield to discouragement.

In 1913 a great sorrow came to me. Although I had been a widow many years, supporting myself, and for several years a student of Christian Science, I seemed crushed and alone, and there being insufficient financial supply the outlook was not bright. I was living in the East but came to Seattle to be with a widowed sister who was a staunch Christian Scientist, and through faithful study the light of Truth soon shone clearer. We decided to establish a home together, but according to material reckoning our income was very limited. Both being past the age to obtain a business position, we decided to buy, if possible, a small ranch. Divine Love seemed to lead us right to one which had a cow, chickens, fruit, and so on, which we could buy on terms that we thought we could manage. On June 20, 1914, we moved into our humble little house, we two alone with God. We took up our work, daily striving to seek "first the kingdom of God, and his righteousness," trusting Jesus' promise that "all these things shall be added unto you." With our own hands we have so transformed the inside of our ranch house that it is a cozy and pleasing little home, flowers are on the lawn, and every day we thank God for our peaceful home. Although alone most of the time, we are never lonely. We are happy, prospered and protected by divine Love day by day, gaining daily a higher understanding of God. Headache, cold, cough, heart disease, acute lung trouble, severely injured foot, and other ills have been overcome by a realization of the perfection of God, and of man as God's reflection. A valuable cow was saved through my understanding of Christian Science.

On one occasion a timber fire, driven by a strong wind, came sweeping toward our home. My sister and I were striving to realize God's perfect protection while working with the aid of others to check its progress. It seemed that all must be lost, when there was a lull, the direction of the wind changed, and the danger was over. At a time when the need seemed very urgent and to mortal sense there was no supply to meet the demand, financial help came. We had been earnestly striving to realize the spiritual meaning of Mrs. Eddy's words on page 307 of "Miscellaneous Writings," "God gives you His spiritual ideas, and in turn, they give you daily supplies."

We do not have the privilege of attending church services, but are members of The Mother Church, are supplied with its literature and Mrs. Eddy's writings, have our daily study of the Lesson-Sermon, and read it together on Sunday. On Wednesday evening we read from the Bible and Science and Health, also read testimonies of healing, as no persons are present to give them. We distribute Christian Science literature in the homes of all within reach, and a basket in the waiting room at the railroad station is kept supplied with Christian Science reading matter. Much help has been received by studying Mrs. Eddy's definition of "Church" as given on page 583 of Science and Health. With God's help we are striving to build in consciousness the real church, which she states is "the structure of Truth and Love." The promise, "As thy days, so shall thy strength be," has been verified in strength for strenuous physical labor, and supply has been sufficient to meet every financial obligation. To a daily study of Christian Science and the application of its teachings, as far as we understand them, do we attribute all these blessings, and we are truly thankful to God from whom cometh every good and perfect gift.

(Mrs.) SUSAN E. ARMITAGE, Maltby, Wash.

✧

I accept the invitation of the editors of the *Sentinel* (June 15) who "invite the living witnesses to consider the opportunity of the hour." I am afraid I have been withholding the corn, and not receiving all the blessings which "shall be upon the head of him that selleth it." I am sending this testimony, knowing that it will reach the uttermost corners of the earth and bear fruit.

Twenty years ago I attended a testimony meeting at First Church of Christ, Scientist, of this city. I was in great need of physical and mental healing. Although I heard testimonies of healing of so-called incurable diseases, I said it was all humbug, that those people who testified had been hysterical and imagined they had these ailments, because if they had had them they never could have been healed.

Mrs. Eddy says in "Rudimental Divine Science" (p. 11), "Sickness is the schoolmaster, leading you to Christ." It was indeed my schoolmaster, for it was leading me for twenty years, until man's extremity became God's opportunity. Fifteen years ago I went to Europe in search of health. I visited four countries, consulted the best physicians, tried everything that *materia medica* had to offer in the way of medicine and treatments of all kinds, but gradually grew worse. I thought that if I ever could return to the United States I would try Christian Science. When in Lausanne, Switzerland, in July, 1914, I was told that there was a Christian Science practitioner there. I at once asked to have her come to see me, which she did. At that time I was scarcely able to stand or to walk across the room. The practitioner gave me a treatment, and told me to come to see her in two days, which I did, although I had to walk a block to the tram and ride for half an hour. The practitioner gave me the *Sentinel* to read, but after looking through it I said it was all like Greek to me, that I did not understand the articles. She lovingly replied, "Never mind about the articles just now; read the testimonies." I devoured those testimonies, and all the time I was reading them I realized that there was no reason why I should not be healed. And so, I have been healed of brain exhaustion; I could scarcely read or write. To show how complete has been my healing I will say that I have been doing translations and have worked from 8.45 a.m. to 5.15 p.m. every day without experiencing any sense of fatigue.



Digitized by Google

I have also been healed of inflammation of the spine and of intestinal indigestion. For a year before I had treatment in Christian Science I lived on oatmeal gruel, not being able to digest any other food. After the first treatment the practitioner told me to eat anything I wished, so I at once began to partake of food I had not dared to eat for twenty years, yet I suffered no ill effect. I was healed of recurrent acute attacks of intercostal neuralgia, for which I had resorted to morphine. Since coming into Christian Science I have had two attacks, but they have been overcome by holding to the truth in the twenty-third psalm, "I will fear no evil: for thou art with me." I have been healed of varicose veins, of weak arches, and of "a nervous heart," have been able to discard the supports which I wore in my shoes, and have been healed of sleeplessness. The pamphlet, "Awake, thou that sleepest," destroyed forever the fear of not sleeping. I found that when the fear of the results of insomnia was destroyed, and I realized that it did not matter whether I slept or not, I had dominion. I have been healed of fear, of ease in matter, of impatience, of resentment,—in fact, I have been newborn. Chronic sciatica has also been overcome. I could not walk without the aid of two canes. This healing did not take place all at once. It was the result of persevering and persistent study and application of the truth, as I understood it, to the daily problems. I find that with each overcoming the mist grows less and the light shines more brightly.

On the second of this month (June) when on my journey to Boston for the Annual Meeting of The Mother Church, we had a most wonderful demonstration of divine protection. I was reading the *Monitor,* and in the middle of an article I stopped reading and realized that divine intelligence was governing the engineer of the train. I then resumed my reading. It must have been about five minutes later that the train started to go at a terrific speed and then came to a sudden stop—it was so sudden that we were nearly thrown out of our seats. The rods on both sides of the engine, which move up and down as the wheels revolve, were broken and twisted. The engineer saw a cloud of dust and stones, and not knowing what had happened put on the brakes; when he saw what had happened, he could not understand why we had escaped a terrible wreck, because according to all material laws the engine, which was a large compound one, ought to have turned over. Everybody marveled at the wonderful escape, but to me it seemed perfectly natural that there should have been no serious accident. This proves the rule in the ninety-first psalm, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

I could go on indefinitely telling of the wonderful healings that I have had in the last four years, during which my only physician and my only medicine have been Christian Science. Through my healing my son has also taken up the study of Christian Science. I praise God for all these blessings, and my gratitude is boundless to the loving woman who fought so valiantly in order to expose the nothingness of evil and demonstrate the allness of God. To the extent that we live and practice the rules set forth in "Science and Health with Key to the Scriptures" do we manifest our gratitude.—(Mrs.) Sara G. Hackes, New York, N. Y.

✧

As is recalled by many, the last line given to us by our dear Leader was, "God is my Life" (The Life of Mary Baker Eddy, p. 399). Several months after this line was given to us, I was suddenly overtaken with a fainting spell, and just before losing consciousness, as though clearly spoken by some one, came distinctly the words, "God is my Life." This was about midnight. Between two and three o'clock in the morning I again became conscious, and found that in fainting I had fallen against a highly heated radiator, and my face, neck, and hands had been terribly burned. It was learned the next morning that the engineer of the hotel where I lived had let the fire go down a short time before I came to. I am grateful to say that during or after the above experience, there was not a particle of pain, nor were any marks or scars left, though it was about five weeks before the healing was complete. No doubt had I not had this "life line," "God is my Life," to hold to, I should not have regained consciousness.

This experience proved to me that we are always the beneficiaries when obedient to the teachings of our revered Leader. I am most grateful for Christian Science.

George R. Happ, Chicago, Ill.

I wish to state that I saw my brother several hours after the accident. Although he was burned nearly beyond recognition, and was obliged to wear a mask for some weeks, he did not suffer any pain, nor use any applications whatsoever, and there were no scars left.—(Miss) Ida Happ.

✧

Words are inadequate to express my gratitude for all that Christian Science has done for me since I first heard of it, now some eight or nine years ago. I did not come to it for physical healing, but because it satisfied a deep longing for something better. From the moment I attended the first service I felt that Christian Science was the truth and had no wish to return to the church I had formerly attended. A couple of Sundays afterward my two little boys were placed in the Sunday school and I felt content; but I had to face some years of opposition from my family. I do not regret these experiences, but feel that they were most valuable to my spiritual growth, as through them I learned something of the allness of good and the consequent nothingness of evil.

I have been healed of colds, bloodshot eyes, and a goiter, for which I had been operated on some years before I knew of Christian Science. In one treatment the fear was overcome and a few days afterward the swelling disappeared. My two boys have also been greatly benefited by Christian Science, not only physically but in character. I cannot say how much the Sunday school did for them during the years they attended it. Parents cannot be too grateful for this loving provision for the children.

A family is never so densely material after one of its members has awakened to the spiritual reality of man in God's image. This I feel to be true in my own case; for ever since my sister and I heard of this beautiful truth and tried to put its teachings into practice, our home has become a different place: health has been better, characters have been changed, and its members are more united and loving; indeed, friends who have known us many years have remarked on the change and said what a feeling of peace they experience on coming into the house. If this is the case with one family, what will it be when "this angel visitant," as Mrs. Eddy calls Christian Science (Science and Health, p. 224), is accepted in every household?

About a year ago a dark shadow fell on our home by the passing on of a loved one. At the time we received the telegram from the War Office we were not aware that the worst that mortal mind could do had happened, so I asked a Chris-



Digitized by Google

# Testimonies of Healing

I am happy to testify to what Christian Science has done for me during many years. I was healed of malarial fever, liver complaint, and quinsy, which recurred periodically, as well as of many other ills and faults of character. Since war was declared I have been in most of the places deemed dangerous: Rheims, Verdun, the Somme, the Maisonnette, and so forth. Everywhere divine protection, the effect of the knowledge of God, followed me, helped and sustained me. The ninety-first psalm became to me a living reality. I have been through many perils from bombardments, from machine guns, and have always come out without a scratch; therefore I can but thank God and express my gratitude to Mrs. Eddy, who has given us such a beautiful example of what true faith is.

CAPT. LEOPOLD DE ROULET, French Army.

✧

During the past few years it has been my privilege to experience such beautiful proofs of divine Love's protecting guidance and care in supplying all human needs, that I feel impelled to send a testimony to the *Sentinel* with the hope that it may help some worker who is sorely tempted to yield to discouragement.

In 1913 a great sorrow came to me. Although I had been a widow many years, supporting myself, and for several years a student of Christian Science, I seemed crushed and alone, and there being insufficient financial supply the outlook was not bright. I was living in the East but came to Seattle to be with a widowed sister who was a staunch Christian Scientist, and through faithful study the light of Truth soon shone clearer. We decided to establish a home together, but according to material reckoning our income was very limited. Both being past the age to obtain a business position, we decided to buy, if possible, a small ranch. Divine Love seemed to lead us right to one which had a cow, chickens, fruit, and so on, which we could buy on terms that we thought we could manage. On June 20, 1914, we moved into our humble little house, we two alone with God. We took up our work, daily striving to seek "first the kingdom of God, and his righteousness," trusting Jesus' promise that "all these things shall be added unto you." With our own hands we have so transformed the inside of our ranch house that it is a cozy and pleasing little home, flowers are on the lawn, and every day we thank God for our peaceful home. Although alone most of the time, we are never lonely. We are happy, prospered and protected by divine Love day by day, gaining daily a higher understanding of God. Headache, cold, cough, heart disease, acute lung trouble, severely injured foot, and other ills have been overcome by a realization of the perfection of God, and of man as God's reflection. A valuable cow was saved through my understanding of Christian Science.

On one occasion a timber fire, driven by a strong wind, came sweeping toward our home. My sister and I were striving to realize God's perfect protection while working with the aid of others to check its progress. It seemed that all must be lost, when there was a lull, the direction of the wind changed, and the danger was over. At a time when the need seemed very urgent and to mortal sense there was no supply to meet the demand, financial help came. We had been earnestly striving to realize the spiritual meaning of Mrs. Eddy's words on page 307 of "Miscellaneous Writings," "God gives you His spiritual ideas, and in turn, they give you daily supplies."

We do not have the privilege of attending church services, but are members of The Mother Church, are supplied with its literature and Mrs. Eddy's writings, have our daily study of the Lesson-Sermon, and read it together on Sunday. On Wednesday evening we read from the Bible and Science and Health, also read testimonies of healing, as no persons are present to give them. We distribute Christian Science literature in the homes of all within reach, and a basket in the waiting room at the railroad station is kept supplied with Christian Science reading matter. Much help has been received by studying Mrs. Eddy's definition of "Church" as given on page 583 of Science and Health. With God's help we are striving to build in consciousness the real church, which she states is "the structure of Truth and Love." The promise, "As thy days, so shall thy strength be," has been verified in strength for strenuous physical labor, and supply has been sufficient to meet every financial obligation. To a daily study of Christian Science and the application of its teachings, as far as we understand them, do we attribute all these blessings, and we are truly thankful to God from whom cometh every good and perfect gift.

(Mrs.) SUSAN E. ARMITAGE, Maltby, Wash.

✧

I accept the invitation of the editors of the *Sentinel* (June 15) who "invite the living witnesses to consider the opportunity of the hour." I am afraid I have been withholding the corn, and not receiving all the blessings which "shall be upon the head of him that selleth it." I am sending this testimony, knowing that it will reach the uttermost corners of the earth and bear fruit.

Twenty years ago I attended a testimony meeting at First Church of Christ, Scientist, of this city. I was in great need of physical and mental healing. Although I heard testimonies of healing of so-called incurable diseases, I said it was all humbug, that those people who testified had been hysterical and imagined they had these ailments, because if they had had them they never could have been healed.

Mrs. Eddy says in "Rudimental Divine Science" (p. 11), "Sickness is the schoolmaster, leading you to Christ." It was indeed my schoolmaster, for it was leading me for twenty years, until man's extremity became God's opportunity. Fifteen years ago I went to Europe in search of health. I visited four countries, consulted the best physicians, tried everything that *materia medica* had to offer in the way of medicine and treatments of all kinds, but gradually grew worse. I thought that if I ever could return to the United States I would try Christian Science. When in Lausanne, Switzerland, in July, 1914, I was told that there was a Christian Science practitioner there. I at once asked to have her come to see me, which she did. At that time I was scarcely able to stand or to walk across the room. The practitioner gave me a treatment, and told me to come to see her in two days, which I did, although I had to walk a block to the tram and ride for half an hour. The practitioner gave me the *Sentinel* to read, but after looking through it I said it was all like Greek to me, that I did not understand the articles. She lovingly replied, "Never mind about the articles just now; read the testimonies." I devoured those testimonies, and all the time I was reading them I realized that there was no reason why I should not be healed. And so, I have been healed of brain exhaustion; I could scarcely read or write. To show how complete has been my healing I will say that I have been doing translations and have worked from 8.45 a.m. to 5.15 p.m. every day without experiencing any sense of fatigue.



Digitized by Google

I have also been healed of inflammation of the spine and of intestinal indigestion. For a year before I had treatment in Christian Science I lived on oatmeal gruel, not being able to digest any other food. After the first treatment the practitioner told me to eat anything I wished, so I at once began to partake of food I had not dared to eat for twenty years, yet I suffered no ill effect. I was healed of recurrent acute attacks of intercostal neuralgia, for which I had resorted to morphine. Since coming into Christian Science I have had two attacks, but they have been overcome by holding to the truth in the twenty-third psalm, "I will fear no evil: for thou art with me." I have been healed of varicose veins, of weak arches, and of "a nervous heart," have been able to discard the supports which I wore in my shoes, and have been healed of sleeplessness. The pamphlet, "Awake, thou that sleepest," destroyed forever the fear of not sleeping. I found that when the fear of the results of insomnia was destroyed, and I realized that it did not matter whether I slept or not, I had dominion. I have been healed of fear, of ease in matter, of impatience, of resentment,—in fact, I have been newborn. Chronic sciatica has also been overcome. I could not walk without the aid of two canes. This healing did not take place all at once. It was the result of persevering and persistent study and application of the truth, as I understood it, to the daily problems. I find that with each overcoming the mist grows less and the light shines more brightly.

On the second of this month (June) when on my journey to Boston for the Annual Meeting of The Mother Church, we had a most wonderful demonstration of divine protection. I was reading the *Monitor*, and in the middle of an article I stopped reading and realized that divine intelligence was governing the engineer of the train. I then resumed my reading. It must have been about five minutes later that the train started to go at a terrific speed and then came to a sudden stop—it was so sudden that we were nearly thrown out of our seats. The rods on both sides of the engine, which move up and down as the wheels revolve, were broken and twisted. The engineer saw a cloud of dust and stones, and not knowing what had happened put on the brakes; when he saw what had happened, he could not understand why we had escaped a terrible wreck, because according to all material laws the engine, which was a large compound one, ought to have turned over. Everybody marveled at the wonderful escape, but to me it seemed perfectly natural that there should have been no serious accident. This proves the rule in the ninety-first psalm, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

I could go on indefinitely telling of the wonderful healings that I have had in the last four years, during which my only physician and my only medicine have been Christian Science. Through my healing my son has also taken up the study of Christian Science. I praise God for all these blessings, and my gratitude is boundless to the loving woman who fought so valiantly in order to expose the nothingness of evil and demonstrate the allness of God. To the extent that we live and practice the rules set forth in "Science and Health with Key to the Scriptures" do we manifest our gratitude.—(Mrs.) SARA G. HACKES, New York, N. Y.

✧

As is recalled by many, the last line given to us by our dear Leader was, "God is my Life" (The Life of Mary Baker Eddy, p. 399). Several months after this line was given to us, I was suddenly overtaken with a fainting spell, and just before losing consciousness, as though clearly spoken by some one, came distinctly the words, "God is my Life." This was about midnight. Between two and three o'clock in the morning I again became conscious, and found that in fainting I had fallen against a highly heated radiator, and my face, neck, and hands had been terribly burned. It was learned the next morning that the engineer of the hotel where I lived had let the fire go down a short time before I came to. I am grateful to say that during or after the above experience, there was not a particle of pain, nor were any marks or scars left, though it was about five weeks before the healing was complete. No doubt had I not had this "life line," "God is my Life," to hold to, I should not have regained consciousness.

This experience proved to me that we are always the beneficiaries when obedient to the teachings of our revered Leader. I am most grateful for Christian Science.

GEORGE R. HAPP, Chicago, Ill.

I wish to state that I saw my brother several hours after the accident. Although he was burned nearly beyond recognition, and was obliged to wear a mask for some weeks, he did not suffer any pain, nor use any applications whatsoever, and there were no scars left.—(Miss) IDA HAPP.

✧

Words are inadequate to express my gratitude for all that Christian Science has done for me since I first heard of it, now some eight or nine years ago. I did not come to it for physical healing, but because it satisfied a deep longing for something better. From the moment I attended the first service I felt that Christian Science was the truth and had no wish to return to the church I had formerly attended. A couple of Sundays afterward my two little boys were placed in the Sunday school and I felt content; but I had to face some years of opposition from my family. I do not regret these experiences, but feel that they were most valuable to my spiritual growth, as through them I learned something of the allness of good and the consequent nothingness of evil.

I have been healed of colds, bloodshot eyes, and a goiter, for which I had been operated on some years before I knew of Christian Science. In one treatment the fear was overcome and a few days afterward the swelling disappeared. My two boys have also been greatly benefited by Christian Science, not only physically but in character. I cannot say how much the Sunday school did for them during the years they attended it. Parents cannot be too grateful for this loving provision for the children.

A family is never so densely material after one of its members has awakened to the spiritual reality of man in God's image. This I feel to be true in my own case; for ever since my sister and I heard of this beautiful truth and tried to put its teachings into practice, our home has become a different place: health has been better, characters have been changed, and its members are more united and loving; indeed, friends who have known us many years have remarked on the change and said what a feeling of peace they experience on coming into the house. If this is the case with one family, what will it be when "this angel visitant," as Mrs. Eddy calls Christian Science (Science and Health, p. 224), is accepted in every household?

About a year ago a dark shadow fell on our home by the passing on of a loved one. At the time we received the telegram from the War Office we were not aware that the worst that mortal mind could do had happened, so I asked a Chris-



Digitized by Google

tian Science friend to help the lad and myself. I cannot express how her loving help supported me through those dark days. For three days the struggle seemed terrible, but it was succeeded by the most wondrous sense of calm and joy and peace, and what was to me so beautiful, was that this sense of peace and joy was not only experienced by the sister who is a student of Christian Science but by a sister who is not. It was a beautiful illustration that "whatever blesses one blesses all," as we are told on page 206 of Science and Health.

Here let me say how grateful I am for all the Christian Science literature, especially the *Monitor*, which has broadened my outlook and given me a larger interest in and a greater love for humanity. My one desire is to comfort others who "are in any trouble, by the comfort wherewith we ourselves are comforted of God."—(Mrs.) ANNIE FLORENCE DAWSON, Richmond, Surrey, England.

✧

The time has come when I can clearly see the great benefits I have received from Christian Science, and I now wish to let others know something of my experience. On the first occasion when this healing truth came to my help I was cured of a sharp attack of brain fever. At that time I knew practically nothing of this religion, having only attended a few of its Sunday morning services, but my sister knew something of it, and also saw that here was my only hope of recovery. She therefore called in the services of a practitioner and absent treatment was immediately given, with the result that the intense pain and distress were quickly alleviated and I was shortly on the way to complete recovery. After the practitioner's first visit to me the return to normal conditions was very marked and rapid. The visit took place on a Thursday, and I attended service at the Christian Science church here the following Sunday morning. I had suffered from a similar attack five years before, and after weeks in the care of doctors and nurses I had to recuperate for a long time at different coast places, while the opinion was that should I ever take this illness again, I need scarcely expect to live through it.

Scarcely a year after my first healing through the power of Truth came my second experience of Christian Science healing. This time I was laid up with an acute attack of rheumatism. The fever was high, I was indeed very ill, and again the help of a practitioner was requested. This time the cure, though not so quickly manifested, was also speedy and complete. The practitioner very patiently and carefully told me something of the requirements of Christian Science, and showed me that I had much more to do than just simply get well again. Since then I have gone on slowly acquiring more knowledge of Christian Science, and finding it useful in every phase of life. Through trying to put its teaching into practice, I am now able to help myself when anything seems to go amiss, as, for example, in annulling the effects of severe chills, scalding, accidents, and so forth. Better far than all these benefits, however, is the spiritual teaching of this Science, reviving as it does one's faith in God, strengthening the good, and uprooting the evil in one's consciousness, proving that God is, indeed, a very present help in time of trouble.

(Miss) MARY WALKER CLAASEN, Glasgow, Scotland.

✧

Before I had any conception or understanding of Spirit or Principle, as God is revealed to us in Christian Science, I was one of the most unhappy people in the world, for I was clinging to a belief in chronic stomach trouble, colds, headaches, skin diseases, nervousness, pains and aches of so many descriptions that I can recall only a small part of them; for at times it seemed that if I could pass from this world I would be all the better for it. Material remedies of many descriptions were tried; some gave temporary relief, but I seemed to get worse instead of better.

Since learning of Christian Science, which I have been studying since about the first of April, 1911, I have been growing slowly but steadily to be one of the most happy persons of this world, for now I have no pains; most of them left me as soon as I had finished reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had one treatment from a practitioner. Many evil habits have been overcome, such as profanity, occasional indulgence in liquor, hating, jealousy, envying, resentfulness, prejudice, fear, and the like. Before I took up the study of Christian Science I had left the church that I had formerly attended, because I was so discouraged with my lack of any understanding gained from its teachings about God and man. I was doubtful of there being a God at all; and I am happy to know that He is not a God such as I had sometimes pictured. Christian Science has proved to me that God is omnipotent, omnipresent, omniscient, and that He is our life and will answer all our prayers when we learn to pray intelligently.

For all these healings and the enlightenment gained, for all the Christian Science publications and literature, also for class instruction, I am indeed thankful to God, and grateful to our revered Leader. Words cannot express my gratitude, but I am trying to express it each day by becoming more worthy of being identified as a student of Christian Science.

CHARLES F. DIXON, San Francisco, Cal.

✧

In Isaiah we read, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Christian Science means this to me. I did not come to it for physical healing, but because I was not satisfied with an orthodox belief. Ever since beginning the study of this teaching, when rightly applied, it has met every need. I was healed of a great sorrow, and through it all there was no bitterness nor despair, but the peace which was promised us by the Master. An injured ankle was healed in twenty-four hours. It had always been considered weak, and about two years later it was sprained again; this time the healing was complete in one night, and since then the ankle has been as strong as the other. What seemed a severe attack of neuritis was overcome in a few hours.

This is only a small part of what Christian Science has done and is doing for me every day. I can truly say that it has met every need.

(Miss) HATTIE MERIWETHER, Dallas, Texas.

✧

When first I became interested in Christian Science, it was through the desire to encourage one who, I thought, felt the need of a religion. At that time I was a member of an orthodox church, but after attending the Christian Science services for a while I soon realized that this teaching was all that was good and beautiful, so continued in the study of it. For a number of years I had suffered much from an organic trouble and about a year later asked for treatment, as the condition had become much worse. In about ten days the demonstration was made, and I have been free from that trouble since, now about four years. At this time I also had pleurisy and at times was unable to move, either to lie down or to sit up. When the practitioner was called on the



Digitized by Google

telephone and help asked for, I would have almost instant relief and would be asleep in a very few minutes. My husband knew but little of this teaching and said I might have either Christian Science or a doctor, but if Science did not help me, I must have a doctor. Through my healing of this ailment he became a firm believer in Christian Science, and by reading Science and Health was healed of the tobacco habit and was enabled to give up wearing glasses. One morning about a year ago I found myself unable to stand or to walk any distance; everything would turn black before my eyes. I did not have help from a practitioner but treated myself, and by six o'clock that evening I was able to go to the dining room in the hotel where we were staying and have dinner. I have also been healed of a chronic throat affection.

I feel most grateful for the knowledge that God is an ever present help, that wherever we may be and under all circumstances we have at hand never failing counsel and guidance, and that there are no problems which divine Principle cannot solve. I am thankful to God and grateful to Mrs. Eddy for this healing truth.

(Mrs.) JEANNETTE S. WORDEN, Lakewood, Ohio.

✧

It has been proved to me that Christian Science is the very best thing that ever came into my life. It has brought me profound joy and true happiness and has made me feel that life is worth living. During the twenty years I have been studying Christian Science I have had many healings, some slow and some quick; but the slow healings I am also grateful for, because they meant more earnest study of the Bible in connection with our textbook, "Science and Health with Key to the Scriptures." When I was first led to Christian Science I was a sufferer from severe headaches, malaria, throat trouble, inactive bowels, and some other discordant conditions that have been healed through the realization of the truth. In 1913 a trip was taken to England and was free from seasickness, as was also a voyage to the South.

I can never be grateful enough to God and to our Leader, Mrs. Eddy, for Christian Science. I am grateful for class instruction and for membership in The Mother Church and our local church. I also wish to express thanks for the periodicals and for all of Mrs. Eddy's writings.

(Mrs.) SARAH WEAVER, Woodhaven, N. Y.

I wish to verify my mother's testimony. I know her healings have been perfect and permanent. She is now in the best of health, has a very good understanding of Christian Science, and is able to help us, her children, along our journey from sense to Soul.—(Miss) ALICE WEAVER.

✧

Christian Science came to me through the healing of my mother, for which I am deeply grateful; but it is for what this truth has done for me that I now wish to express my sincere gratitude. I am a music student, and at the time when I began the study of Christian Science I was very much discouraged about my studies and could not see my way ahead. I had got into a mental state of doubt and distrust of myself and my abilities, than which nothing is a greater hindrance to success, but Christian Science came like a broad beam of light, illuminating all the dark corners of my consciousness, exposing and destroying errors of disposition and belief, some of which were so cleverly concealed in the disguise of virtues that I had never before recognized them, and gave me instead such peace and trust as I had never known before.

Whenever I have turned away from the testimony of the material senses and given my entire thought and desire to the attainment of spiritual perfection, I have demonstrated over whatever the inharmonious condition was. With a practitioner's help many adverse conditions have been overcome for me and the way has been opened to advance in my chosen line of work; also one serious fault, extreme self-consciousness, has been overcome. It was not so apparent to others, but caused me much unhappiness.

With my small understanding of Christian Science I have been able to overcome discordant physical conditions both for myself and others. I cannot express in words what this teaching means to me; it has changed my whole thought and outlook. In place of doubt and fear it has given me courage and perfect trust, a purer sense of love, and knowledge of a Father that never fails me.

(Miss) ISABEL F. MACLEOD, San Diego, Cal.

✧ ✧ ✧

# From the Press

[Editorial in *Hollywood* (Cal.) *Inquirer*]

Considerable opposition has arisen in Hollywood over the occasion of a deputy in the office of the city board of health appearing before the pupils of Hollywood High School a few days ago and stating that the school had been exposed to smallpox, and that all those who had not been vaccinated must either be vaccinated or excluded from school for three weeks.

The health office advised this paper that a pupil of Hollywood High School lived in an apartment house down town in which a man was found with smallpox. The health officer could not state that the pupil had ever seen the suspected patient, or that he lived in any close proximity to him. As a matter of fact, the pupil had been at the camp at Arcadia for a week. Notwithstanding all these facts, the health department, conceiving this a good opportunity to force the antitoxin crusade, immediately started its campaign.

The advocates of vaccination are spreading a general propaganda throughout the country based upon nothing more or less than fear. Whenever the slightest opportunity occurs, without any hesitation, and with almost a brutal disregard of facts, the health authorities swoop in with the idea of securing as many vaccinations as possible before the truth becomes known. A campaign of fear is understood to be the best agency to compel universal vaccination.

Doctor Roth of the city health department was asked by this paper if it had been absolutely determined that the suspected smallpox patient had that disease. In response to this question he said: "Well, if he didn't have it then, he has it now, because we put him in the pest house with the rest of the smallpox patients."

There is no fair-minded person who will object to vaccination for the person who believes in its efficacy. At a time, however, when the medical profession is seriously divided over its value, when thousands of cases of disease and death have resulted from it, the public school should not be used as a wholesale culture bed for the advocates of vaccination, and compulsion, even though not strictly permitted by law, should not be used indirectly through the medium of deprivation of rights from those who may have their own opinions about the health of vaccination.

[Rabbi Emanuel Sternheim in *The Universalist Leader*]

The church has been a great disappointment to many, largely because it has not proved true to its basic truths. This has nothing to do with orthodoxy or unorthodoxy. In



Digitized by Google

both cases it is a formal thing, the church, from which the virtue has departed. The church has failed largely as a prophetic body. It has failed to read the signs of the times. As a modern thinker has very well said, "It is always coming in at the tail end of great struggles for freedom, education, and social reform." It borrows its systems of philosophy to express its faith just as they are getting outworn. For instance, there is much talk to-day of socialized religion as a solution of the unrest which at present besets the world. The church is commencing to talk of social service, when leaders of thought are commencing to set aside the term "social service" in favor of the term "human service." In other words, the church is just commencing to realize the philosophy when leadership is commencing to look away from it to something further. If religion is to have any effect, it must be carried out on the broader lines of fellowship, and the church of to-morrow will be the "human church," the church where fellowship dominates.

[John Oxenham in *London* (England) *Chronicle*]

Unless the nation's prayers for deliverance from peril come spontaneously from hearts earnestly desirous of aligning themselves with God, of cleansing themselves of the old concretions that have clogged them like the barnacles on a ship's bottom, of substituting new guiding lamps for the old, misleading will-o'-the-wisps, of casting aside the false gods we have followed and turning steadfastly to the true God—they are not likely to serve. It is no good asking God to fight on our side unless we first make our side fit for Him to fight on. As a nation we have a terrible amount of leeway to make up. Are we as a nation making any real effort thereto? Until we genuinely do so our tribulation may have to go on. We may—we all devoutly hope and believe we shall—hold the Germans, and so beat them. But we shall not have won what we set out to win in this war unless at the same time we, as a nation—and that means we as individuals—find our own souls again. Discipline by all means; but the greater includes all the less, and purely material discipline without the spiritual dynamic behind it will not carry us to our goal. It is many years past time that we, as individuals and as a nation, saw to it.

Our men—in that fiery hell across the water—are thinking, many of them, very deeply on these things. They cannot help it. In the face of death they are thinking as they never thought before in their lives. If we were in their places we also would think on them as we never did before—and more deeply than we are doing. We could not help it. The sooner we begin the better—for them, and for us, and for all the world.

✧ ✧ ✧

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

Owing to the instability of money values and the fluctuation of exchange rates, we are, for the present, not printing a table of money equivalents. This information can be obtained correctly from the bank or local post office at the time it is desired to send in money.

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition for general sale are now being filled promptly.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## New Pamphlets in French

"Christian Science: Its Discovery and Development," by William D. McCrackan.

"Christian Science: A Religion of Love," by Virgil O. Strickler.

Both of these French translations are printed with alternate pages in English, and are now on sale at five cents a copy.

## New Vest Pocket Pamphlet

"Protection," a collection of three short articles: "Safety," "Divine Preservation," "Intrenchment."

This pamphlet is now on sale at four cents a copy.

## Bible Catalogue

Bible Catalogue No. 24 is now ready for delivery. Advance copies have been mailed to all churches and societies advertised in *The Christian Science Journal*. Additional copies will be supplied on request.

Attention is called to the changed prices of some of the Bibles, including 01440x and 01483x, notice of which appears on the inside of the front cover of this periodical.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the War Relief and Camp Welfare Fund, the Real Estate Fund, and the Benevolent Association Fund should be sent to WILLIAM R. RATHVON, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# Opening the Way

Mrs. Eddy says in "Science and Health with Key to the Scriptures" (page 326): "Working and praying with true motives, your Father will open the way."

That the way to healing, happiness, and prosperity resulting from contact with Christian Science is being opened through advertising in THE CHRISTIAN SCIENCE MONITOR is indicated by the following extracts from a few of the many letters and reports which have reached us:

ACQUAINTANCE WITH MONITOR LED TO HEALING

"A few years ago, the advertising manager of ——— Dry Goods Company, ———, was called upon in order to present the question of advertising in The Christian Science Monitor. It was the first time that he had known that such a paper was published, and, almost immediately, to some extent, appreciated its efforts to help in establishing desirable advertising. Although the firm would not give permission to use space in the Monitor at that time, the advertising manager himself asked to have occasional copies of the paper sent to him.

"About two years later he went to Rochester and then to New York City, where leading specialists in both cities told him that he had a malignant growth and that it was too late for special treatment to help him and an operation would be too dangerous. On the way home he remembered The Christian Science Monitors that he had read, and decided that he owed it to his family to try Christian Science. He asked for treatment of an advertised practitioner and was very quickly healed."

FINDS COMFORT AND SUPPLY

"A lady in the country who had recently become a widow, in turning to The Christian Science Monitor for comfort, noticed an advertisement for some things which she had which were quite useless to her. She sent them, and received a nice letter and a large check which was for the exact amount she had sent to Boston for the Benevolent Association at considerable sacrifice. The comfort this brought to her was very great."

REALIZES INCREASED BUSINESS AND OPPORTUNITY

"A regular advertiser writes of 'the privilege to express something of our gratitude for the wonderful blessings we have experienced while advertising in The Christian Science Monitor—not only in increased business but in opportunities afforded for broadening one's views and for the many practical occasions for giving help to others.' "

HEALED THROUGH READING SCIENCE AND HEALTH

"When the advertising representative in this city called upon a local merchant to solicit his advertising for The Christian Science Monitor, the dealer asked about Christian Science literature even before asking about the advertising charges. The merchant was very glad to have his advertisement appear in the columns of the Monitor. He now owns his own Science and Health, and was healed recently of the effects of a bad fall simply through reading it earnestly. On every possible occasion he speaks very highly of Christian Science and The Christian Science Monitor."

INTERESTED WHILE CHECKING ADVERTISEMENTS

"One day a young lady whose work it was to clip her firm's advertisements in The Christian Science Monitor for their advertising book, asked the Monitor advertising representative if there was any other literature which she could get on the subject of Christian Science. She was given the Christian Science Sentinel and the address of a Christian Science Reading Room. Soon after, she applied to a practitioner for treatment with the result that she was healed of difficulties which had kept her frail and weak for years."

HEALED BY FOLLOWING ADVERTISER'S RECOMMENDATION

"Another advertiser . . . a shoe dealer . . . has been healed of a deep prejudice against Christian Science. A patron came to him one day who, while being served, told about his wife who was bedridden, and had been for a number of years. Physicians had just told him, after a consultation, that she could not be helped and had not long to live. The gentleman was thoroughly disheartened, and our advertiser told him what little he knew of Christian Science and its work, and advised him to try it. Some six months after this conversation the customer came to the store to tell the dealer that he and his wife had taken his advice and that she had been perfectly healed. . . . He had come in to thank the advertiser for his excellent advice."

---

Opportunity to send the messengers of Christian Science on their healing mission to the world is maintained through the plan of the Postmaster-General of the United States to send to soldiers and sailors destined to proceed overseas, at nominal postage, literature offered at post offices in the United States. A printed notice on the front of *The Christian Science Journal*, *Christian Science Sentinel*, and *Le Héraut de Christian Science*, signed by the Postmaster-General, explains the simple plan.

While the post office department has ruled that the above mentioned Christian Science periodicals are to be accepted by postmasters for use under this plan, the department order states that only "clean copies of current or comparatively recent issues" will be received.

Those desiring to send periodicals other than their own copies, or copies previously given for local distribution work, can doubtless make arrangements with any Christian Science reading room to mail these periodicals regularly as desired.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

## THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

AUG 28 1918
UNIV. OF MICH.

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this magazine place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.
NO WRAPPER—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY
Copies Must Be Clean and Current

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




VOLUME XX NUMBER 52

Boston, August 24, 1918

Contents of This Number

Christian Science Publications . . . 1022
Practitioner and Patient — Emma C. Shipman 1023
"Be of good comfort". . — Lida S. Stone 1023
The Fullness of Reflection . — Leonard Ann 1024
"Shall the dust praise thee?" — Hortense W. Lewis 1024
"The everlasting arms" — Hugh Stuart Campbell 1025
Practical Aid . . . — Jessie I. Upham 1026
Sunday School Experiences . . — Eila Foster 1026
Omnipresence . . . . — Kate Hall 1027
Selected Articles . . . . . 1027
Extracts from Letters . . . . . 1029
Editorial
The Power in Agreement . . . 1030
Discernment and Judgment . . . 1030
"Thy holy hill" . . . . . 1031
Among the Churches (Current Notes) . . 1032
The Lectures . . . . . 1032
Testimonies of Healing . . . . 1034
From the Press . . . . . 1037
Special Announcements . . . . 1038
Government by Principle . . . . 1039
Works on Christian Science by Mary Baker Eddy . . . . 1040

7c A COPY, $3.00 A YEAR

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
BOSTON, U.S.A.

Digitized by Google

# Christian Science Literature

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy.

Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor.

Subscription price, payable in advance, postpaid, to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy.

This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy.

A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## The Christian Science Quarterly

PUBLISHED JANUARY, APRIL, JULY, AND OCTOBER

Founded, 1890, by Mary Baker Eddy.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size.

Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents**

**Christian Science: Applied Righteousness**—By Frank Bell.

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in French, German, and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion that Heals through Spiritual Law**—By Virgil O. Strickler.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

**OTHER TRANSLATED PAMPHLETS**

Not printed in English separately

**Faith and Generosity.** Printed in French.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German, Dutch, and Swedish.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German and French.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish and French.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Printed in French, German, and Norwegian.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish and French.

**VEST POCKET PAMPHLETS**

**Price, Postpaid: single copy, 4 cents**

**Possession.** Printed in English only.

**Protection**—Printed in English only.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth. $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01183x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.90.

01140x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.65.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 24 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $2.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Address orders and make checks payable to

## The Christian Science Publishing Society, Boston, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google

# Christian Science Sentinel

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

VOLUME XX AUGUST 24, 1918 NUMBER 52

## Practitioner and Patient

EMMA C. SHIPMAN

IT may be said that a Christian Science practitioner occupies a similar relation to his patient that a clear window does to a room. A window lets in light; nevertheless it is neither the light nor the source of light. As the window does not engage one's thought when he is beholding the landscape, so the practitioner is entirely subordinate to that sublime outlook on God and His creation which the patient has a right to gain. No genuine Christian Scientist desires to call attention to himself or to his personal views. The best aid that can be given a patient is to help him to think rightly for himself. The sooner the patient learns to correct his own thoughts and acts, the sooner he will manifest harmony and become a useful member of society.

It is distinctly understood in Christian Science practice that one does not need to know the life history of a patient in order to heal him. The understanding of immutable, divine Principle, rather than the knowledge of false, human beliefs, enables one to heal and to be healed. One cannot afford to give out gossip, or to listen to it, under the guise of uncovering error. Error is uncovered when it is seen to be unreal. So long as error appears real, its mask has not been removed. There is, therefore, no excuse for ignoring evil, and one must steadfastly obey the Scriptural injunction, "Be not overcome of evil, but overcome evil with good."

Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 206): "The exercise of the sentiments—hope, faith, love—is the prayer of the righteous. This prayer, governed by Science instead of the senses, heals the sick." How lucidly it is set forth that this hope and faith are in God alone, and that this love is the love of good, supersensual rather than sentimental.

The efficient helper, instead of dictating the human steps a patient should take, will give enlightenment and hope, while counseling his patient to take all discordant problems to God in prayer, instead of running from them. God, who was with Moses at the Red Sea, with Daniel in the lions' den, with Jesus on the cross, is present now to save and to heal those who turn to Him. Our Father can surely be relied upon to direct His children in the right path, and one's patient can be trusted to His loving guidance. Although in the majority of cases a frequent change of practitioners may not be desirable, still the patient has every right to change whenever he so desires. The moment the patient requests that treatment be stopped, he is no longer a patient, and cannot be claimed as such by anyone.

The practitioner needs to watch that he be not diverted from the goal of healing. There are many progressive movements on foot to-day which are doubtless the result of the leaven of Truth working in the world, but howsoever helpful they may be, it should be remembered that they are the effect, not the primary cause, of human betterment. To devote attention to the propagation of these movements will not increase the practitioner's efficiency if they draw his attention from the supreme effort to attain the Mind which was in Christ Jesus. Mrs. Eddy's words in "The First Church of Christ, Scientist, and Miscellany" (p. 149) are applicable. She says, "Losing the comprehensive in the technical, the Principle in its accessories, cause in effect, and faith in sight, we lose the Science of Christianity."

The healing power is manifested through spirituality, therefore the practitioner's thought should dwell only in the realm of the spiritual, where divine Mind is found to be the sole remedy for all mortal troubles. This spiritual consciousness is the very opposite of dreamy absent-mindedness. It calls for the exercise of all the faculties of alertness, wisdom, and intelligence. It means "God with us,"—Life with us; Truth with us; Love with us,—heaven in our midst.

The following quotation from Phillips Brooks appeared in the *Christian Science Sentinel* of January 6, 1906: "God has not given us vast learning to solve all the problems, or unfailing wisdom to direct all the wanderings of our brothers' lives; but He has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch." It is interesting to know that under this quotation Mrs. Eddy wrote in pencil, "The secret of my life is in the above."

May practitioner and patient so learn this secret that there shall be no hindrance to universal healing.

## "Be of good comfort"

LIDA S. STONE

WITH many others, brought up with loving care and solicitude for my spiritual welfare, I once believed that the healing effect which followed the act of the woman who pressed forward with eagerness to touch even the hem of the garment which Jesus wore, in order that she might be made whole of her malady, was due to the personal goodness of a man of flesh and blood, who in some supernatural way possessed healing power. I never doubted that this woman as well as others was freed from the discord, no matter what it might be; but it never occurred to me that God was the Principle of Jesus' works. I believed that drugs cured sickness and that God endowed them with healing efficacy, though in what way He manipulated them I never puzzled out,—a fair example of scholastic tangles. The body of sickness I believed to be my body, instead of the embodiment of my thought, and so I was like one in a wilderness, knowing no way out and yet making desperate efforts first in one direction and then in another.

The time came, however, in later years when a sister's child was restored, in six weeks, to health and vigor through Christian Science after the case had been pronounced incurable by the best physicians in the city, and at the same period another child was healed in three days from what was pronounced malignant scarlet fever. These works filled me with wonder, then with deepest interest, which resulted in my seeking Christian Science for myself. My need was sore. Physicians I had had in goodly number and of the best repu-

Copyright, 1918, by the Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter. Acceptance for mailing at a special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 11, 1918.

Digitized by Google

tation, but none gave me one healing or saving thought. The fears and suffering which accompanied the "anæmia," or wasting of the blood, were extreme, and the apprehension as to the outcome was not reassuring. The comfort and peace which came with Christian Science treatment was something which I had believed would never be mine, and while the complete eradication of the disease was not accomplished quickly, yet it came in due time by the goodness of Love's eternal law.

I have always been grateful that the desire for the bodily healing was not all-absorbing; hence the many proofs that the healing was being accomplished did not pass unnoticed, rather were they thankfully acknowledged. One such proof has always been very dear to me. At this particular time I was suffering intensely, so that it seemed as if no part of body or mind was free. I was in a home where Christian Science was not regarded with much favor, and added to the mental and physical suffering was my fear of the thought about me. I finally asked some one to read to me from one of the gospels,—anywhere, so long as I could hear the gentle Master's words!

As I listened, at first with great effort, it was as if a presence, refreshing and benign, had entered the room; the fever and racking pain were quieted, and then left me entirely free, and, more than that, I knew that "the ever-present Christ, the spiritual idea which from the summit of bliss surveys the vale of the flesh, to burst the bubbles of earth with a breath of heaven, and acquaint sensual mortals with the mystery of godliness,—unchanging, unquenchable Love" (Miscellaneous Writings, p. 328) was with me. How perfectly the veil was lifted from my thought, the veil that had placed the healing power in personality and materiality!

Now I could through this experience begin to press forward to touch the border of the Christly garment, and never again could I be satisfied with the old belief of healing. Surely, to touch "the hem of his garment" requires the lowliest attitude of mind that makes one eager, in spite of the press of mortal minds, to reach even the slightest realization, the border of love and mercy and faith and purity, which will stanch the false beliefs that man is mortal—filled with sin, disease, fear, and subject to death. When we have attained this attitude of mind, will not the ever present Christ recognize our need, and shall we not recall Jesus' words, "Who touched me?" If we, like the woman of old, who is the type of our need, declare "before all the people of what cause" we are Christian Scientists, whether individually in daily living, or publicly in our testimony meetings, shall not we hear the inward voice of the dear Christ, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace,"—the peace which passeth human understanding. Mrs. Eddy's words in "Christ and Christmas" come to mind with a new meaning:—

Forever present, bounteous, free,
Christ comes in gloom;
And aye, with grace towards you and me,
For health makes room.

## The Fullness of Reflection

LEONARD ANN

ON page 301 of "Science and Health with Key to the Scriptures" Mrs. Eddy has written, "Few persons comprehend what Christian Science means by the word *reflection*." It is well, therefore, to ask ourselves what we understand by this word, the proper comprehension of which is shown to be of such primary importance, since, in fact, on a clear apprehension of its meaning depends the perception of our relationship to God and, therefore, our ability to demonstrate that relationship practically here and now. All words which form part of our daily vocabulary have by usage associated themselves with certain meanings and significations which have often been somewhat vague and incomplete; but until Christian Science with its more exact use of words has come to us, this is not always apparent. Taking as an example the word reflection, there comes at once the thought of the mirror with its reflected picture, and then again perhaps the sea or pool of water with the reflected light of the sun or moon. A moment's thought, however, will show how limited and imperfect is this idea of reflection, if regarded materially, for the mirrored picture of one's self is but a flat and superficial resemblance, lacking the living qualities of the original and retaining only the appearance perceptible to the sense of sight. Again, the sun's reflection in water, while retaining some appearance of light, fails to reflect to any extent the quality of heat.

Now, in Science and Health (p. 475) we learn that "man is spiritual and perfect; and . . . reflects spiritually all that belongs to his Maker." Here, it will be seen, reflection is more in the nature of expression; it signifies a sense of derived power and God-given ability to overcome all material conditions and claims to power. It is not a reflection of outward form, but an expression of qualities; the infinite power of the cause is expressed in the derived power of the effect, and this expression or reflection is entity, and is the substance of man. Mrs. Eddy has written in her work "Retrospection and Introspection" (p. 57): "Man shines by borrowed light. He reflects God as his Mind, and this reflection is substance,—the substance of good." If we turn to such sciences and arts as mathematics and music, we notice the inseparability of the cause and its effect, or expression, and how the latter is absolutely dependent on the former. Without numbers and notes both mathematics and music would be unexpressed,—and in Christian Science man as God's idea is equally necessary for the expression or reflection of God.

As we study this subject of reflection in Mrs. Eddy's writings we find that our Leader clearly shows the inseparable relationship of God and man as Principle and its reflection, and the substantiality and fullness of this reflection; we gain, too, a broader comprehension of what is meant in Christian Science by the word reflection. Paul's words in the third chapter of II Corinthians (Revised Version) show clearly the deep significance of this idea. The passage reads: "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." The marginal reading here is "beholding as in a mirror," which is linked very closely to the teachings of Christian Science.

## "Shall the dust praise thee?"

HORTENSE W. LEWIS

CHRISTIAN SCIENCE reveals to mankind the very nature of God as Spirit, and man as His spiritual likeness. Why then write about dust? Why think about it? Why, indeed? Why have daily dusting in house and office? Why use vacuum cleaner, brooms, and what not? The answer is, To remove the dust; to clean the house. Back of the use of the vacuum cleaner, underlying the use of the duster, is the recognition that to mortal sense there is something valueless, something which needs to be, and must and can be, removed.

In Christian Science we learn what it means to be God's image and likeness, what it means for man to be so like God, so to express the divine nature, that we can-



Digitized by Google

not think of God without thinking of man, cannot think of Mind without thinking of man, the expression or manifestation of Mind. Through Christian Science the glory, might, beauty, majesty, power, perfection, immutability, and allness of divine Principle are revealed; and as one studies and works, spiritual facts are understood; one's grasp of spiritual reality grows greater and greater; and along with this perception of the real and eternal there necessarily come the discernment and the detection of the false, material, and untrue. Could anyone detect an error in mathematics unless he knew mathematical facts? That two plus two equals five may seem true to one who knows nothing of mathematics; but the mathematician cannot be deceived by any such statement, for he knows that two plus two is invariably four. So in Christian Science, with the recognition that Life, substance, and intelligence are spiritual, comes the discovery that there can be no intelligence, substance, or life in, or because of, or as, matter; indeed, as the spiritual foundation of all things is understood, the belief of material foundation, cause, and structure appears as mental dust to be cast out of the house, cast out of human consciousness as worthless, valueless.

On page 584 of "Science and Health with Key to the Scriptures," Mrs. Eddy defines dust as "nothingness; the absence of substance, life, or intelligence;" and surely nothingness is not that which can satisfy or attract man, or which can frighten man as the reflection of intelligence, the expression of substance, and the evidence of Life. Dust is valueless to man, but in Genesis we read that God said to the serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." "And dust shall be the serpent's meat," is the statement made by Isaiah. It is only as we become conscious of the somethingness, indeed the allness of the spiritual, of Mind and its manifestation, that we detect the deception of that serpent, which is fully defined on page 594 of Science and Health for our enlightenment and protection.

Understanding the allness of Principle, the utter nothingness of every claim of matter, of every hypnotic suggestion, of everything tending to rob man of his right to think so clearly, intelligently, and correctly that he refuses to be beguiled and to eat of the lies of mortal mind, the truth of being becomes a demonstrable fact. Christian Science awakens mankind to the fact that all sin, all disease, and even death can and must be proved nothingness,—no cause, no effect, no law, no tendency, no power, no entity, no condition, no experience,—merely dust.

We are good housekeepers, keepers of good consciousness, in so far as we shut out the dust of sin, of selfishness, personal ambition, human pride, and so on, and sweep out the lawless beliefs of age, of limitation, of fatigue,—all that is finite, material, or mortal. Are we carefully watching our thinking, and reducing to nothingness the false claims of temperament and disposition which we had accepted as our own thinking, our very nature; or are we disturbed, annoyed, perchance frightened, by sin and disease in others? A parent may be anxious over some tendency a child is showing, or some one may be assailed with dark forebodings of danger and harm befalling son, brother, sweetheart, husband, in the trenches, on the ocean, or in the air. If so, there is just one thing to do,—so to maintain God's allness, omnipotence, and omnipresence, so to maintain Mind's ceaseless, incessant, perpetual government of man, that all suggestion to the contrary is shaken as dust from one's consciousness. Yes, shaken, in obedience to the command, "Shake thyself from the dust;" for it takes mental vigor, tireless, insistent, and persistent clinging to the supremacy of divine Principle; it takes prayer such as Jesus used, "whose humble prayers" Mrs. Eddy tells us (Science and Health, p. 12) "were deep and conscientious protests of Truth,—of man's likeness to God and of man's unity with Truth and Love."

The ignoring, fearing, loving, or excusing of evil will never prove its nothingness. Jesus gave a valuable rule to all his followers when he said: "And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet."

"Let your peace return to you;" "Shake off the dust"! These two commands being obeyed there is no chance there for resentment, for anger, malice, bitterness, grief, or sorrow. We cannot dignify the dust by talking about it, thinking about it, weeping about it, being hurt over it, and then realize that it is nothing. "Christian Scientists," writes Mrs. Eddy on page 114 of "Miscellaneous Writings," "cannot watch too sedulously, or bar their doors too closely, or pray to God too fervently, for deliverance from the claims of evil. . . . Rest assured that God in His wisdom will test all mankind on all questions; and then, if found faithful, He will deliver us from temptation and show us the powerlessness of evil,—even its utter nothingness." Truly might the psalmist ask, "Shall the dust praise thee?"

## "The everlasting arms"

HUGH STUART CAMPBELL

A CHILD who with her parents spends part of each summer at an inland lake, was unable to swim. Three seasons had passed, and all efforts to teach her in the usual way had proved unavailing. A seeming fear, out of all proportion to her longing for the water, hindered instruction. One morning the situation was considered metaphysically, and the truth as taught in Christian Science was applied to the problem. The child was told that she, being a spiritual idea of God, was the object of His loving care and lived constantly under divine guidance and protection; that God directed, supported, and sustained her wherever placed, whether in, over, or under the water; that Mind governs all action; that there is no fear. Partly convinced, the child said, "I'll try to swim, but you stay near." There was still a dependence on human aid. The effort was made, and with some difficulty the pier over deep water was reached.

The little girl was then told to rely solely on Truth's sustaining power, and not to depend upon any human sense of protection; that a child of God could not be harmed. The child pondered a moment and then exclaimed, "Now I'll swim back; but you keep away." Human dependence was gone, and the demonstration complete. Physical aid, which a moment before seemed indispensable, was rejected; confidence in God was assured. She proved that "underneath are the everlasting arms," and afterward she swam with contentment and joy many times over the deep places she formerly dreaded.

Now what had changed? The physical child, the water, the pier were the same. The law of specific gravity had not changed. There had been no instruction to improve the method of breathing or movement. What had produced the result so quickly? Simply this: the realization of Love's presence and protection had cast out fear. The erroneous mental state which governs the physical had been corrected



Digitized by Google

with truth. False beliefs about law were rendered obsolete. Fear gave way to the right idea of safety. Confidence in God's omnipotence banished from the child's consciousness unreal beliefs acquired by false education and suggestion, and she demonstrated the power of Mind over matter, thus proving once and for all time man's dominion over the physical senses. Vacation is over; and now, as she repeats Mrs. Eddy's verse, her "New Year Gift to the Little Children" (Poems, p. 69),—

Father-Mother God,
Loving me,—
Guard me when I sleep;
Guide my little feet
Up to Thee,

she better understands in work or at play how God, the all-loving Mind, does—by night and by day—truly guide the little feet up to Him.

This was an experience which taught the parents to express more gratitude to our Leader for giving mankind the practical rules whereby all may demonstrate with absolute certainty Mind's control over any seeming difficulty, through the power of divine Love. It has encouraged them to seek more diligently that freedom from error which ushers in a receptive state of thought whereby "a little child shall lead them."

## Practical Aid

JESSIE I. UPHAM

DOUBTLESS the dearest wish of all Christian Scientists is that every one in the world may understand Christian Science well enough to desire to live by it. To consider what it will mean when such a state of things shall prevail, is to long to do everything possible to hasten the day; and yet, in picturing this happy state, it is usually thought of as coming only in a remote future. This, of course, would tend to neutralize the daily prayer of members of The Mother Church, "May Thy Word enrich the affections of all mankind, and govern them!" (Manual, Art. VIII, Sect. 4.) It being both a human necessity and a divine requirement that mankind shall be so governed, this prayer is not a vague abstraction, but a very practical procedure; and the importance of it is evident in the present hour, when the widespread tumult among nations is making it clearer how little our individual interests can, in reality, be separated from those of the community, the nation, or even of the entire world.

All right-minded people to-day are aroused to a spirit of helpfulness, and are asking themselves what they can do to help, and to help in the most direct way. Many questions not immediately connected with the war are forcing themselves upon public attention and are threatening to become serious,—the issue between capital and labor, for instance. There are many plans constantly coming forward for the betterment of all untoward conditions, but Christian Scientists know that these problems can never be fully and finally settled except through the spiritual understanding and scientific application of divine law, as taught in the Scriptures, as perfectly demonstrated by Christ Jesus, and as elucidated in this age by Christian Science. There is a solution for every problem, whether of state, factory, or battle field; but in the end it must be reached through the demonstrable understanding of God's word. Since the right road is always the shortest, what work can there be which will give more direct aid to groping humanity than that which will increase this needed knowledge?

From cover to cover the Bible rings with the recognition and honor given to "the word of the Lord," "the word of God," by patriarch, prophet, apostle, and saint. Moses declared, "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it," and this was repeated in substance by Paul, in his epistle to the Romans. In Science and Health (p. 503) Mrs. Eddy has written, "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe." This is not the record of an event in ancient history, but the statement of a present and eternal fact. The Word of God is always and everywhere speaking, and despite the obscurity of material sense it can be heard. There is no power that can interfere with this Christly influence, no law that can delay its enthronement in the hearts of men, or that can precipitate direful happenings in defiance of it; nor does the world have to go through long, slow stages of development, for in Psalms we read that "his word runneth very swiftly."

That "the affections of all mankind" might be truly enriched, our great Leader made careful and ample provision. The authorized Christian Science publications bear a message to every possible stage of unfoldment, conscious or unconscious,—meeting, feeding, and leading the beginner or the most advanced. That these silent messengers be given the widest opportunity to fulfill their mission would seem but an outward expression of the earnestness of our prayer, and a fitting complement to it. On page 45 of "No and Yes" Mrs. Eddy says: "Let the Word have free course and be glorified. The people clamor to leave cradle and swaddling-clothes. The spiritual status is urging its highest demands on mortals, and material history is drawing to a close."

## Sunday School Experiences

EILA FOSTER

IT has been the joy and privilege of the writer to teach for several years in a Christian Science Sunday school. During that time she has had many helpful and uplifting experiences, but among them stand out very clearly the following incidents as showing what possibilities may be attained in the near future as the outcome of this work established by our dear Leader.

I was one day teaching the infant class, in which were little ones four and five years of age. One little girl throughout the lesson had been very restless and inattentive, and when gently remonstrated with she replied defiantly: "Oh, but I am not a Christian Scientist! Mummy is, but I am not." "Don't you want to be?" she was asked. "No," was the decided answer. In striving to deal with this error there and then, I was led to ask the other children individually whether they wished to be Christian Scientists, and each in turn answered "Yes." "Now, then," I said, "perhaps you will each tell this little girl why you wish to be Christian Scientists," and turning to a small girl of five, I asked why she wanted to be a Christian Scientist. Quick and clear, without a moment's hesitation, came the response, "Because I want to heal." The other answers were also illuminating, one being because Christian Science makes one happy; another, because it took away one's pain, and so on; but the selflessness and purity of the first answer seemed to point to the fact that the time is not far distant when the prophetic words of Isaiah will be fulfilled, "And a little child shall lead them." On page 9 of "Pulpit and Press" Mrs. Eddy says, "Ah, children, you are the bulwarks of freedom, the cement of society, the hope of our race!"

Another realization which has always been very encouraging to me is that the work done in this connection is never



Digitized by Google

lost, even though one may not see visible results. One day when I was teaching a class of older children, a new pupil was brought into the class by one of the others. This girl knew nothing of Christian Science, and during the time allotted to the lesson for the day I tried to give her some helpful thought of this vast subject; but apparently she took no interest whatever, and as she did not come again I felt that in some way I had failed.

Several weeks later a message was brought me from this child, who was then at a boarding school in the place, asking if I would give her treatment. It seems that as the result of an accident while on a boating expedition, a kettle of boiling water had been upset over her back, inflammation had set in, and for three weeks she had been in bed, attended by a doctor. As there was no improvement, she asked one of the other girls, who she knew attended the Christian Science Sunday school, if she would send a message to the teacher who had taught her on that Sunday some weeks before. Needless to say, the child's desire to turn to Truth in her hour of need was rewarded, and the second day after receiving treatment found her up and dressed and attending to her lessons. This proved to me that if our mental work in preparing for the Sunday school has been faithfully and honestly done, we can leave the result in God's hands. If we but plant the seed, God will give the increase.

## Omnipresence

KATE HALL

THE writer has had to prove for herself the wonderful truths contained in the thought of God's omnipresence. She had been healed and had responded to the divine call, "Take up thy bed, and walk," and was daily rejoicing in restored health and vigor. Although life was new and joyous and she felt overflowing with love and gratitude, yet she had often to retrace her hasty steps and learn to walk, and to work out her own salvation. On page 494 of "Science and Health with Key to the Scriptures" our revered Leader says, "Divine Love always has met and always will meet every human need."

The writer had occasion to prove the truth of this statement. The time came when her husband passed on. Two sons and one daughter were serving their country in France and one child was in England, thus leaving her, to sense, alone. The bitterness of that word "alone" held her fast and did its worst to keep her down. She longed with a great desire to know more of the divine companionship. She read, "Thy Maker is thine husband," and she was reminded of our elder Brother, and of "our Father-Mother God, all-harmonious" (Science and Health, p. 16). Prayer was answered in an unexpected way: in the still, dark hours of the night she heard the divine voice, "Lo, I am with you alway." Like a flash the writer saw that to lean even upon a small child for protection and companionship during the night, would be owning another power apart from divine Love. Her way was made clear and "the rough places plain." Omnipresent Love was indeed her husband and friend, and during the seeming terrors of the darkness she felt the peace of God; for had not divine Love met her need?

This article is penned in a cottage far away from human habitations, on the lonely moors; yet the writer is not lonely, for joy has taken the place of fear, and fullness of joy has replaced timidity and terror. Our Leader says in Science and Health (p. 274), "Divine Science is absolute, and permits no half-way position in learning its Principle and rule—establishing it by demonstration."

# Selected Articles

["'Thy will be done'"—*The Christian Science Monitor*, Boston, U.S.A., Feb. 25, 1918]

Almost every conceivable wrong has, at one time or another, been attributed, in mortal belief, to the will of God. The common misconception of God's will has indeed been exceeded only by the false concept of God. Human beliefs concerning God's will naturally take their character from the beliefs that are entertained as to the nature of God. Thus the belief of God as a corporeal Deity, vests Him with an arbitrary will which may or may not set aside His laws at pleasure. As a false concept of God results in a false concept of man, so the mortal misconception of God's will finds expression in erring human will power, which is capable of all evil. It is impossible to convince a man that the will of God invariably decrees harmony for man, unless you can rid him of his belief in a corporeal, incomprehensible Deity; but if a man sees that God is divine Principle, then it becomes very clear that the unalterable will of God is the direct antithesis of arbitrary human will, just as Principle is opposite to anything which material sense conceives God to be.

The will of divine Principle is therefore never to be found operating through any suffering or wrong, but is witnessed wherever the might of omnipotent good is overcoming evil. The prayer that God's will may be done on earth as it is in heaven thus becomes, in Christian Science, an intelligent affirmation of the present supremacy of Spirit; and the understanding of this fact demonstrates the unreality of all that is unlike Principle. In the Glossary to Science and Health (p. 597) Mrs. Eddy defines will both as it is conceived by material sense and as it is in spiritual reality, in the words: "WILL. The motive-power of error; mortal belief; animal power. The might and wisdom of God." The operation of God's will, as understood and demonstrated by Jesus the Christ, wrought the destruction of all that opposed the spiritual idea which he presented. One great secret of Jesus' power was his perfect capacity to differentiate between the erring human will and the omnipotent will of God. He said, "I came down from heaven, not to do mine own will, but the will of him that sent me," and, referring to his practice, he declared, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

It was because Jesus the Christ understood the Father to be divine Principle that he was able to reflect God's will in healing the sick, in direct opposition to every supposed material law. It was out of his understanding of the divine law that he declared, "It is not the will of your Father which is in heaven, that one of these little ones should perish." He knew that evil and suffering, which are totally contrary to Principle, could be, and must be, proved unreal, and destroyed through the understanding of God's will. He proved that, as Mrs. Eddy has said on page 208 of "Miscellaneous Writings," "This is the law of Truth to error, 'Thou shalt surely die.' This law is a divine energy. Mortals cannot prevent the fulfilment of this law; it covers all sin and its effects. God is All, and by virtue of this nature and allness He is cognizant only of good." The false human will seems to be constantly battling against the true activity of divine will. If, in this seemingly incessant struggle, a man leans to the dictates of human will, he is "beaten with many stripes," and the only benefit he may gain from his experience will be found in the proportion that he assimilates the lessons which the effect of yielding to human will teaches.



Digitized by Google

But if a man sincerely desires to be guided by the wisdom of God, the struggle between the false concepts and the spiritual idea becomes a winning one, and he will emerge from every battle against material will with a stronger confidence in the power of divine Principle to overrule and destroy every sense of wrong, sickness, and death.

No human being can escape the process of separation between the real and unreal in his own consciousness, and the evidence of the physical senses must eventually be repudiated and vanquished through the understanding of God. As a man lets God's will be done in his experience, he escapes from the seeming rule of evil, and comes into the conscious realization of the power of divine Principle to protect and deliver. It was because Jesus the Christ had so faithfully obeyed the will of divine Principle in each previous step, that he was able in Gethsemane's crucial decision to say with holy confidence, "Not my will, but thine, be done," knowing that obedience to God's will would mean, not submission to death, but the divinely derived power to prove the nothingness of death.

Jesus' obedience to God's will seemed to incur the hostility of the world, for the reason that the world, steeped in human will, felt the rebuke of his spiritual conformity to Principle, and was unwilling to follow his example sufficiently to surrender its own self-will. Every one who endeavors to obey the will of God will have to rise above the same evil beliefs of life and intelligence in matter that Jesus faced and destroyed. And in the proportion that a man succeeds in obliterating in consciousness whatever is unlike God, the divine will, and not the human, will be reflected in his actions; and as this reflection grows clearer, his experience will become more and more harmonious. "Mortals have only to submit to the law of God," Mrs. Eddy says on page 208 of "Miscellaneous Writings," "come into sympathy with it, and to let His will be done. This unbroken motion of the law of divine Love gives, to the weary and heavy-laden, rest."

✧

[Joe L. Penry in *Wichita Times*, Wichita Falls, Texas]

In his intense zeal I fear our critic does himself injustice when he insinuates that he is thoroughly conversant with the teachings of Christian Science. The greater number of Christian Scientists had, like him, a false concept of Christian Science at one time in their experience. It was only when human means of alleviation of pain, sorrow, and distress failed them that they were willing to listen to the still, small voice. It was through their healing that their eyes were opened. The writer stands as a living monument to this fact; hence our adoration for the compassionate Christ and our love for mankind.

To say, as did our critic, that Christian Scientists are engaged in "proselyting" and seeking members for their church, is to misunderstand the mission of Christian Science and the ministry of love. We are engaged in the destruction of sin, sickness, and death, and this is the only warfare authorized by the Word; hence it is true we do not "fight," except to resist evil by spiritual means, and in defense of human liberty and human righteousness by carnal means, as in the present world conflict. When will the world heed the admonition of the Master, when he insisted that "by their fruits ye shall know them"? Christian Science is willing to be judged by the fruits of its ministry. Can a stream send forth both sweet water and bitter? The fruit of Mrs. Eddy's life work is being disclosed in the lives of her followers, and she insisted that her students follow her only so far as she followed Christ (see Message for 1901, p. 34).

To those who love the Bible as the Word of Life, irrespective of the aspersions of this clergyman in his statement that Christian Scientists have advanced beyond the Bible and that they have a new Bible or an appendix to the Bible, let me say in all the candor of one who is devoted only to the cause of good for the human race, that these statements are absolutely untrue and unwarranted by anything said or done by Mrs. Eddy or any of her followers. The Bible of our fathers is taught and studied more intensely and reverently than ever before for the gaining of the understanding of the spiritual import of the Word. The textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has never been claimed to be other than what it is—a textbook. It is a commentary on the Bible, revealing to us the spiritual import of the Scriptures.

✧

[Judge Clifford P. Smith in *Jamaica* (British West Indies) *Times*]

Christian Science distinguishes completely between the real, ideal man and the human or mortal sense of man. For this purpose and for every purpose it distinguishes between ultimate or absolute reality and mere appearance, semblance, or illusion. Acknowledging God as the origin of all that really is, Christian Science does not find an origin for aught else, but consistently denies that anything which is not of God can have an origin or real existence. On page 300 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "The mirage, which makes trees and cities seem to be where they are not, illustrates the illusion of material man, who cannot be the image of God."

In this connection Christian Science points out that Christianity was originally based on the truth or reality of being. Its basic requirement was the knowledge of the truth concerning God and man, "the truth" denoting absolute reality as opposed to what is merely apparent, seeming, or false. Attention is drawn to sayings of the Master, such as the following: "For this cause came I into the world, that I should bear witness unto the truth." "I came that they may have life, and may have it abundantly." "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "Ye shall know the truth, and the truth shall make you free." Such sayings, one of which is quoted from the Revised Version, imply that the human or mortal sense of life is false, and they imply that abundant and eternal life is to be gained by finding and realizing the truth of being.

The human situation was stated by John in these words: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." He did not mean that we shall ever be different from what we really are. He meant that we are the sons of God, though the reality of being doth not yet appear. He did not foresee a loss of identity; he discerned the realization of true identity. Mrs. Eddy has consistently said (Science and Health, p. 69): "The real, ideal man appears in proportion as the false and material disappears;" and (p. 476), "Mortals will disappear, and immortals, or the children of God, will appear as the only and eternal verities of man."

According to Christian Science, then, no form of evil possesses the nature of substance, but every phase of evil is only an aspect of error,—truth or the understanding of reality being the universal remedy. For instance, take its teaching in regard to sin. Sin is primarily wrong thinking; it is always punished by the loss of harmony or the suffering which it entails; it is forgiven as it ceases, for goodness always receives its reward. The impulse to sin is always ignorant or deceitful; at worst it is a false sense of pleasure



Digitized by Google

in sin. So Christian Science is spiritually educational: it makes much use of the truths that sin cannot confer genuine pleasure; that the consequences of conscious indulgence are cumulative; and that happiness must be sought and can be found in active goodness. This religion also emphasizes the power of goodness—the ability which goodness carries to detect sinful motives, to unmask sinful inducements, and to dispel sinful persuasions. In this manner the reformative work of Christian Science has been conspicuously successful.

The prevention and cure of disease is within the mission of Christian Science for the same reasons that it was within the mission of original Christianity. What are disease and health? In the last analysis not only disease and health, but mortality and immortality are opposite mental states, resulting from contrary modes of thought. On one hand is material sense, which has no principle—no cause or substance—and is simply an illusion, a dream of pain and pleasure in matter, that includes sin, disease, and death. On the other hand is spiritual sense, which is created and sustained by God, the divine Principle of all true being.

What Paul wrote to the Romans on this subject was both Christian and scientific: "To be carnally minded is death; but to be spiritually minded is life and peace." In these words he declared that life is a condition of mind or thought; he analyzed causation as wholly metaphysical. The mentality which sickens and dies is carnal,—that is to say, material; while the thought which lives and enjoys the perfect attributes of life is spiritual,—that is to say, emanating from Spirit or God. In other words, it is Spirit, the divine Mind, that gives life and health to man and gives it through mentality or thought.

Health, therefore, is primarily a mental and spiritual quality, and it is to be gained and preserved as such; that is, through the understanding of and obedience to the spiritual law which emanates from the divine Mind. Disease, on the other hand, even the most physical disorder, is a palpable evidence of false belief. It is a condition incident to the supposition that man is a material selfhood and governed by a law of suffering, disability, and death—governed by laws which divine Life, Truth, and Love could never make. Every case of illness, from beginning to end, is only a subjective condition of mortal thought; it is a particular result of the general supposition that life inhabits matter and is mortal.

Christian and scientific treatment of disease, then, depends on the distinction between absolute or real being and the human or mortal concept of man. Freedom from disease follows the absolute knowing of the truth concerning God and man. To cope successfully with disease it must be resolved into false belief and dealt with on a mental plane, in accordance with the divine law by which Truth destroys error. Healing comes to pass when the supposed law of disease and death is broken by the actual law of Life, and the unity of being is such that one individual can help another to obtain this victory.

In so far as hygiene and sanitation denote cleanliness and purity, Christian Science is in full accord; and it commends not only a clean body and clean surroundings, but a clean mentality; not only pure food, but pure thoughts. Jesus intimated to the Pharisees that for outward cleanness to be more than superficial it must be the result of inward cleanliness.

✧

[Duncan Sinclair in *Partick Gazette*, Glasgow, Scotland]

In a paragraph under "Notes and Notions" reference is made to the supposed attitude of Christian Science toward pain; and although the allusion takes the form of a mild joke, still the impression is conveyed that suffering is ignored in Christian Science practice. Now that is about as far from being correct as it possibly can be. In no single instance does healing take place through the aid of Christian Science by ignoring the conditions which sometimes appear very real to the sick person.

What the Christian Scientist does is to endeavor to realize, as clearly as he can, the truth about the harmony of God's spiritual creation, which creation he knows to be as perfect as God, the creator of it, Himself. He understands that every form of suffering results from the material senses of men, and that suffering is entirely unknown to spiritual sense or to the consciousness of spiritual reality. It is this spiritual understanding of God and of His spiritual creation, and not mere denial, which corrects erroneous material sense and destroys its effects. In the textbook of Christian Science, "Science and Health with Key to the Scriptures," Mrs. Eddy writes on page 214: "Spirit's senses are without pain, and they are forever at peace. Nothing can hide from them the harmony of all things and the might and permanence of Truth."

✧ ✧ ✧

## Extracts from Letters

"May I take this as an opportunity to write a word of appreciation and gratitude for the periodicals? They bring to me thoughts of cheer, of strength, and of encouragement. They point to a clearer understanding and to a deeper meaning of world events of to-day where otherwise there would probably be ignorance and confusion of thought. I am grateful for the privilege of being a subscriber."

"I will add that I do not know how I could get along without them [the periodicals]. For seven years now I have been here, and no Christian Scientists nearer than fifteen miles of me that I know of . . . and for the past year I have been all alone; but I have the daily mail, which means very much to me. While to human sense I feel very lonely, yet through the *Sentinel* and the *Quarterly* and all the good things they contain I know God has not forsaken me. I am giving my *Sentinels* to the soldiers; it seems but a small amount to do, but it is all I can see my way to do at the present.

It gives me much comfort to read the expressions of gratitude of those receiving help through the War Relief and Camp Welfare committee. My husband has been able to contribute some to that cause."

"I went to the Christian Science Society to find spiritual help, but I have found also material help of which I was deeply in need. Though an American myself, my husband is an Italian and has been for some time in military service. He was unexpectedly called to arms and sent to the front, thus having to leave his business from one day to the next, which was disastrous to us financially. I was beset with trouble on every side, and from a life of comparative luxury was suddenly found in urgent need. My husband's people were all refugees from the invaded countries. When help came to me from the Christian Science War Relief and Camp Welfare committee I had reached the point where I do not know how I could possibly have met my obligations.

"Words cannot express how very grateful I am to all the kind hearts that have contributed to this fund—for seeing, though so far away, and providing for the relief of the distress of the unfortunate. May God return them the blessings they have so generously bestowed on others."



Digitized by Google

# Christian Science Sentinel

Founded, 1898, by Mary Baker Eddy

WILLIAM P. McKENZIE ANNIE M. KNOTT, WILLIAM D. McCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., August 24, 1918


# Editorial

## The Power in Agreement

WHEN upon the mind of the man who is a premier of a government or the head of a great business enterprise there dawns the vision of a right method for progress in solving many great problems, his unsolved and nearest problem is to secure the cooperation of his associates. We read of the actions of great men in the past, and the historical record of what they did is made to appear obviously right and the only thing that should have been done in the circumstances, but we also find that they were usually faced by detraction, hatred, and bitter opposition. Mortal mind though always a murderer seems to have especial vindictiveness against those who benefit the race, prolong life, and establish happiness and freedom. This, however, is really an evidence of the battle going on between the inevitable coming of the kingdom of heaven and the resistance of the powers and principalities of the world, the flesh, and the devil.

The good and great among men, prophets, apostles, and heroes, for whom the children of men build monuments, sometimes after they have slain them, seem to have had a faculty, however, for attracting into agreement with a right plan a sufficient number of workers to get the plan finally carried through. Again and again a country has been delivered, a business enterprise has been saved, by the concerted effort of a few who had clear vision and agreed together on essentials. Jesus thrillingly presents the possibilities brought out by agreement when he said: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." To ask in the name of Christ Jesus means agreement with the nature of the Christ. When out of such a purified nature desire goes forth, it is really desire for agreement with Principle, and the appeal to Principle is the expression of desire for the demonstration of the Christ-spirit.

No more wonderful basis for agreement is to be found for Christian Scientists, as well as for all mankind, than the daily prayer which is given in the Manual of The Mother Church (Art. VIII, Sect. 4): "'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!" Who would disagree with this prayer who cherished a good purpose and had an honest mind? No one. Those who cater to sin naturally would object to a sinless race, for were men purified and blessed, and enjoying health and happiness, the occupation of the objector would be gone. Many are like the image makers at Ephesus. "By this craft we have our wealth," they said. Consequently they made riotous objection to the preaching of the gospel in their midst. The caterers to vice of the present day believe just as they did. Will you take away a man's living? they say, when reforms are proposed which would remove temptation from the pathway of children and youths. By tempting and debauching the young, by introducing hell into the lives of citizens, they think that they make gain, and so thinking cannot come into agreement with a good purpose.

Christian Scientists can always agree with Principle. They can always be as the young men to whom John wrote so lovingly, and maintain their strength to resist mesmerism. "I have written unto you, young men, because ye are strong," he said, "and the word of God abideth in you, and ye have overcome the wicked one." Differences among Christian Scientists are not usually about essentials, and it is only vanity that magnifies them. When one says emphatically, "I don't agree with you in that," note how often the disagreement is trivial. So we should all rest together on the bedrock of Principle, and let our edifices rise safe and secure on that basis. Then with growing assurance of agreement among brethren, there will come the sense of power.

It is worth while to remember the fable of the bundle of sticks, whereby the father wished to leave with his sons the thought of wisdom. The fagots were bound in a bundle and he bade one of his sons after another to break them, which not one of them could do. Then he had them untie the bundle and take the sticks one by one, when of course they were easily broken. If Christian Scientists become touched with pride of opinion and the vanity of being different, then that which is adverse to the progress of the kingdom of heaven will tempt and discourage them, separating them from the power of unity with the whole. But if they stand as one with a noble and self-denying effort for the coming of the kingdom of heaven to bless all mankind, their power in agreement will be impregnable, and that which they pray for will come swiftly.

WILLIAM P. McKENZIE.

## Discernment and Judgment

As students of Christian Science we rejoice in knowing the allness of God, good,—the ever presence and all-power of Truth and Love. This is really the rock of ages upon which we may rest secure; but it remains with us to prove this truth in all we think, and say, and do. On page 215 of "Miscellaneous Writings" Mrs. Eddy says: "My students are at the beginning of their demonstration; they have a long warfare with error in themselves and in others to finish, and they must at this stage use the sword of Spirit." In referring to Christ Jesus she adds: "If you would follow in his footsteps, you must not try to gather the harvest while the corn is in the blade, nor yet when it is in the ear; a wise spiritual discernment must be used in your application of his words and inference from his acts, to guide your own state of combat with error." At all stages of our progress, but perhaps especially at the present time, this wise spiritual discernment is needed, for without it we are apt to plead for a false sort of peace and to miss the application of the "righteous judgment" which the Master insisted upon.

Those outside of Christian Science sometimes mistakenly suppose that because the nothingness of error is insisted upon, there is therefore no particular moral standard to be observed, but nothing could be farther from the fact. It is, therefore, highly important that Christian Scientists not only express themselves clearly when speaking upon any human problem, but that they also give evidence in their lives of keen discernment of the demands of Truth and a righteous judgment which is satisfied with nothing less than absolute obedience to the requirements of Principle. When the Christian Scientist speaks charitably of anyone, he does not by any means imply that whatever the individual's conduct may be he is all right anyway; but he does know that man as expressing the divine idea obeys God's law because he



Digitized by Google

loves it and sees that anything short of this obedience can never bring harmony to the individual or to mankind.

In the third chapter of Malachi are some of the most important statements to be found in all of the Old Testament prophecy. The uncovering of sorcery, impurity, and injustice of every sort is declared in the strongest terms, and this is followed by the demand that we bring "all the tithes into the storehouse." Until this uncovering comes we none of us know how to render unto God, divine Principle, all that belongs to God, and so we miss the divine outpouring of blessing, which is so great "that there shall not be room enough to receive it." If we are ever tempted to doubt the immediateness of the divine judgment, we only need to turn to the statement in this third chapter of Malachi that God will be "a swift witness" against all evil doers; and then we are further told that He will "rebuke the devourer" to such an extent that even the fruits of the ground will be divinely protected. Here we must never forget to guard against the darkening effect of murmuring and complaining, for this is to blame God for the discords of mortal experience.

It is well at this point to note the requirement found in the last verse of this chapter,—"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." We must not, however, under any circumstances make this an occasion for the personal condemnation of anyone. If our spiritual discernment shows us that certain things are wrong, we must ourselves prove that we desire to be at any cost right ourselves; and it also rests with us to prove that because of the absolute justice of divine law, we can never suffer from another's mistakes or sins.

All this brings us to the question of judgment. Not so long ago people in general, including religious people, believed that judgment would be passed upon them at a future period, either at death or when the whole human race was arraigned before the bar of divine justice. In Christian Science, however, we come to see that the judgment of Truth upon error is a continuous process in which we are all partakers. On page 291 of "Science and Health with Key to the Scriptures" we read: "No final judgment awaits mortals, for the judgment-day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error. As for spiritual error there is none." This last statement brings us boundless comfort, for it shows us that when spirituality takes the place of material belief for us, error will have no place in our consciousness.

Meanwhile, our unceasing aim must be to judge righteous judgment in all the questions which confront us, whether individual, national, or international. In other words, we must strive to judge from the standpoint of divine wisdom, and know that our judgment is doing something to effect the final annihilation of all error. As the result of spiritual discernment and true judgment, we shall be ready to hear this sentence of omnipotent Love and wisdom: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

ANNIE M. KNOTT.

## "Thy holy hill"

ACCORDING to the psalmist, dwelling "in thy holy hill" is a spiritual state reserved for him "that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." Living on a material hill does not make one better, and unless individuals have the right idea they will get no lessons from the hills. Yet Scripture is constantly referring to hills and mountains, thus pointing to an important spiritual significance. Moses went up into the mount to receive the Ten Commandments, Jesus preached his immemorial Sermon on the Mount and was transfigured on a mount, and Paul addressed the Athenians about their unknown god and his own known God from Mars Hill. It is natural for the spiritually minded to exclaim with the psalmist, "I will lift up mine eyes unto the hills, from whence cometh my help." The Christian Scientist who has stood on Bow Hill and at Pleasant View is made glad to think that Mary Baker Eddy spent so much of her earthly life in high places graced by noble prospects and far visions.

When spiritually interpreted, hills have a tendency to turn thought upward, to produce mental elevation by symbolizing strength, exaltation, and endurance. In that wonderful analysis of creation which Mrs. Eddy has given us in the chapter entitled "Genesis" in her book "Science and Health with Key to the Scriptures," she states (p. 511), "Spiritually interpreted, rocks and mountains stand for solid and grand ideas." Such mountains are indeed hills of God, the high places of true worship, secret places of the Most High, rising above earth's mists into the pure air of God's kingdom. To be "poor in spirit," to be meek, to "hunger and thirst after righteousness," to be merciful and "pure in heart," and to be a peacemaker are all qualities which prepare one to rise into the hills of God and learn of His "solid and grand ideas."

Christian Science teaches the spiritual reality of God's everlasting hills. That God is good is one of these unshakable ideas founded upon the rock of ages. This idea, when it falls upon the erroneous belief that God can display transitory human qualities, grinds that belief into the powder of nothingness. That God's man is made in God's image and likeness and hence is wholly good is another solid and grand idea upon which one can lean in the hour of trial. The soldier at the front may pillow his head upon it and, like Jacob of old, have the vision of a ladder with the angels ascending and descending upon it. This imperishable idea can be a life-saver to those at sea attacked by hidden undersea foes. It comforts anxious parents, feeds the fatherless and widows, supplies shelter for the homeless, clothes the forlorn, rejoices receptive minds, stills the questionings of would-be philosophers, and makes the worldly-wise like unto little children.

That character is safe which is built upon the rock upon which Jesus said he would build his church, upon the spiritual understanding of man's real nature,—"and the gates of hell shall not prevail against it." To be spiritually in the heights permits the dust to return unto dust, vanquishes that which is "of the earth, earthy," and makes the clouds servants of the most high God. The vapors lie below, separating from the world those who are obeying the call to come out and be separate; or else the clouds wrap them about in a protecting mantle so that they may receive the spiritual import of the Ten Commandments and the Beatitudes, and rejoice in the beauty of mount Zion and the daughter of Zion. To be thus lifted up is to draw all men unto the Christ, Truth, to encourage humanity to brave the dangers, discouragements, and fatigues of the climb, to cheer the faint-hearted, to satisfy the thirsty ones, and to lengthen the vision so that it can never again be shortened.

In an exquisite allegory Mrs. Eddy has used the incidents of a mountain climb to illustrate spiritual progress. These are the opening words of this allegory (Miscellaneous Writings, p. 323): "Picture to yourself 'a city set upon a hill,' a celestial city above all clouds, in serene azure and unfathomable glory: having no temple therein, for God is



Digitized by Google

the temple thereof; nor need of the sun, neither of the moon, for God doth lighten it. Then from this sacred summit behold a Stranger wending his way downward, to where a few laborers in a valley at the foot of the mountain are working and watching for his coming."

The "Stranger," recognized as the Christ, Truth, leads the obedient and ready into the heights by an ascent which to human sense may seem at times to be rugged, but which leads, through heavenly aspirations and scientific demonstrations, to the spiritual New Jerusalem, "set upon a hill," established forever in fadeless beauty and harmony.

WILLIAM D. MCCRACKAN.

✧ ✧ ✧

# Among the Churches

## Current Notes

SACRAMENTO, CAL.—The handsome new edifice of Second Church of Christ, Scientist, 2828 Thirty-third Street, Oak Park, is completed, and opening services will be held next Sunday [July 7]. The auditorium will seat four hundred and fifty, the balcony one hundred and sixty, and the reading and directors' rooms in the front of the church are constructed so as to open into the main auditorium, giving additional seating capacity of two hundred when needed. The total cost of the lot and structure is fifteen thousand dollars.

Second Church of Christ, Scientist, was organized in November, 1914, by a small band of faithful workers who were sent out from First Church in order to establish a church for the convenience of members in Curtis Oaks and Oak Park. Services were held in a residence remodeled for that purpose at Third and Center Streets. Later they were held in Muddox Hall, Oak Park, while for the past eighteen months Sunday and Wednesday evening services have been held in the Tuesday Clubhouse.—*The Union.*

GREELEY, COL.—First Church of Christ, Scientist, will hold services to-day [July 7] for the first time in its new church, which has just been completed. The building is of the bungalow style. The edifice and the ground upon which it stands are valued at nearly ten thousand dollars. Of this amount a large part has been paid, and it is expected that the church will be entirely free of debt within a month. The building occupies a spacious site at Eighth Avenue and Fourteenth Street across from the new high school.

*Rocky Mountain News.*

VENTURA, CAL.—First Church of Christ, Scientist, held its dedicatory service on Sunday morning, June 9.

✧ ✧ ✧

# The Lectures

NEW YORK, N. Y. (Society, Columbia University).—Ezra W. Palmer, lecturer; introduced by Mrs. Josephine M. Fabricant, who said in part:—

There is a verse in the fourth chapter of Proverbs which makes a strong appeal to a student: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." Most of us here know what it is to burn the midnight oil, to spend hours upon hours in the accumulation of knowledge from books, and we are very grateful indeed to the beloved institution within whose walls we are gathered to-night for the privileges accorded us of obtaining this knowledge. But there comes a time in the life of every one of us when human knowledge is found to be utterly insufficient to bear us through some great crisis, when we look upon all the treasures of mortal thought which we so patiently and laboriously gathered, and find that we have "nothing but leaves."

We do want to get wisdom; we do feel the need of understanding, an understanding of the realities of life so that we may rest "undisturbed amid the jarring testimony of the material senses" as our textbook, "Science and Health with Key to the Scriptures," so beautifully puts it on page 306. Never has the need for understanding been more imperative than it is at the present time, when the whole world seems to be passing through a maelstrom of strife and discord and hate and fear. It remained for a gentle woman, Mrs. Eddy, a student of that greatest of all books, the Bible, to discover and point out the way to the source of all true wisdom and understanding.

ALHAMBRA, CAL. (First Church).—Virgil O. Strickler, lecturer; introduced by J. C. Graves, who said in part:—

Mankind is rapidly being aroused from its mental lethargy to a realization of the fact that the results of right or wrong thinking are manifested in our health and business, our conduct toward our fellow men, and in fact our entire existence. With this awakening has come the conviction that there is something vitally wrong with the thinking which has produced the condition confronting the world to-day. There has been a world-wide reaching out for an explanation of and for relief from this condition, and those who have turned to Christian Science have been wonderfully enlightened and comforted. The Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, states (p. 83): "Science only can explain the incredible good and evil elements now coming to the surface. Mortals must find refuge in Truth in order to escape the error of these latter days."

ST. PETERSBURG, FLA. (First Church).—Paul Stark Seeley, lecturer; introduced by F. R. Francke, who said in part:—

The greatest need of the world to-day is for the expression of more love, not love as we ordinarily conceive it in its narrow, restricted sense, but the love which possesses the quality of embracing all mankind, the love which gives and gives and gives without a demand for return. It is the love which is conveyed by the words, "God is love." Since God is Love, then Love is God; consequently the world needs to know more about God and the relationship of man to Him. Christian Science is a religion of Love.

*St. Petersburg Times.*

WINNIPEG, MANITOBA, CANADA (First Church).—George Shaw Cook, lecturer; introduced by M. A. Muldrew, who said in part:—

Christian Science is the truth our Master taught and demonstrated nearly two thousand years ago, when he healed the sick, gave sight to the blind and hearing to the deaf, raised the dead, and walked on the water; and Christian Science is bringing into the lives of unnumbered thousands its healing influence, giving them a better understanding of man and of his relation to God, divine Principle. The Master said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." He also commanded his disciples, "Go ye into all the world, and preach the gospel to every creature;" "Heal the sick." Christian Science is doing in some measure the work our Master did by healing the sick, binding up the brokenhearted, comforting the sorrowing; and there never was a



Digitized by Google

time in the world's history when this truth was needed more than it is to-day.

MARQUETTE, MICH. (First Church).—Dr. Walton Hubbard, lecturer; introduced by J. E. Lautner, who said in part:—

Did not the angels who announced the birth of Jesus proclaim, "On earth peace, good will toward men"? And did not Jesus sum up his teachings succinctly when he said: "Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself"? Yet, to the testimony of the material senses, just the opposite of this teaching seems to be true in the world to-day. Christian Science offers an explanation for this seeming contradiction. By a truly scientific interpretation of the life and works of our Master, Christ Jesus, it shows how all evil, including sin, sickness, and death, will finally be destroyed. These evils are no part of God, and since man, according to Scripture, is made in the image and likeness of God, these evils cannot be a part of the real, spiritual, indestructible man.

DAYTON, OHIO (Second Church).—William W. Porter, lecturer; introduced by William C. Milloway, who said in part:—

Jesus startled the age in which he lived by the assertion that he knew God. It is recorded in the gospels that he said, "Ye have not known him; but I know him," and he gave proof of this knowing by the destruction of the works of evil,—sin, disease, and even death. Through Mrs. Eddy's marvelous discovery of the same spiritual law which Jesus demonstrated, the world has again been startled by the declaration that all may know God.

PITTSBURGH, PA. (First Church).—William D. Kilpatrick, lecturer; introduced by Wallace H. Burnett, who said in part:—

Inasmuch as most of you are presumably business people, this lecture is intended to be and should be of service to you through showing that Christian Science includes within its scope of healing the overcoming of inharmonious and discordant business conditions as well as the overcoming of sickness and sin, because it recognizes God as the one all-harmonious Mind, in which there are only the conditions of good.

KANSAS CITY, MO. (First Church).—John Randall Dunn, lecturer; introduced by Seth H. Leach, who said in part:—

To-day the whole world is torn and distressed by a great war that is the result of wrong thinking, and the only way to correct this is by spiritually scientific thinking, which first must be individual thinking. Christian Science is teaching mankind how to have that Mind "which was also in Christ Jesus;" and in the degree that we do possess this Mind we are able to demonstrate it by healing the sick and overcoming error and discords of every kind.

COLORADO SPRINGS, COL. (First Church).—Ezra W. Palmer, lecturer; introduced by Mrs. Effie Louisa Benjamin, who said in part:—

In John we read, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." This is the message Christian Science is giving to an awakening world, a world indeed awakening to know that "one thing is needful,"—a better understanding of God. Many who never before read the Bible enjoy reading it after being spiritually awakened through some understanding of Christian Science. Those to whom the Bible promises have been precious find that these same promises have an enlarged and practical value in the now, the present moment, bringing healing to the sick and the sorrowing, as well as regeneration to the sinner.

RIPON, WIS. (Society).—Virgil O. Strickler, lecturer; introduced by Arthur E. Steinbring, who said in part:—

Christian Science is often called a religion of happiness, and it is teaching many by the wayside that God is Love, that He is "a very present help in trouble," and that "in him we live, and move, and have our being." The followers of this Science receive and maintain their happiness and health by striving daily to let this Mind be in them "which was also in Christ Jesus," for Jesus promised, "He that believeth on me, the works that I do shall he do also," and his works were the preaching of the gospel, the saving of the sinner, and the healing of the sick. We who have received benefits from Christian Science certainly find it good, and as we apply the teachings there is brought into our lives more happiness, peace, joy, health, and an increased ability to do good.

NEW BEDFORD, MASS. (First Church).—Paul Stark Seeley, lecturer; introduced by Walter R. Mitchell, who said in part:—

It has been the grand mission of Christian Science to interpret and to prove by its works among mankind in this our own age, which boasts of its vast scientific achievements, that the profoundest and most practical of all sciences is to be found in the teachings of Christ Jesus as given in the Bible; for these teachings alone enable us to grasp the understanding of the eternal laws of God, which, because they are themselves eternal truth, are just as operative to benefit and heal now as when Jesus and his disciples demonstrated their efficacy nineteen hundred years ago.—*New Bedford Times.*

BRANTFORD, ONTARIO, CANADA (First Church).—Charles I. Ohrenstein, lecturer; introduced by Mrs. S. N. Ewald, who said in part:—

Christ Jesus, our great Way-shower, once said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." To-day Christian Science says to those who are weary and heavy-laden, to those who are burdened with the cares, trials, and sorrows of this mortal life, Come unto a right understanding of God and of man's relation to God, and this understanding will give you rest.

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ARIZONA—Prescott: Elks Opera House, 3 p.m., Sept. 1.

CANADA—Toronto, Ontario (First Church): Massey Music Hall, Shuter and Victoria Streets, 3 p.m., Sept. 1.

COLORADO—Colorado Springs: Burns Theater, 3 p.m., Sept. 1.
Longmont: 3 p.m., Aug. 25.

ENGLAND—Eastbourne, Sussex: Gallery Kinema, 53c Terminus Road, 3:30 p.m., Sept. 22.
York, Yorkshire: Albany Hall, Goodramgate, 7:30 p.m., Sept. 30.

IDAHO—Grangeville: I. O. O. F. Hall, 8:30 p.m., Sept. 2.

MISSOURI—Webb City: High School Auditorium, 8 p.m., Aug. 30.

NEW MEXICO—Roswell: Masonic Temple, Fourth and Pennsylvania Avenue, 8 p.m., Sept. 3.

NEW YORK—East Aurora: Universalist Church, Main Street, corner Maple, 8:15 p.m., Aug. 30.
Niagara Falls: Y. W. C. A. Auditorium, Main and Fourth Streets, 8 p.m., Sept. 3.

PENNSYLVANIA—Johnstown: Cambria Theater, 337 Main Street, 3 p.m., Sept. 1.

RHODE ISLAND—Providence: Strand Theater, 4 p.m., Sept. 1.



Digitized by Google

# Testimonies of Healing

I have received so much help and encouragement from the testimonies in our periodicals that I feel I should try to express my gratitude for all the help Christian Science has been to me, especially during the past five years. I was a severe sufferer from rheumatism and also from a very bad stomach trouble which affected my head. I had been in two hospitals and under the care of three specialists but was given up. I was not expected to get better, and it was thought likely that I would lose my mind. Some travelers who came to our store were Christian Scientists, and several times they spoke to me about their religion. Finally I consented to have treatment, but it seemed to take me some time to grasp Christian Science, and after several months the practitioner said she could not help me any more, as there was something I was holding back. After six months' treatment I went back to the doctors, but got worse every day and found no relief, so decided to take up Science again. It was not long before I experienced great relief, and after a few treatments the practitioner said I did not need treatment any longer. I was then in a little doubt, but I clung to the truth as given in "Science and Health with Key to the Scriptures" by Mrs. Eddy, and am now pleased to testify that I have overcome all my sickness and doubts. I have not had any return of past ailments during the last five years. Christian Science has not only proved a great help physically but has been a great blessing spiritually, and all desire for smoking has been overcome. I therefore feel grateful for the noble work which our revered Leader, Mrs. Eddy, has done for me and for the whole world.

I also wish to say that I have found my understanding of this truth a great help since joining the Army over two years ago and especially since coming to France. There has been some very trying weather out here and if I had not had a demonstrable knowledge of God I would not have been able to continue in good health. I get wonderful help through the ninety-first psalm and in the singing of the hymns, "Shepherd, show me how to go," and "Blest Christmas Morn" by Mrs. Eddy. I receive great blessings also from the *Sentinel* and *Monitor* which are sent to me by First Church of Christ, Scientist, in Toronto. I trust that these few remarks may do some reader good. I would not give up Christian Science for all the world.

PRIVATE W. A. REDFERN, B. E. F., France.

✧

Some years ago while feeling very weak and depressed, with a sense of utter failure and inability to be happy for long at a time, or to live what I thought to be the life of a true Christian, I cried out to one in the home that I knew I could never be either happy or well until I could love God more. A short time after this a friend called upon me and told me something about Christian Science and of how it had helped her to overcome sorrow. While she was speaking I exclaimed, "Why, that is just what I want!" I at once took up the study of the Bible with the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and learned that the cry of my hungry heart had really been a prayer, and that it had been answered in this beautiful way through divine Love.

The first improvement I noticed was, that I began to think less about myself and a little more about the welfare of others; for I began to see that even my best efforts had previously been largely instigated and governed by selfishness. The earnest desire to be good, happy, and well obtained its reward; for selfishness and self-righteousness gradually yielded to the action of Truth, and physical healing in various ways followed. During the first year or so of study, with the occasional help of Christian Science friends, I found myself entirely freed from severe attacks of neuralgic headache from which I had suffered every few weeks for fifteen years. Later on I discovered that an internal disarrangement, which had been supposed to be the cause of the headaches, had yielded to the truth. A very hasty temper, jealousy, and false appetite have also been overcome, and I am humbly and truly grateful; but the greatest joy of all is the true knowledge of God which has come to me and which is presented for all to accept who will, through our beloved Leader's beautiful and clear spiritual understanding of the works and teachings of Christ Jesus and of the Scriptures.

I can honestly say that Christian Science has never failed me when faithfully practiced and lived; and the truth of the Scriptural promise, "Before they call, I will answer," has been proved to me many times. In Science and Health (p. 206) Mrs. Eddy says: "The exercise of the sentiments —hope, faith, love—is the prayer of the righteous. This prayer, governed by Science instead of the senses, heals the sick."—(Mrs.) SARAH ELIZABETH COX, Handsworth Wood, Birmingham, England.

✧

It is with the greatest pleasure that I testify to the saving power of Truth as demonstrated in Christian Science; truly, indeed, if we know the truth, the truth does make us free. One morning I awoke to find the whole side of my face paralyzed. Fear tried to get possession of me, but I knew that this discord was not in God's child. I could not eat properly and had to swallow my food without chewing, also in drinking I had to throw my head well back to get the liquid down my throat. A Christian Science friend treated me, but still the manifestation did not go. I received new courage, however, and went on treating myself. Just a fortnight afterward I awoke one morning early to find that I was free; and oh, the joy I felt, and the gratitude to God and to our dear Leader for a knowledge of the truth.

I wish to express my deepest thankfulness to God for many other demonstrations which I have had since coming into Christian Science; and with the psalmist I sing, "Bless the Lord, O my soul, and forget not all his benefits." How truly we all can as loyal students of Christian Science continually give thanks to our beloved Leader, Mrs. Eddy, for her untiring love and her work in mankind's behalf.

LAURENCE HAROLD FARLEY, Auckland, New Zealand.

✧

I wish to express my gratitude for my healing from the effects of an automobile accident. On turning a curve in the road the car skidded into a telephone pole, throwing me out into a ditch. I was unable to move, so friends called for an ambulance and I was taken to the hospital. X-ray pictures were taken to locate the injury. It was found that the socket of the thigh bone had been shattered and the bone forced through the pelvic bone, breaking it in four places. The hip was also broken.

To mortal sense it was a very severe accident. I was placed in a cast, and forty pounds of weight were attached to the injured leg. The next day I called a Christian Science practitioner, as the verdict of the doctors was that I would be crippled for life and probably never able to walk again.



Digitized by Google

Hypodermic injections were used to make me sleep, but after Christian Science treatment was begun these were not necessary. I suffered no pain, and there were no signs of inflammation. I ate and slept well, and was bright and cheerful during the six weeks I was in the hospital. The accident occurred on May 21, and the doctors told me I would not be able to be up until the first of the following January; but four months before that time I resumed my position as dental nurse and feel better than before the accident. I have suffered no ill effects, and walk perfectly. My recovery was nothing short of miraculous to every one who knew of my case.

I am thankful to know that the truth heals even though human knowledge affirms the case to be fatal. It is with a grateful heart that I send this testimony.

(Miss) FRANCES E. KIMMELL, Los Angeles, Cal.

The above testimony written by my daughter I can fully corroborate; it has been a wonderful help to us all and I hope it may be to others. Since I became interested in Christian Science I have had many convincing proofs of the healing power of Truth. I had only read Science and Health about three weeks when I was healed of neuralgia and bowel trouble of long standing. I did not understand much of what I was reading, so my healing proved our Leader's statement on page 152 of Science and Health, "Truth has a healing effect, even when not fully understood." Since then many instantaneous healings have been experienced. In one instance a so-called cystic tumor disappeared overnight after applying the truth as taught in Christian Science. I have also been healed of influenza and typhoid fever, the latter in one treatment from a practitioner. Many other ailments have been overcome through knowing the truth. My thankfulness is indeed great.—(Mrs.) GERTRUDE K. JOHNSON.

✧

When my progress in Christian Science seems slow, and the road to understanding long, I have only to remember the numberless blessings which have come to me and to mine, to realize that my dearest possession is the never failing Science of Life, Truth, and Love. This acknowledgment of my gratitude should have been made long ago.

One Saturday morning some years ago my sister swallowed a black pin two inches in length. We were quite new in Christian Science, but it did not even occur to us to seek other than divine help, although the pin lodged in the throat. As our own understanding of the truth did not seem sufficient to still all fear, my mother took her at once to a practitioner who has helped us over many rough places. As a result of this visit they returned home feeling much less fearful. The following day my sister attended Sunday school and church, and the next three days she went to school as usual. Although she coughed slightly and could feel the pin in her throat, she was able to eat and sleep, and she did not suffer in any way. On Wednesday night she attended the church service, and there talked with the practitioner. Again she returned home with all fear dismissed. The following morning, shortly after rising, she felt faint and threw herself face down across the bed. The pin slipped easily from her throat and out of her mouth. She suffered no further ill effect whatever. For this wonderful demonstration of the power of Truth we can never cease to be grateful.

Last winter, with the help of the practitioner, my mother was healed of acute lung trouble. She has also been completely healed of nervous prostration. Another sister has laid aside glasses, which she had worn since childhood. Among many other ills I have been healed of rheumatism in several of its most severe forms. My earliest recollections are those of suffering, and my fear of the almost yearly attacks was intense, but I have been entirely healed through Christian Science, and for almost six years there has been no return of the trouble. On moving a few months ago from my home in a high and dry western city to a damp eastern climate, I allowed a little of the old fear to creep in, but through the study of the Bible and "Science and Health with Key to the Scriptures" it was quickly overcome. In this overcrowded city where great difficulty is experienced in finding a place in which to live, divine Love has supplied our need.

For these and many other demonstrations of the healing power of Christian Science I give thanks to God, and feel deeply grateful to Mrs. Eddy. Above all else I am grateful for the peace and harmony which have come into my life and into the lives of those dearest to me.

(Mrs.) RUTH MENKE DOUDEN, Washington, D. C.

✧

Great and lasting benefits having come to me through the application of Christian Science, it is with much pleasure and gratitude that I add my testimony to its healing power. About seven years ago I was healed of lung trouble by Christian Science, and since that time my health has been better than it ever was before. Some ten years prior to my healing, a physician in this city after an examination said my right lung was beginning to decay, and a few years later a doctor told me I had tubercular glands and that I had better give up office work and get some kind of outdoor employment, or go into the country; but owing to financial conditions I could not leave my position. That was the darkest hour of my life. Now that I have good health, I say with all my heart, thank God for Christian Science.

I have also been healed of the liquor habit. The male members on both sides of my family were in bondage to this habit, and though I tried a number of times to quit drinking, it was no use until Christian Science healed me. These healings, and a wonderful spiritual and moral regeneration, are priceless blessings to me, and I am indeed thankful to God that I was led to this beautiful and healing truth. No one can have derived such great benefits as these without experiencing deep gratitude to and love for our revered Leader, Mrs. Eddy. My heart goes out in gratitude to her for her Christlike life. I also wish to express my gratitude for the consideration shown me by the Christian Scientists I have known. God bless them every one.

EDWARD F. VAUGHAN, Chicago, Ill.

✧

For some time I have wanted to express my gratitude for the blessings my family and I have received through Christian Science. During the eleven years of our growth in understanding of this wonderful truth about God and man's relation to Him, we have had many proofs of its protecting power. When first coming into Christian Science I was healed of the necessity of wearing glasses, after having worn them since childhood. This healing came through just reading part of the chapter on Prayer in our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am very grateful for another healing which occurred about a year ago. After childbirth there was a very pronounced case of what is called uræmic poisoning, so alarming that the attending physician gave little hope of recovery and wanted to inject a serum. This serum, he stated, would do no good, as I was beyond medical aid, but in case of death he would



Digitized by Google

# Testimonies of Healing

I have received so much help and encouragement from the testimonies in our periodicals that I feel I should try to express my gratitude for all the help Christian Science has been to me, especially during the past five years. I was a severe sufferer from rheumatism and also from a very bad stomach trouble which affected my head. I had been in two hospitals and under the care of three specialists but was given up. I was not expected to get better, and it was thought likely that I would lose my mind. Some travelers who came to our store were Christian Scientists, and several times they spoke to me about their religion. Finally I consented to have treatment, but it seemed to take me some time to grasp Christian Science, and after several months the practitioner said she could not help me any more, as there was something I was holding back. After six months' treatment I went back to the doctors, but got worse every day and found no relief, so decided to take up Science again. It was not long before I experienced great relief, and after a few treatments the practitioner said I did not need treatment any longer. I was then in a little doubt, but I clung to the truth as given in "Science and Health with Key to the Scriptures" by Mrs. Eddy, and am now pleased to testify that I have overcome all my sickness and doubts. I have not had any return of past ailments during the last five years. Christian Science has not only proved a great help physically but has been a great blessing spiritually, and all desire for smoking has been overcome. I therefore feel grateful for the noble work which our revered Leader, Mrs. Eddy, has done for me and for the whole world.

I also wish to say that I have found my understanding of this truth a great help since joining the Army over two years ago and especially since coming to France. There has been some very trying weather out here and if I had not had a demonstrable knowledge of God I would not have been able to continue in good health. I get wonderful help through the ninety-first psalm and in the singing of the hymns, "Shepherd, show me how to go," and "Blest Christmas Morn" by Mrs. Eddy. I receive great blessings also from the *Sentinel* and *Monitor* which are sent to me by First Church of Christ, Scientist, in Toronto. I trust that these few remarks may do some reader good. I would not give up Christian Science for all the world.

PRIVATE W. A. REDFERN, B. E. F., France.

✧

Some years ago while feeling very weak and depressed, with a sense of utter failure and inability to be happy for long at a time, or to live what I thought to be the life of a true Christian, I cried out to one in the home that I knew I could never be either happy or well until I could love God more. A short time after this a friend called upon me and told me something about Christian Science and of how it had helped her to overcome sorrow. While she was speaking I exclaimed, "Why, that is just what I want!" I at once took up the study of the Bible with the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and learned that the cry of my hungry heart had really been a prayer, and that it had been answered in this beautiful way through divine Love.

The first improvement I noticed was, that I began to think less about myself and a little more about the welfare of others; for I began to see that even my best efforts had previously been largely instigated and governed by selfishness. The earnest desire to be good, happy, and well obtained its reward; for selfishness and self-righteousness gradually yielded to the action of Truth, and physical healing in various ways followed. During the first year or so of study, with the occasional help of Christian Science friends, I found myself entirely freed from severe attacks of neuralgic headache from which I had suffered every few weeks for fifteen years. Later on I discovered that an internal disarrangement, which had been supposed to be the cause of the headaches, had yielded to the truth. A very hasty temper, jealousy, and false appetite have also been overcome, and I am humbly and truly grateful; but the greatest joy of all is the true knowledge of God which has come to me and which is presented for all to accept who will, through our beloved Leader's beautiful and clear spiritual understanding of the works and teachings of Christ Jesus and of the Scriptures.

I can honestly say that Christian Science has never failed me when faithfully practiced and lived; and the truth of the Scriptural promise, "Before they call, I will answer," has been proved to me many times. In Science and Health (p. 206) Mrs. Eddy says: "The exercise of the sentiments —hope, faith, love—is the prayer of the righteous. This prayer, governed by Science instead of the senses, heals the sick."—(Mrs.) SARAH ELIZABETH COX, Handsworth Wood, Birmingham, England.

✧

It is with the greatest pleasure that I testify to the saving power of Truth as demonstrated in Christian Science; truly, indeed, if we know the truth, the truth does make us free. One morning I awoke to find the whole side of my face paralyzed. Fear tried to get possession of me, but I knew that this discord was not in God's child. I could not eat properly and had to swallow my food without chewing; also in drinking I had to throw my head well back to get the liquid down my throat. A Christian Science friend treated me, but still the manifestation did not go. I received new courage, however, and went on treating myself. Just a fortnight afterward I awoke one morning early to find that I was free; and oh, the joy I felt, and the gratitude to God and to our dear Leader for a knowledge of the truth.

I wish to express my deepest thankfulness to God for many other demonstrations which I have had since coming into Christian Science; and with the psalmist I sing, "Bless the Lord, O my soul, and forget not all his benefits." How truly we all can as loyal students of Christian Science continually give thanks to our beloved Leader, Mrs. Eddy, for her untiring love and her work in mankind's behalf.

LAURENCE HAROLD FARLEY, Auckland, New Zealand.

✧

I wish to express my gratitude for my healing from the effects of an automobile accident. On turning a curve in the road the car skidded into a telephone pole, throwing me out into a ditch. I was unable to move, so friends called for an ambulance and I was taken to the hospital. X-ray pictures were taken to locate the injury. It was found that the socket of the thigh bone had been shattered and the bone forced through the pelvic bone, breaking it in four places. The hip was also broken.

To mortal sense it was a very severe accident. I was placed in a cast, and forty pounds of weight were attached to the injured leg. The next day I called a Christian Science practitioner, as the verdict of the doctors was that I would be crippled for life and probably never able to walk again.



Digitized by Google

Hypodermic injections were used to make me sleep, but after Christian Science treatment was begun these were not necessary. I suffered no pain, and there were no signs of inflammation. I ate and slept well, and was bright and cheerful during the six weeks I was in the hospital. The accident occurred on May 21, and the doctors told me I would not be able to be up until the first of the following January; but four months before that time I resumed my position as dental nurse and feel better than before the accident. I have suffered no ill effects, and walk perfectly. My recovery was nothing short of miraculous to every one who knew of my case.

I am thankful to know that the truth heals even though human knowledge affirms the case to be fatal. It is with a grateful heart that I send this testimony.

(Miss) FRANCES E. KIMMELL, Los Angeles, Cal.

The above testimony written by my daughter I can fully corroborate; it has been a wonderful help to us all and I hope it may be to others. Since I became interested in Christian Science I have had many convincing proofs of the healing power of Truth. I had only read Science and Health about three weeks when I was healed of neuralgia and bowel trouble of long standing. I did not understand much of what I was reading, so my healing proved our Leader's statement on page 152 of Science and Health, "Truth has a healing effect, even when not fully understood." Since then many instantaneous healings have been experienced. In one instance a so-called cystic tumor disappeared overnight after applying the truth as taught in Christian Science. I have also been healed of influenza and typhoid fever, the latter in one treatment from a practitioner. Many other ailments have been overcome through knowing the truth. My thankfulness is indeed great.—(Mrs.) GERTRUDE K. JOHNSON.

✧

When my progress in Christian Science seems slow, and the road to understanding long, I have only to remember the numberless blessings which have come to me and to mine, to realize that my dearest possession is the never failing Science of Life, Truth, and Love. This acknowledgment of my gratitude should have been made long ago.

One Saturday morning some years ago my sister swallowed a black pin two inches in length. We were quite new in Christian Science, but it did not even occur to us to seek other than divine help, although the pin lodged in the throat. As our own understanding of the truth did not seem sufficient to still all fear, my mother took her at once to a practitioner who has helped us over many rough places. As a result of this visit they returned home feeling much less fearful. The following day my sister attended Sunday school and church, and the next three days she went to school as usual. Although she coughed slightly and could feel the pin in her throat, she was able to eat and sleep, and she did not suffer in any way. On Wednesday night she attended the church service, and there talked with the practitioner. Again she returned home with all fear dismissed. The following morning, shortly after rising, she felt faint and threw herself face down across the bed. The pin slipped easily from her throat and out of her mouth. She suffered no further ill effect whatever. For this wonderful demonstration of the power of Truth we can never cease to be grateful.

Last winter, with the help of the practitioner, my mother was healed of acute lung trouble. She has also been completely healed of nervous prostration. Another sister has laid aside glasses, which she had worn since childhood. Among many other ills I have been healed of rheumatism in several of its most severe forms. My earliest recollections are those of suffering, and my fear of the almost yearly attacks was intense, but I have been entirely healed through Christian Science, and for almost six years there has been no return of the trouble. On moving a few months ago from my home in a high and dry western city to a damp eastern climate, I allowed a little of the old fear to creep in, but through the study of the Bible and "Science and Health with Key to the Scriptures" it was quickly overcome. In this overcrowded city where great difficulty is experienced in finding a place in which to live, divine Love has supplied our need.

For these and many other demonstrations of the healing power of Christian Science I give thanks to God, and feel deeply grateful to Mrs. Eddy. Above all else I am grateful for the peace and harmony which have come into my life and into the lives of those dearest to me.

(Mrs.) RUTH MENKE DOUDEN, Washington, D. C.

✧

Great and lasting benefits having come to me through the application of Christian Science, it is with much pleasure and gratitude that I add my testimony to its healing power. About seven years ago I was healed of lung trouble by Christian Science, and since that time my health has been better than it ever was before. Some ten years prior to my healing, a physician in this city after an examination said my right lung was beginning to decay, and a few years later a doctor told me I had tubercular glands and that I had better give up office work and get some kind of outdoor employment, or go into the country; but owing to financial conditions I could not leave my position. That was the darkest hour of my life. Now that I have good health, I say with all my heart, thank God for Christian Science.

I have also been healed of the liquor habit. The male members on both sides of my family were in bondage to this habit, and though I tried a number of times to quit drinking, it was no use until Christian Science healed me. These healings, and a wonderful spiritual and moral regeneration, are priceless blessings to me, and I am indeed thankful to God that I was led to this beautiful and healing truth. No one can have derived such great benefits as these without experiencing deep gratitude to and love for our revered Leader, Mrs. Eddy. My heart goes out in gratitude to her for her Christlike life. I also wish to express my gratitude for the consideration shown me by the Christian Scientists I have known. God bless them every one.

EDWARD F. VAUGHAN, Chicago, Ill.

✧

For some time I have wanted to express my gratitude for the blessings my family and I have received through Christian Science. During the eleven years of our growth in understanding of this wonderful truth about God and man's relation to Him, we have had many proofs of its protecting power. When first coming into Christian Science I was healed of the necessity of wearing glasses, after having worn them since childhood. This healing came through just reading part of the chapter on Prayer in our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am very grateful for another healing which occurred about a year ago. After childbirth there was a very pronounced case of what is called uræmic poisoning, so alarming that the attending physician gave little hope of recovery and wanted to inject a serum. This serum, he stated, would do no good, as I was beyond medical aid, but in case of death he would



Digitized by Google

be able to feel that he had done all he could. My husband and I objected to the use of the serum, so we turned to God, knowing, as we read in the forty-sixth chapter of Psalms, that "God is our refuge and strength, a very present help in trouble." Our faith was justified. The convulsions which the physician predicted did not appear, and in a few hours the terrible swelling had gone to its native nothingness. On the tenth day I was up and dressed.

I want to prove my gratitude to God for His protecting care, of which we are assured each day; and I know that by living this truth and applying my understanding of the divine Principle as taught in Christian Science my progress will be sure. I am happy that I have been considered worthy of being appointed teacher in the Sunday school, and am grateful to Mrs. Eddy, our revered Leader, who has made it possible for humanity to have this understanding of the truth.

(Mrs.) CATHERINE W. HUGHES, Detroit, Mich.

✧

Looking back over the years of suffering and distress due to physical ills, I rejoice in having been freed from bondage through the knowledge of God's goodness as learned by the study of Christian Science. It has been many years since I first heard of this religion, but, like many others, for some time I let it pass without much attention. A little over two years ago I was one of the most miserable and downhearted of women. I felt there was nothing to live for and life seemed all darkness to me, but when Christian Science was brought to me a new light came. I had severe attacks of acute stomach disorder, which finally developed into a chronic trouble. For many years I had to use the greatest care in my food and finally was restricted to a liquid diet. The physicians could do nothing to relieve my great distress, so at last I turned to God and was healed in two treatments through the power of Truth. Later I was healed of blood poisoning in my foot in one treatment. I have also been healed of a skin disease and of minor ills since I came into Christian Science.

Spiritual healings are coming to me every day through the understanding that God is All-in-all. It certainly gives me great happiness to write this testimony, for I know that others will read it and take heart from my experience. I want to be not only a hearer but a doer of the word, and I am daily striving to learn more of this wonderful truth and to live it.—(Mrs.) CARRIE LEMMERT, Bishop, Cal.

✧

In gratitude for Christian Science I submit the following testimony. The understanding of God as a "very present help in trouble" has enabled me to overcome much discord, and when rightly applied has never failed to bring about freedom from the bondage of sin and sickness. One experience which comes to thought is cause for deepest gratitude. While I was looking over a pile of heavy beams that had been the support of an old barn roof and trying to throw off a board from the top of the pile, one of the lower beams loosened and fell out, striking my foot and ankle. There was no thought of fear or accident, but just the knowing of God's power and protection as taught in Christian Science. When the beam had been lifted, I stood up and walked over to the house with no indication of what had happened, except a slight bruise where the beam had struck. Truly God's love for His children is constant and compassionate, and can be demonstrated by all who seek to know Him aright.

I had another proof of God's care some time ago while riding to school on my bicycle. The wheel had caught in a rut in the ground and on being forced out struck a near-by fence. The shock threw me against the fence, with the result that my leg was severely cut on the barbed wire. On my way home I realized the truth of the "scientific statement of being," as given by Mrs. Eddy on page 468 of Science and Health, and by the time I had reached the house much of the soreness and inflammation had disappeared, and I felt no pain. In a few days the leg was entirely normal. Other ailments, such as colds, headaches, and bilious attacks, have vanished into their native nothingness through the realization of God's infinite goodness and love.

More glorious than the physical overcoming is the constant knowing that divine Love provides all good for mankind. The true evidence of our gratitude for what Christian Science teaches is our endeavor to express each day more love for God and our brother man. The healing feast of Truth and Love is free to all who will partake of its bounty. The Scripture states, "Ho, every one that thirsteth, come ye to the waters;" and they who drink of this living water are satisfied and blessed indeed.

(Miss) FLORENCE L. BIHLMAIER, Woodcrest, N. J.

✧

I did not become interested in Christian Science because of any need of physical healing, but the spiritual side of it appealed to me. We have, however, had many demonstrations of the healing power of God.

Late in the autumn of 1916, our little son was stricken with typhoid fever. We tried to meet and overcome the trouble through our own understanding of Christian Science, but as we did not seem to succeed, there being too much fear in my consciousness, we asked a practitioner for help. I am happy to state that the boy was healed in a few days. For this healing and the many benefits we have received since we began to study Christian Science, I am very grateful, and my desire is to show my gratitude by living a pure and upright life.—(Mrs.) S. JONES, Quanah, Texas.

✧

Thanksgiving night I was awakened by an intolerable neuralgic pain in the side of my face. Instantly I began to rely upon healing statements of truth from "Science and Health with Key to the Scriptures" by Mrs. Eddy, as these "angels of His presence," to use the words of our Leader on page 174 of our textbook, came and ministered unto me. After considerable wrestling, thought finally shaped itself into words of thanksgiving to be offered in The Mother Church, where I expected to be the following Wednesday. This mental outpouring of gratitude brought almost immediate relief from pain, and that peace "which passeth all understanding." Many times I had been helped by others' offerings in The Mother Church, but this was the first time I had been prompted to contribute my mite of gratitude to the general fund there.

Formerly I never knew freedom from fear; neither did I know perfect health, nor understand the Bible—that is, in a way to apply its teachings to daily needs. Now God's word, spiritually revealed as it is in Christian Science, is becoming my sole dependence. It has delivered me from many distresses. All winter long colds, intestinal catarrh, chronic headaches,—all have slunk back into their native nothingness. And what do I find in their place? God, good.

The healing and corrective power of each right thought was illustrated for me when I was suddenly attacked with a blinding headache. I reached out for the books, the Bible, Science and Health, and the *Quarterly*, only to find that I could not read. Two thoughts, or longings, came to the rescue as I sank down on the couch: Oh, to love some one



Digitized by Google

more, and to do some holy work! As soon as possible I called on the telephone a girl who had passed through a great sorrow a few weeks before, but I had not known it at the time. My love message to her was a comfort to both of us. I did not feel equal to sitting at the table that night or taking any dinner, but at half past seven I deliberately turned my back on pain and set my face rejoicingly toward Jerusalem, so to speak, for it was Wednesday and I went to our regular testimony meeting, both seeking and finding such a feast as only Love divine knows how to provide. After that a business meeting, and after that a committee meeting, so filled my thoughts that I returned home at eleven, perfectly free. I laughed to think I had ever believed that such a thing as mortals call headache could be real. If it were one of the real and God-given things of life, it would last forever and could not be taken away. Through all the experiences of motherhood, Christian Science has been the only physician. It has protected the family and has overcome all our children's difficulties.

I rejoice in each glimpse of the loveliness, purity, and holiness of the real man, and feel unbounded gratitude to Jesus for pointing out the way for us; also to Mrs. Eddy for explaining it, and to all the faithful workers who are following it.—(Mrs.) LEILA CLOSE HARSCH, Toledo, Ohio.

✧

For many years I suffered from rheumatism and gradually grew worse until absolute helplessness seemed imminent; and as I was obliged to travel to earn my living, the ailment was aggravated. Three Christian Scientists traveled with me a week or two, and their words and works were a light upon my path. Knowing that God could heal and care for all He created, and believing that the Christian Science prayer would be heard immediately, I applied for treatment several months later, and purchased a copy of "Science and Health with Key to the Scriptures." Rheumatism, a throat trouble, and a bowel ailment which had not been mentioned when asking for help, were all overcome in a day or two, and spiritual healing, more precious than all else, also took place at this time. That was over five years ago. Since then there has been a daily growth and more proof of God's loving-kindness. I seemed to be always taking cold. My first year in Christian Science this belief disappeared, and last year I was healed of liver trouble in one treatment.

My debt to God is so great that no words can express how much He has done for me; His love has been always constant. I am grateful for a better understanding of the Bible, the right knowledge of Jesus' life work, also for Mrs. Eddy's wonderful discovery. Only as we take up the cross and follow Christ are we worthy to be called Christian Scientists, and so I am endeavoring to work out my own salvation.—(Mrs.) MARY ENOS BURKE, St. Joseph, Mo.

✧

Having so often been helped and encouraged by the testimonies in the *Sentinel* and *Journal,* I feel the time has come to express my deep gratitude to God for the wonderful truth revealed in Christian Science. For about fifteen years I was in very bad health, a depressed and well-nigh useless woman. All my time was spent in unsuccessfully seeking for health; I was constantly taking medicine and undergoing all sorts of treatments, every new one heard of being tried. Although during those years I consulted twenty-nine doctors, some of the cleverest in London, life continued a burden, from which I often prayed to be delivered.

I never can be grateful enough to the kind friend who took some trouble to bring me a *Sentinel,* and to tell me something of what Christian Science had done for her. I was ready and eager for anything that promised me better health, and although opposed by my family, its study with the help of a practitioner soon proved to be as real a blessing to me as it has been to thousands of other sufferers. It is now nearly eight years since I have used any medicine or material remedy. I am in my seventy-second year, and every organ in my body has been restored to its normal, healthy condition. Life has become a joy once more, and its duties a pleasure. A few months after I turned to Christian Science, friends were remarking on the great change that had taken place, and those who did not see me for two or three years could hardly believe I was the same woman.

This is indeed cause for unbounded gratitude, but far beyond it is the beautiful knowledge of God as all good, ever present divine Love. I am grateful every hour of my life for Mrs. Eddy's wonderful writings. Science and Health is truly a key to the Scriptures, which were precious before, but are doubly so now. I am deeply grateful to all who have lovingly taught me and helped me, and also for our literature especially the *Sentinel* and the *Journal,* which come so regularly to cheer, strengthen, and enlighten, for I have much yet to learn.—(Mrs.) E. A. BEDDOW, London, England.

✧ ✧ ✧

# From the Press

[Elmer Ellsworth Carey in *Chicago* (Ill.) *Record Herald*]

Birthdays convey suggestions of ill. What good suggestions do they convey? Suppose you did not know how old you were, would your usefulness in any way be impaired? Would any possible harm result? Suppose birthdays were abolished, what would be the result? The average strength of the human race would increase. Birthdays are responsible for the psychic dead-line of threescore and ten, which is more deadly than a machine gun. Thousands and tens of thousands die because they think they have reached the age limit. They die because they think they must, because it is customary. In nature there is no age limit. There is no inherent reason why one should die at the age of fifty or seventy-five or one hundred and fifty. A man at seventy should dress like a man of thirty-five, do the same work, think the same thoughts, and have no care for birthdays. Let us hasten the time when the shackles of the threescore and ten delusion shall fall away. All can do something to hasten the glad day by refusing to indulge in birthday worship.

[Secretary of War Newton D. Baker in *The New York* (N. Y.) *Times*]

History probably never repeats itself, but the motives of history are always the same. When Deborah sang her song she said, "The stars in their courses fought against Sisera." When the story of this war is written as a completed thing, the poet who sings that epic will repeat that phrase. The German Empire busily engaged itself for forty years in quenching every liberal impulse, in cementing the rule of a tyrannous and autocratic government upon the minds of its people in cunningly and lavishly accumulating force for the conquest of the world.

Everybody else seemed to be busy about the things of civilization and light and leading, and trying to make life more beautiful and more equable, more just, more happy; and it looked as though the world had left to Germany alone the task of thus brooding and preparing so terrific a blow. And yet, if one analyzes even with our present knowledge the things that were going on in the world, it will be found



Digitized by Google

that the stars, too, were busy preparing in their courses to fight against Germany.

When Cavour brought about the unification of Italy, it was not merely that Italy might be one, but it was that the forms of parliamentary government and true liberty might be established in that country, and when he was besought to yield something to Austrian aristocratic and autocratic pretensions, he said: "I cannot go back upon the principles by which I have always lived. If any veil is to be put upon the statue of liberty, my hand cannot put it there."

[*New York* (N. Y.) *Advertising Club News*]

A *News* reader went to a Christian Science lecture the other night, and tells us that he is beginning to understand why *The Christian Science Monitor* is such a producer for those who have discovered its advertising value. He said that in the crowd of thirty-five hundred that filled the hall he saw nobody who scowled, or who looked unhappy, or who appeared to want funds to take care of his needs. They seemed to have confidence in themselves, and were determined to get all the good they could out of what might happen next. Such people, he figured out, spend money wisely in what they believe is good value. The *News* passes this thought on as an interesting commentary on advertising, and adds this question: Why is it that no other denomination has published a daily newspaper for its followers like the *Monitor?*

[*The Methodist Times*]

Great ideals are in the air, and a new world is about to be born. Many of the old traditions are being swept away, so that the creation of new standards and aims is not only supremely necessary, but is becoming more practicable. What does all this mean? Surely that Christians are called by an urgent need once more to explore the purpose of God and the meaning of His gospel with the same courageous faith and transparent sincerity as actuated the apostles of the eighteenth century. New light is waiting to break out upon those who diligently look for it. The church in this great moment should become a holy club waiting upon God. If this be so, the level of possibility will once more be triumphantly raised.

[*The Christian Work*]

As followers of Jesus we need not be ashamed of deep feelings, but like him we should use up our best feelings in helpful activity, not only feeding the hungry, clothing the naked, and healing the sick, but also restoring the wandering minds of men to righteousness, their angry spirits to the sweetness of forgiveness, and their divided ranks to the reconciliation of the gospel of love.

✧ ✧ ✧

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal.*

Owing to the instability of money values and the fluctuation of exchange rates, we are, for the present, not printing a table of money equivalents. This information can be obtained correctly from the bank or local post office at the time it is desired to send in money.

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition for general sale are now being filled promptly.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly.* Reading rooms may secure any desired quantity of either or both sizes.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## New Pamphlets in French

"Christian Science: Its Discovery and Development," by William D. McCrackan.

"Christian Science: A Religion of Love," by Virgil O. Strickler.

Both of these French translations are printed with alternate pages in English, and are now on sale at five cents a copy.

## New Vest Pocket Pamphlet

"Protection," a collection of three short articles: "Safety," "Divine Preservation," "Intrenchment."

This pamphlet is now on sale at four cents a copy.

## Bible Catalogue

Bible Catalogue No. 24 is now ready for delivery. Advance copies have been mailed to all churches and societies advertised in *The Christian Science Journal.* Additional copies will be supplied on request.

Attention is called to the changed prices of some of the Bibles, including 01440x and 01483x, notice of which appears on the inside of the front cover of this periodical.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the War Relief and Camp Welfare Fund, the Real Estate Fund, and the Benevolent Association Fund should be sent to WILLIAM R. RATHVON, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# Government by Principle

Mrs. Eddy says in "Science and Health with Key to the Scriptures" (page 106): "God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love."

Throughout what has seemed the slow processes of the ages, nations have gained and applied an increasing understanding of government by Principle and have called it democracy.

In it one individual has joined with others in governing his own community without outside interference, at the same time uniting with other self-governing communities in support of and obedience to a main policy which declares all men free and equal, and capable of self-government.

This is the policy in force in a progressing degree in the United States of America, in the British Empire, in France, and in Italy; it is the ideal for which these nations, with others, are now fighting in the greatest of all wars.

It is the pattern of government that is brought to a still higher degree of clarity and practicality in the Manual of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, designed by Mrs. Eddy for the guidance and government of The Mother Church and its branch churches and members throughout the world.

In addition the Manual brings out clearly the two essentials embraced in the quotations given above from the Christian Science textbook: (1) the necessity of individual self-government, (2) the accomplishment of this only through strict reliance on Principle.

Hence, Christian Scientists, by an ever closer study of the Church Manual and faithful adherence thereto, aid inestimably in making irresistible throughout the whole world the ideals of true democracy, or government by Principle.

The Manual of The Mother Church is obtainable at Christian Science reading rooms or by writing to The Christian Science Publishing Society, in Boston, Massachusetts.

---

Opportunity to send the messengers of Christian Science on their healing mission to the world is maintained through the plan of the Postmaster-General of the United States to send to soldiers and sailors destined to proceed overseas, at nominal postage, literature offered at post offices in the United States. A printed notice on the front of *The Christian Science Journal*, *Christian Science Sentinel*, and *Le Héraut de Christian Science*, signed by the Postmaster-General, explains the simple plan.

While the post office department has ruled that the above mentioned Christian Science periodicals are to be accepted by postmasters for use under this plan, the department order states that only "clean copies of current or comparatively recent issues" will be received.

Those desiring to send periodicals other than their own copies, or copies previously given for local distribution work, can doubtless make arrangements with any Christian Science reading room to mail these periodicals regularly as desired.

Digitized by Google

that the stars, too, were busy preparing in their courses to fight against Germany.

When Cavour brought about the unification of Italy, it was not merely that Italy might be one, but it was that the forms of parliamentary government and true liberty might be established in that country, and when he was besought to yield something to Austrian aristocratic and autocratic pretensions, he said: "I cannot go back upon the principles by which I have always lived. If any veil is to be put upon the statue of liberty, my hand cannot put it there."

[*New York* (N. Y.) *Advertising Club News*]

A *News* reader went to a Christian Science lecture the other night, and tells us that he is beginning to understand why *The Christian Science Monitor* is such a producer for those who have discovered its advertising value. He said that in the crowd of thirty-five hundred that filled the hall he saw nobody who scowled, or who looked unhappy, or who appeared to want funds to take care of his needs. They seemed to have confidence in themselves, and were determined to get all the good they could out of what might happen next. Such people, he figured out, spend money wisely in what they believe is good value. The *News* passes this thought on as an interesting commentary on advertising, and adds this question: Why is it that no other denomination has published a daily newspaper for its followers like the *Monitor?*

[*The Methodist Times*]

Great ideals are in the air, and a new world is about to be born. Many of the old traditions are being swept away, so that the creation of new standards and aims is not only supremely necessary, but is becoming more practicable. What does all this mean? Surely that Christians are called by an urgent need once more to explore the purpose of God and the meaning of His gospel with the same courageous faith and transparent sincerity as actuated the apostles of the eighteenth century. New light is waiting to break out upon those who diligently look for it. The church in this great moment should become a holy club waiting upon God. If this be so, the level of possibility will once more be triumphantly raised.

[*The Christian Work*]

As followers of Jesus we need not be ashamed of deep feelings, but like him we should use up our best feelings in helpful activity, not only feeding the hungry, clothing the naked, and healing the sick, but also restoring the wandering minds of men to righteousness, their angry spirits to the sweetness of forgiveness, and their divided ranks to the reconciliation of the gospel of love.

✧ ✧ ✧

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal*.

Owing to the instability of money values and the fluctuation of exchange rates, we are, for the present, not printing a table of money equivalents. This information can be obtained correctly from the bank or local post office at the time it is desired to send in money.

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition for general sale are now being filled promptly.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## New Pamphlets in French

"Christian Science: Its Discovery and Development," by William D. McCrackan.

"Christian Science: A Religion of Love," by Virgil O. Strickler.

Both of these French translations are printed with alternate pages in English, and are now on sale at five cents a copy.

## New Vest Pocket Pamphlet

"Protection," a collection of three short articles: "Safety," "Divine Preservation," "Intrenchment."

This pamphlet is now on sale at four cents a copy.

## Bible Catalogue

Bible Catalogue No. 24 is now ready for delivery. Advance copies have been mailed to all churches and societies advertised in *The Christian Science Journal*. Additional copies will be supplied on request.

Attention is called to the changed prices of some of the Bibles, including 01440x and 01483x, notice of which appears on the inside of the front cover of this periodical.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the War Relief and Camp Welfare Fund, the Real Estate Fund, and the Benevolent Association Fund should be sent to WILLIAM R. RATHVON, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# Government by Principle

Mrs. Eddy says in "Science and Health with Key to the Scriptures" (page 106): "God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love."

Throughout what has seemed the slow processes of the ages, nations have gained and applied an increasing understanding of government by Principle and have called it democracy.

In it one individual has joined with others in governing his own community without outside interference, at the same time uniting with other self-governing communities in support of and obedience to a main policy which declares all men free and equal, and capable of self-government.

This is the policy in force in a progressing degree in the United States of America, in the British Empire, in France, and in Italy; it is the ideal for which these nations, with others, are now fighting in the greatest of all wars.

It is the pattern of government that is brought to a still higher degree of clarity and practicality in the Manual of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, designed by Mrs. Eddy for the guidance and government of The Mother Church and its branch churches and members throughout the world.

In addition the Manual brings out clearly the two essentials embraced in the quotations given above from the Christian Science textbook: (1) the necessity of individual self-government, (2) the accomplishment of this only through strict reliance on Principle.

Hence, Christian Scientists, by an ever closer study of the Church Manual and faithful adherence thereto, aid inestimably in making irresistible throughout the whole world the ideals of true democracy, or government by Principle.

The Manual of The Mother Church is obtainable at Christian Science reading rooms or by writing to The Christian Science Publishing Society, in Boston, Massachusetts.

---

Opportunity to send the messengers of Christian Science on their healing mission to the world is maintained through the plan of the Postmaster-General of the United States to send to soldiers and sailors destined to proceed overseas, at nominal postage, literature offered at post offices in the United States. A printed notice on the front of *The Christian Science Journal*, *Christian Science Sentinel*, and *Le Héraut de Christian Science*, signed by the Postmaster-General, explains the simple plan.

While the post office department has ruled that the above mentioned Christian Science periodicals are to be accepted by postmasters for use under this plan, the department order states that only "clean copies of current or comparatively recent issues" will be received.

Those desiring to send periodicals other than their own copies, or copies previously given for local distribution work, can doubtless make arrangements with any Christian Science reading room to mail these periodicals regularly as desired.

Digitized by Google

that the stars, too, were busy preparing in their courses to fight against Germany.

When Cavour brought about the unification of Italy, it was not merely that Italy might be one, but it was that the forms of parliamentary government and true liberty might be established in that country, and when he was besought to yield something to Austrian aristocratic and autocratic pretensions, he said: "I cannot go back upon the principles by which I have always lived. If any veil is to be put upon the statue of liberty, my hand cannot put it there."

[*New York* (N. Y.) *Advertising Club News*]

A *News* reader went to a Christian Science lecture the other night, and tells us that he is beginning to understand why *The Christian Science Monitor* is such a producer for those who have discovered its advertising value. He said that in the crowd of thirty-five hundred that filled the hall he saw nobody who scowled, or who looked unhappy, or who appeared to want funds to take care of his needs. They seemed to have confidence in themselves, and were determined to get all the good they could out of what might happen next. Such people, he figured out, spend money wisely in what they believe is good value. The *News* passes this thought on as an interesting commentary on advertising, and adds this question: Why is it that no other denomination has published a daily newspaper for its followers like the *Monitor?*

[*The Methodist Times*]

Great ideals are in the air, and a new world is about to be born. Many of the old traditions are being swept away, so that the creation of new standards and aims is not only supremely necessary, but is becoming more practicable. What does all this mean? Surely that Christians are called by an urgent need once more to explore the purpose of God and the meaning of His gospel with the same courageous faith and transparent sincerity as actuated the apostles of the eighteenth century. New light is waiting to break out upon those who diligently look for it. The church in this great moment should become a holy club waiting upon God. If this be so, the level of possibility will once more be triumphantly raised.

[*The Christian Work*]

As followers of Jesus we need not be ashamed of deep feelings, but like him we should use up our best feelings in helpful activity, not only feeding the hungry, clothing the naked, and healing the sick, but also restoring the wandering minds of men to righteousness, their angry spirits to the sweetness of forgiveness, and their divided ranks to the reconciliation of the gospel of love.

✧ ✧ ✧

## Christian Science Sentinel

Subscriptions to the *Sentinel* will begin with the current issue unless otherwise specified. The delivery of the periodical will indicate that a remittance has been credited, and will be the acknowledgment of the subscription.

Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

Make all remittances payable to The Christian Science Publishing Society, Boston, U.S.A. Manuscripts submitted for publication and all correspondence relating thereto should be addressed, Editorial Department.

For prices of bound volumes, see current catalogue in *Journal.*

Owing to the instability of money values and the fluctuation of exchange rates, we are, for the present, not printing a table of money equivalents. This information can be obtained correctly from the bank or local post office at the time it is desired to send in money.

# Special Announcements

## Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition for general sale are now being filled promptly.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

## Vest Pocket Folder

"What Our Leader Says," by Mary Baker Eddy, from "The First Church of Christ, Scientist, and Miscellany," has been reprinted on a card folder, vest pocket size, and is now on sale at five cents a copy.

## New Pamphlets in French

"Christian Science: Its Discovery and Development," by William D. McCrackan.

"Christian Science: A Religion of Love," by Virgil O. Strickler.

Both of these French translations are printed with alternate pages in English, and are now on sale at five cents a copy.

## New Vest Pocket Pamphlet

"Protection," a collection of three short articles: "Safety," "Divine Preservation," "Intrenchment."

This pamphlet is now on sale at four cents a copy.

## Bible Catalogue

Bible Catalogue No. 24 is now ready for delivery. Advance copies have been mailed to all churches and societies advertised in *The Christian Science Journal.* Additional copies will be supplied on request.

Attention is called to the changed prices of some of the Bibles, including 01440x and 01483x, notice of which appears on the inside of the front cover of this periodical.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the War Relief and Camp Welfare Fund, the Real Estate Fund, and the Benevolent Association Fund should be sent to WILLIAM R. RATHVON, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# Government by Principle

Mrs. Eddy says in "Science and Health with Key to the Scriptures" (page 106): "God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love."

Throughout what has seemed the slow processes of the ages, nations have gained and applied an increasing understanding of government by Principle and have called it democracy.

In it one individual has joined with others in governing his own community without outside interference, at the same time uniting with other self-governing communities in support of and obedience to a main policy which declares all men free and equal, and capable of self-government.

This is the policy in force in a progressing degree in the United States of America, in the British Empire, in France, and in Italy; it is the ideal for which these nations, with others, are now fighting in the greatest of all wars.

It is the pattern of government that is brought to a still higher degree of clarity and practicality in the Manual of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, designed by Mrs. Eddy for the guidance and government of The Mother Church and its branch churches and members throughout the world.

In addition the Manual brings out clearly the two essentials embraced in the quotations given above from the Christian Science textbook: (1) the necessity of individual self-government, (2) the accomplishment of this only through strict reliance on Principle.

Hence, Christian Scientists, by an ever closer study of the Church Manual and faithful adherence thereto, aid inestimably in making irresistible throughout the whole world the ideals of true democracy, or government by Principle.

The Manual of The Mother Church is obtainable at Christian Science reading rooms or by writing to The Christian Science Publishing Society, in Boston, Massachusetts.

---

Opportunity to send the messengers of Christian Science on their healing mission to the world is maintained through the plan of the Postmaster-General of the United States to send to soldiers and sailors destined to proceed overseas, at nominal postage, literature offered at post offices in the United States. A printed notice on the front of *The Christian Science Journal*, *Christian Science Sentinel*, and *Le Héraut de Christian Science*, signed by the Postmaster-General, explains the simple plan.

While the post office department has ruled that the above mentioned Christian Science periodicals are to be accepted by postmasters for use under this plan, the department order states that only "clean copies of current or comparatively recent issues" will be received.

Those desiring to send periodicals other than their own copies, or copies previously given for local distribution work, can doubtless make arrangements with any Christian Science reading room to mail these periodicals regularly as desired.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection.** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more. each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

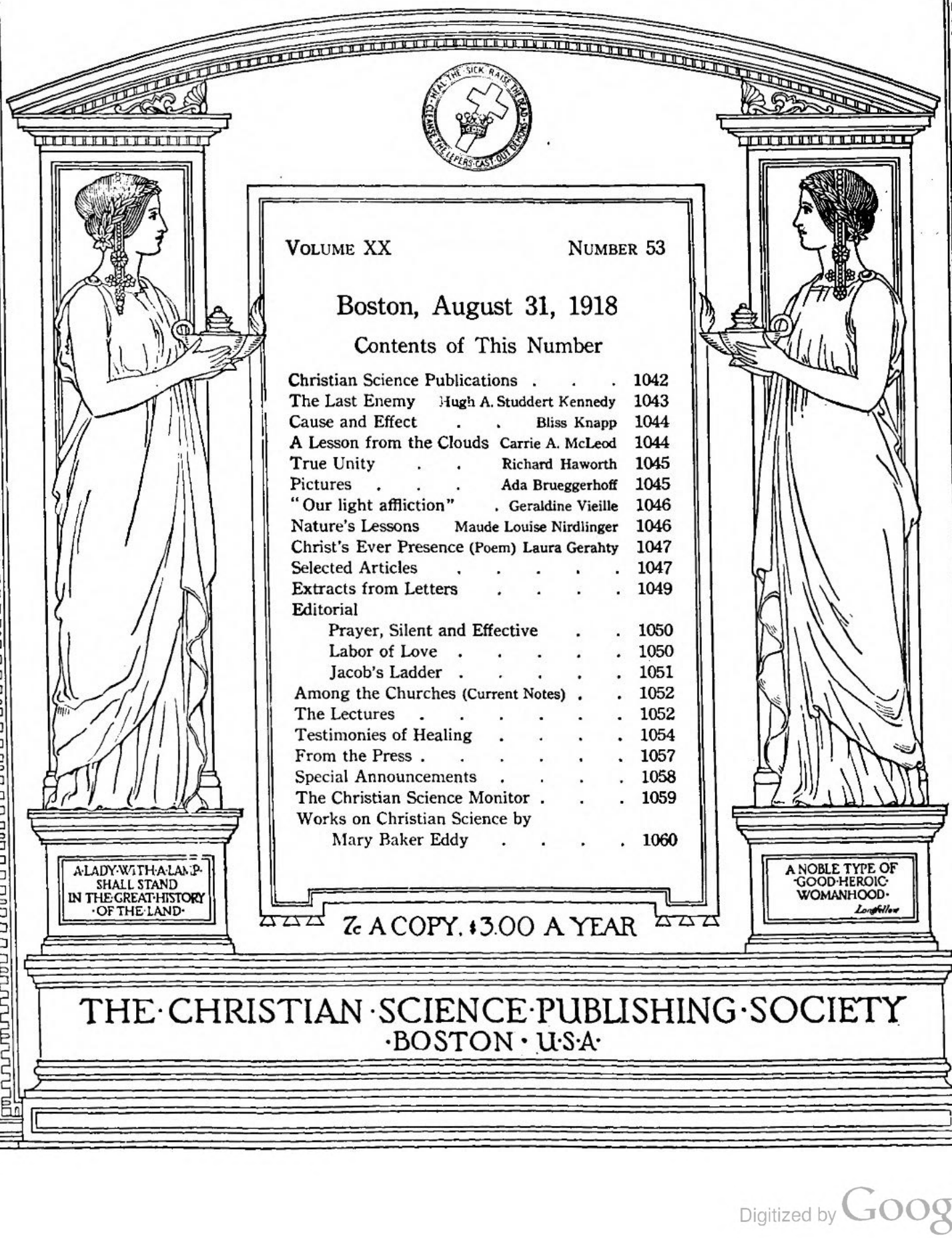
Digitized by Google

GENERAL LIBRARY
SEP 2 1918
UNIV. OF MICH.

# CHRISTIAN SCIENCE SENTINEL

NOTICE TO READER
When you finish reading this magazine place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.
NO WRAPPER—NO ADDRESS
A. S. Burleson, Postmaster-Gen., U.S.A.
EFFECTIVE IN UNITED STATES ONLY
Copies Must Be Clean and Current.

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




VOLUME XX NUMBER 53

Boston, August 31, 1918

Contents of This Number

Christian Science Publications . . . 1042
The Last Enemy Hugh A. Studdert Kennedy 1043
Cause and Effect . . Bliss Knapp 1044
A Lesson from the Clouds Carrie A. McLeod 1044
True Unity . . Richard Haworth 1045
Pictures . . . Ada Brueggerhoff 1045
"Our light affliction" . Geraldine Vieille 1046
Nature's Lessons Maude Louise Nirdlinger 1046
Christ's Ever Presence (Poem) Laura Gerahty 1047
Selected Articles . . . . . 1047
Extracts from Letters . . . . 1049
Editorial
Prayer, Silent and Effective . . 1050
Labor of Love . . . . . 1050
Jacob's Ladder . . . . . 1051
Among the Churches (Current Notes) . . 1052
The Lectures . . . . . 1052
Testimonies of Healing . . . . 1054
From the Press . . . . . 1057
Special Announcements . . . . 1058
The Christian Science Monitor . . . 1059
Works on Christian Science by
Mary Baker Eddy . . . . 1060

7c A COPY, $3.00 A YEAR

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY
·BOSTON·U·S·A·

Digitized by Google

# Christian Science Literature

## Christian Science Sentinel

Founded, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents. Subscriptions will begin with current issue unless otherwise specified. The delivery of the periodical indicates that remittance has been credited and acknowledges the subscription.

For prices of bound volumes see current catalogue in Journal.

## The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, list of Christian Science Practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

## The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

## The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy. Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

## Der Herold der Christian Science

Founded, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

## Pamphlets

**Price, Postpaid: Single copy, 5 cents**

**Christian Science: Applied Righteousness**—By Frank Bell.

**Christian Science: Its Religious Philosophy**—By Hon. Clarence A. Buskirk.

**Christian Science: "The Resurrection and the Life"**—By Clarence W. Chadwick.

**God is Good**—By George Shaw Cook.

**Causation: Viewed in the Light of Christian Science**—By Frederick Dixon. Also printed in Norwegian and Swedish.

**Christian Science Healing vs. Mental Suggestion**—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian.

**Christian Science: The Revelation of Christ**—By John W. Doorly.

**Christian Science: The True Christianity**—By Clarence C. Eaton.

**Christian Science: Pure Metaphysics**—By Dr. Francis J. Fluno.

**Christian Science: The Gospel of Freedom**—By Willis F. Gross.

**Christian Science: The Science of Salvation**—By Prof. Hermann S. Hering.

**Christian Science Healing: Spiritual and Scientific**—By Prof. Hermann S. Hering. Also printed in German.

**Answers to Questions Concerning Christian Science**—By Edward A. Kimball. Also printed in Dutch, German, and Norwegian.

**Christian Science: Its Advantage to Mankind**—By Edward A. Kimball. A London lecture. Also printed in French.

**Christian Science: Man's Dominion Over Evil**—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

**Christian Science: Its Divine Authority**—By Bliss Knapp.

**Christian Science: The Explanation of the Ideal Man**—By William D. McCrackan, M.A. Also printed in German.

**Christian Science: Its Discovery and Development**—By William D. McCrackan, M.A. Also printed in French, German, and Norwegian.

**Christian Science: God's Lovingkindness Proved to Men**—By Rev. William P. McKenzie. Also printed in German.

**Christian Science: A Message Which Heals and Saves**—By Edward A. Merritt.

**Christian Science: Its Results**—By William R. Rathvon. Also printed in German.

**Christian Science Healing Not Medical Practice**—By Judge Clifford P. Smith.

**Christian Science: A Religion that Heals through Spiritual Law**—By Virgil O. Strickler.

**Christian Science: The New Birth**—By Bicknell Young. Also printed in German and Norwegian.

**Christian Science: Its Principle and Rule in Business.** Noonday lecture delivered by Bicknell Young.

**"Awake Thou That Sleepest."** Printed in English only.

**Birthright and Dominion.** Printed in English only.

**Confidence and Supply.** Printed in English only.

**Environment and Opportunity.** Also printed in French.

**Fulfilling the Law.** Also printed in Danish.

**Law and Work.** Also printed in French.

**Prayer and Healing.** Also printed in French and German.

**Seeking and Finding.** Also printed in Dutch, German, and Swedish.

**The Divine Nature.** Also printed in Dutch and Norwegian.

**The Father's Business.** Also printed in German and Swedish.

**The Law of Kindness.** Printed in English only.

**The Providence of Good.** Also printed in French, Spanish, and Swedish.

**"Then the Full Grain in the Ear."** Printed in English only.

**Upward Footsteps.** Also printed in Dutch.

**"What Went Ye Out for to See?"** Printed in English only.

**OTHER TRANSLATED PAMPHLETS**
Not printed in English separately

**Faith and Generosity.** Printed in French.

**Man's Unity with God.** Printed in German only.

**"Peace on Earth."** Printed in German only.

**Prayer and Confidence.** Printed in German, Dutch, and Swedish.

**Mary Baker Eddy**—By Arthur Brisbane. Printed in German only.

**Mary Baker Eddy: Her Purpose and Accomplishment**—By Frederick Dixon. Printed in German and French.

**The Founder of Christian Science**—By B. O. Flower. Printed in German only.

**Christian Science: A Reasonable and Rational View of All Things**—By Francis J. Fluno, M.D. Printed in Dutch.

**Christian Science: Its Teachings, Methods, and Works**—By Judge Septimus J. Hanna. Printed in Swedish.

**Christian Science: Humanity's Helper**—By Prof. Hermann S. Hering. Printed in Dutch.

**Christian Science: The Comforter of Promise**—By Frank H. Leonard. Printed in French.

**Christian Science: Demonstrable Religion**—By Frank H. Leonard. Printed in Norwegian only.

**Christian Science: A Religion of Progress**—By William D. McCrackan, M.A. Printed in Swedish and French.

**Christian Science: The Christianity of Jesus**—By Mrs. Sue Harper Mims. Printed in Swedish.

**Christian Science: The Gospel of the Kingdom**—By Judge Clifford P. Smith. Printed in German and French.

**Christian Science: A Religion of Love**—By Virgil O. Strickler. Printed in French, German, and Norwegian.

**Christian Science: Its Principle and Method**—By Bicknell Young. Printed in Swedish and French.

**VEST POCKET PAMPHLETS**
**Price, Postpaid: Single copy, 4 cents**

**Possession**—Printed in English only.
**Protection**—Printed in English only.
**Courage**—Printed in English only.

## Miscellaneous

**The Life of Mary Baker Eddy**—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

**Editorial Comments on the Life and Work of Mary Baker Eddy.** Paper, 15 cents; cloth, $1.00.

**Personal Contagion, also What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

**Reprints** (not printed in English). Two-page leaflets, 18 subjects in German, 14 in Swedish, 10 in French. Ten copies, 10 cents.

**The Mother Church**—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth. $1.50.

**Christian Science: Its Legal Status**—By Judge Clifford P. Smith. Paper, 15 cents.

**Sheet Music.** Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

**The Christian Science Hymnal.** Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

**Photogravure of Mrs. Eddy,** printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

**Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

**BIBLES.** 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.90.

01410x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.05.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

Black morocco open case to hold pocket edition of Science and Health, QUARTERLY, and Bible, $1.50.

Two other sizes of open case listed in the current issue of the JOURNAL.

Black morocco closed case with handle and purse on outside, $4.00; without purse, $3.75.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 24 of selected Bibles will be mailed free upon application.

**Quarterly Covers** in black morocco, $1.40; with purse, $1.60; with celluloid writing tablet, $1.50; with tablet and purse attached, $1.70.

**Price List of Bible Concordances and Dictionaries of the English Language** supplied on request.

Express charges collect on delivery.

Other items not specified on this page will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.


## The Christian Science Publishing Society, Boston, U.S.A.

Sole Publishers of All Authorized Christian Science Literature


Digitized by Google

# Christian Science Sentinel

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

VOLUME XX AUGUST 31, 1918 NUMBER 53

## The Last Enemy

HUGH A. STUDDERT KENNEDY

NO one thing, perhaps, has stood between mortal man and his happiness and peace more effectively than his belief in and apprehension of death. The urgent need of the hour, possibly more urgent than ever before, is to gain some just sense of this matter; to learn something of the fact, which Jesus proved, that death may be overcome here and now; that it may be seen for what it is,—just as certainly an illusion as the meeting of the sea and sky on the distant horizon. Christ Jesus, as St. Paul said, has "abolished death" (let the words be noted), and has drawn aside the veil, bringing "life and immortality to light."

Now, no one ever came to the horizon, using the word in the sense of the meeting point of sea and sky, and no one ever crossed it. It is utterly an illusion. The voyager who seems to be sailing toward it never finds it. It is always before him and beyond him. To the people on shore, it is true, the ship he is on seems to be disappearing over the horizon, but those on board are conscious of no change, and the horizon is ever before them, until at last they realize that it has no real existence. To the mariner at sea the horizon is not a thing, or a place, or a destination, and he knows that for him the crossing of it can never be an experience. It only marks the limits of his vision, and he knows that if he could view the world from the immensity of space the horizon would be no more. The people on the shore lose sight of the people on the ship, but these people go on in good company with those who are on the ship with them, and if they go to a foreign country they meet friends and make friends of those who are there. There is no passing of the horizon, and, after the same fashion, there is no passing through death. Did not our Master say: "If a man keep my saying, he shall never see death"?

And yet for untold ages the world has bound itself by this belief, and freedom can alone come by attaining a truer, fuller sense of life; that is, by recognizing the great fact that just as the statement "twice two is four" knows no bounds and is affected by no change, so what we know of Truth, what we know of God, is here and now, not shall be, eternal life; and that as we live more and more in the consciousness of this life, so our likeness to the eternal will gradually grow to be such that only to the watcher on the shore of time will it appear that we cross the horizon. We shall have more and more to bring on into eternity, and less and less to leave behind, until, just as John did, we see a new heaven and a new earth, without having to cross the boundary line called death. Mrs. Eddy says (Science and Health, p. 598): "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown."

Christian Science explains mortal existence as a dream from which men need to be awakened. Now one of the most notable features about awakening from a dream is that the past and the present come together, the continuity is resumed, and in that continuity the dream finds no place. Mortal man, to his own satisfaction, "accounts for his time;" he recognizes that the dream was but a dream, and that the world as he knows it and the world as it knows him, has gone on whilst he was asleep. And so mortal man, thus trained to regard it, dismisses it all lightly as "a dream," and goes on adding another whole day to the tale of his earthly years.

Just here we are reminded that Mrs. Eddy very pertinently asks what difference there is between the sleeping dream and the waking dream, and reaches the only just conclusion, namely, that there is none. If this is so,—and it is, of course,—then the awakening from this dream will be accompanied, just as in the case of awakening from the sleeping dream, with a consciousness of awakening to reality, to an existence recognized as blessedly familiar, and of leaving a dream behind. There is no need to tell the man awakened from the sleeping dream that he is awake and that what he has awaked from is a dream. He knows it without being told. And so it is in the awakening from the mortal dream. This awakening, however, is not as a rule a sudden change but a continuous process. It is a steady putting away of every belief unlike God, accompanied by a growing recognition of the great facts of Christian Science, until the unreality, the nonexistence of death is seen, and one catches first of all just a glimpse, but later ever stronger and stronger views of the fact that man has no "beginning of days, nor end of life." And then, just when human consciousness is bewildered at the thought of untold ages of being, one realizes that time is an absurdity amidst such vastness, and that there is nothing but the "eternal now." Past and present come together in the recognition of the one infinite Principle, God, "the same yesterday, and to day, and for ever," and man as His image and likeness. In this recognition death and hell are cast out.

On page 428 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Man's privilege at this supreme moment is to prove the words of our Master: 'If a man keep my saying, he shall never see death.'" Again, on page 426 she says, "If the belief in death were obliterated, and the understanding obtained that there is no death, this would be a 'tree of life,' known by its fruits." There is very urgent need at this hour to break away from the false belief that death is inevitable. The only death there is or can be is the death of a mortal sense of things, and of that kind of death he who is learning to understand God as revealed in Christian Science can say with Paul, "I die daily." This daily dying will, ultimately, in every individual consciousness "abolish death" by bringing "life and immortality to light." The central dread of death to the human consciousness is the dread of the unknown, and it is just this dread that Christian Science at once begins to abolish. As one pro-

Copyright, 1918, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter. Acceptance for mailing at a special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 11, 1918.

Digitized by Google

gresses in his study of this Science he is able to say of the true thoughts which every day fill a larger place in his consciousness, These are mine forever; into these thoughts I can enter forever and abide; this is very truth and very God and eternal life. So these thoughts will grow in volume until no other thoughts can find a place, and the student will recognize, at last, that he is conscious of nothing but what is eternal, safe from discord and decay. Thus will he find that he has passed the possibility of death, that only infinite Life stretches out beyond and behind him, and that he is able to understand what Christ Jesus meant in saying, "Before Abraham was, I am," and "I and my Father are one."

## Cause and Effect

BLISS KNAPP

SOME time ago my attention was arrested by an unusual episode in connection with the burning of a boat called the "General Slocum." The boat had been chartered to convey upwards of a thousand Sunday school children and teachers on an excursion, and before leaving the dock one of the teachers had such a strong premonition of a catastrophe that she expressed it to a gentleman friend, who, in turn, was so impressed that he took his family and this friend from the boat before it left the wharf. What impressed me in this occurrence was the fact that the accident was detected as a condition in human thought before it had a physical expression, and that a period of time intervened between the mental disturbance and its physical manifestation. When naturally conformed to the teachings of Christian Science, we should resolve "things into thoughts" as Mrs. Eddy tells us on page 269 of "Science and Health with Key to the Scriptures," and remove the disturbing cause; whereupon there could be no inharmonious physical effect.

I was required to prove the truth of that fact some time later. I was in a neighboring state and desired to return home, but at a junction point where I had to await a train connection I was touched by the fear of accident. Knowing that the fear of anything, on the one hand, and the consciousness of God's presence, on the other, can no more abide together than fire and frost, I proceeded as best I could to gain a realization of God's ever presence and the protective power of Truth. To the degree that this realization came to me, the fear of accident disappeared. When in the course of half an hour my train came in, I felt justified in securing accommodation on the sleeping car, and woke next morning at my destination two hours late. Then I learned the reason for that delay, for the story of it occupied the front column of a newspaper.

The newspaper report indicated that at four o'clock in the morning the engineer was impelled by some power not his own, and a power he could not resist, to stop his train and make an examination of the engine. That examination revealed a defect which required the substitution of another engine; this took about two hours and accounted for our delay. Here we may recall Mrs. Eddy's words on page 84 of Science and Health: "If this Science has been thoroughly learned and properly digested, we can know the truth more accurately than the astronomer can read the stars or calculate an eclipse." Again was I convinced that in ordinary human experience a period of time intervenes between mental cause and physical effect.

As the leader of an orchestra, by virtue of his long training in harmony, can detect instantly the slightest discord and locate it, so one attuned by experience and demonstration to the harmonious activity of the divine Mind may note with equal keenness the mental disturbance in thought. To be forewarned is to be forearmed, and he thus gains the preventive healing, that is, deliverance from evil through what our Leader defines (Miscellaneous Writings, p. 207) as "practical, operative Christian Science."

## A Lesson from the Clouds

CARRIE A. MCLEOD

ONE morning, from the topmost window of a city apartment, looking out into the open sky, I could see but two clouds—one small, luminous, and golden, radiant with the beauty of the morning; the other, dark, heavy, and unattractively spread out. How strange, I thought, that these two clouds should be in such close proximity, and yet bear no resemblance to each other. How like an individual basking in the warm sunshine of Life and Love was the little cloud! How like a darkened mortal, absorbed in his own self-interest, seemed the huge cloud, unillumined! I soon discovered, however, why the smaller cloud was fast blazing into splendor and exceeding brightness: the morning sun was just rising, and was shining directly on the cloud, which evidently was in the right place to reflect the sunshine. With no inherent beauty, it beamed all the glory of reflection upon everything around it. It lost all its own dullness in becoming a reflector for something outside of itself.

What a lesson to us all! Mrs. Eddy says in her textbook, "Science and Health with Key to the Scriptures" (p. 510), "The sun is a metaphorical representation of Soul outside the body, giving existence and intelligence to the universe." Looking at the little cloud, which was becoming more and more glorious as it yielded itself to illumination by the great orb of day, this text from the Bible came to my thought: "Whosoever shall lose his life for my sake . . . shall save it." Here, I thought, is the symbol of true identity. When we relinquish our faith in mortal selfhood and its delusion of believing that we possess an existence apart from God, at that moment we are situated where the darkness can be replaced by light, where the somber tints of shadowy earth beliefs can be transformed by the hues of spiritual reality. The little cloud had been transformed by reflection, and thereby gained a greater glory. In Science and Health (p. 265) we read: "This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace."

When I looked at the sky again, the large cloud was taking upon itself here and there luminous points—wonderfully prophetic. No longer was it dull and uninteresting. I watched until both clouds were clothed in light, and instantly the lesson gained recalled an experience in Christian Science which came under my notice,—an experience where the recognition of the goodness of God displaced error, and by reflection illustrated the light and glory of God's government.

For some time a young man attending school had been promised by his teacher remunerative work, but when a position offered, it was assigned to another student. The young man came home greatly disturbed. Gloomy shadows of hatred, envy, and selfishness seemed to envelop his entire thought. Miserably unhappy, he confessed to hatred so extreme as to forbid his riding in the same elevator with the fellow student who had gained the position. At once, in accordance with the young man's desire, we turned from corporeal sense to Soul, God, and placed ourselves in the sunlight of Christian Science. We knew that Mrs. Eddy had



Digitized by Google

given specific directions in regard to handling both sickness and sin. Consequently, we turned to Science and Health, and saw very clearly the need to uncover sin and then destroy it. In Proverbs we also read: "Whoso confesseth and forsaketh them [his sins] shall have mercy." Here was a definite outline for progress. The sin had been detected, exposed, confessed, and now the last scientific step remained to be taken—the forsaking of it. The belief that man can be affected by what God does not know or express, comes to human consciousness for acceptance through the philosophy of the talking serpent, and claims to open the eyes; but the contrary happens; for this serpent of material sense is the deception of sin, which carries with it all the mists of earth and its shadows.

In the light of divine Science ideas of good as representatives of Soul are revealed. We can never lose sight of the truth that man forever reflects the nature and likeness of his heavenly Father, and therefore is indissolubly linked by the law of love to divine Mind and its ideas. No attempt of sin can hide, harm, overshadow, or destroy the spiritual likeness of God, nor disrupt the true brotherhood of man. In this realization we drop feuds and find our true identity in good; for man can have no satisfaction in anything outside of God, the source of his being. All else is myth according to Christian Science; for divine Love and its ideas constitute the whole of God's perfect spiritual creation. In the bright sunshine of God's allness there is nothing to hate, for all of God's ideas are good, supported, governed, and characterized eternally by Spirit, by Life, Truth, and Love. This becomes obvious whenever and wherever the Science of being is understood and applied.

The young man, seeking to establish himself in this scientific process of relinquishing error, was directed to the Bible and to our Leader's writings, and as a result a great change took place. Words were not needed. The illuminating truths of Christian Science had dispelled the darkness. Love was reflected in brotherliness. The love of God and the brotherhood of man had been demonstrated. With a face beaming kindness, the young man said: "I now love my teacher, my classmates,—in fact, all things better than ever before. I now see that the position offered at school was rightly given to the one who most needed it." A little later a more advantageous opening than the former one presented itself to the young man, and with radiant reliance on Principle and its transforming process, he remarked that he valued this experience highly; for through it he had received an inward peace and joy such as he had not known before. Thus a human consciousness, darkened and made miserable by error, had yielded as naturally to the enlightenment of Christian Science as the morning clouds to the sunshine. What a wonderful process is transformation through spiritual reflection!

## True Unity

RICHARD HAWORTH

THE demonstration of unity rests upon the recognition of one Mind governing the universe in absolute harmony, law, and order; in according to God all that belongs to Him who is able to maintain it in "beauty, grandeur, order," to quote the poet's words. Mortal mind would counterfeit this true unity by a spurious type of unity. It would first of all outline the process, method, ways, and means, which would lull it into the belief of unity,—an outward "Peace, peace; when there is no peace,"—thereby reversing the true course of procedure expressed by the Master when he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The mere fact of acting together, shouting together, coming together, is not necessarily a proof of unity; for if the outward manifestation be other than the outcome of an inward realization of unity, it is worthless. So-called unity may be based on fear, cowardice, or dishonesty. It may be the result of mental suggestion, or mesmerism, which finds an easy victim unless it is detected and destroyed by the recognition of the all-inclusive, all-embracing activity of Mind, God. Let us remember Jesus' words, "Ye cannot serve God and mammon," and then we shall willingly and humbly do our work in obedience to Principle, and so allow God to do His. Obviously the final result will be satisfactory if we heed the words on page 261 of Science and Health: "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

A Christian Science practitioner would not attempt a physical diagnosis of disease and deduce therefrom the prospects as to the possibility of healing the patient; nor would the true Christian Scientist be led astray by what seemed a discordant condition of personal or church relations. The remedy in both cases is a denial of sense evidence and an affirmation of the truth—the spiritual fact. Unity is because God is, and any endeavor to evolve a form of unity apart from Principle would be equal to an attempt to heal without the underlying recognition of the perfection and harmony of God's creation. On page 207 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "The spiritual reality is the scientific fact in all things. The spiritual fact, repeated in the action of man and the whole universe, is harmonious and is the ideal of Truth."

## Pictures

ADA BRUEGGERHOFF

THERE is a great diversity of opinion as to what may be considered idolatry. For many centuries people of civilized countries believed that they had outgrown the practice of idolatry, but within the past fifty years a prophet has appeared and has explained to the world that belief in the power of matter is idolatry. This explanation has aroused much discussion, but people are slowly awakening to its truth. In studying the journeyings of the Israelites from Egypt through the wilderness to the land of Canaan, the promised land, we are impressed with the command given to them to keep their thoughts free from idolatrous pictures. As the inhabitants of the promised land were idol worshipers, it is claimed that every object which they wrought had on it the stamp of matter worship; therefore it was necessary for the Israelites to use every precaution to keep their minds free from these false images.

Through the teachings of Christian Science we learn that the long journey of the Israelites through the wilderness into the land of promise symbolizes the journey from sense to Soul, and that the wilderness is the wilderness of human sense and doubt. The Israelites were guided to a realization of the ever presence of God, and of the fact that He alone was the source of their supply, protection, and guidance. They had to learn that there was no other dependence. No material reliance was visible; therefore they had either to trust God to sustain them or else to starve. If they relied on God they had ample protection, supply, and guidance, as was shown by their escape from the Egyptians through the Red Sea, by the manna which came down from



Digitized by Google

heaven, by the water which flowed from the rock, by the pillar of cloud by day and of fire by night, and by many other evidences of God's care. The Israelites, however, did not always rely on God, and as a result of lack of trust in Him they were attacked at times by many strong enemies, such as doubt and distrust of God's power, and were put to many tests that they might prove His all-power and substance.

Forty years were spent in their journeying,—their spiritual preparation,—until many of the older generation had passed away and the younger generation had learned to rely more fully on God. Then they were allowed to enter the promised land. They learned that in order to possess this land they must comply with numerous requirements; that since the people were idolatrous, all their pictures and images must be destroyed; that although the land was fertile it had to be cultivated according to the understanding of spiritual law and obedience thereto, for the Israelites had learned that God alone gives the increase. To-day human sense is stubborn, as it was with the Israelites of old, and a long night of suffering seems to be required that there may be a turning from trust in materiality to reliance on God. On page 240 of "Science and Health with Key to the Scriptures," Mrs. Eddy gives this caution: "Remember that mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome." We must know that we are just as strongly enjoined to keep our minds free from idolatrous concepts as were the Israelites. We must also realize that God alone supplies every human need and sustains us; that though we may be in the wilderness of doubt we can enter the promised land when we give up for Truth all belief in matter and keep before us only the ideal of spiritual perfection.

## "Our light affliction"

GERALDINE VIEILLE

AT a time when our Government is making what are undeniably just demands upon its citizens in the way of curtailing and revising their daily expenditures, especially in the way of food, it might be well for us to determine the spiritual significance of these demands and their relation to individual growth. To the one who has learned to look upon every human problem as an opportunity to overcome some false sense of being and to gain more understanding of man's true selfhood, this testing time should be what Mrs. Eddy speaks of as "a feast of Soul and a famine of sense" (The First Church of Christ, Scientist, and Miscellany, p. 263); but to the one who is in bondage to what he calls the necessary demands and legitimate cravings of appetite, the obligation of setting aside self-indulgence in order to demonstrate brotherly love may seem a burden and a stumblingblock.

On page 260 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we read, "Selfishness and sensualism are educated in mortal mind by the thoughts ever recurring to one's self, by conversation about the body, and by the expectation of perpetual pleasure or pain from it; and this education is at the expense of spiritual growth." What is it, indeed, but this false education which continually limits us with the arguments that because we have always partaken of a certain article of food, and have cultivated certain tastes and aversions, we cannot face about and make an effort to reform? It was Shakespeare who wrote, "There is nothing either good or bad, but thinking makes it so." Must we forever be held to the routine of last year, or even last month? It was this same stubborn, unwilling temperament which prompted the children of Israel to long for the fleshpots of Egypt—the very fleshpots in which lurks the serpent of bondage to matter. Had they but realized that their every need was being supplied by the loving Father-Mother God, although they were in what seemed a veritable wilderness, their eyes would have been opened to behold the wonderful simplicity and sufficiency of their daily manna.

Let us consider for a moment what it is that makes the fleshpots seem so attractive. Is it not the false belief that pleasure is obtained through the physical senses, the senses which deny the truth that "joy is spiritual," as Mrs. Eddy tells us on page 265 of Science and Health, rather than by radical obedience to the First Commandment, "Thou shalt have no other gods before me." Inasmuch, therefore, as sensualism is inherent in the false claim of mortal mind, the tendency to eat in order to gratify the senses acknowledges the temporary triumph of self-indulgence over reason, virtually enlisting on the side of evil in its attempt to weaken man's God-given dominion over the material senses. We do well to observe the Master's admonition: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on."

There can be no justification in an endeavor to make things appear attractive as mere matter. There is, however, laid upon each one of us the inflexible obligation to keep our surroundings and all of those things which pertain to our daily life in such exquisite order, wholesomeness, and fitness as will make them a reflection of Mind's perfect ideas. Let us also be guided in this service by that spirit of brotherly love which "thinketh no evil," but which finds its greatest joy in intelligent and loving consideration for all mankind.

The duty which lies before us, therefore, as citizens of the world, is not primarily the conservation of food, but rather the overcoming of selfish desires in the form of greed, hatred, and indifference, which are directly responsible for the apparent lack of necessities. In the prophecy of Isaiah, Truth asks, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" In the light which Christian Science throws on our path, legitimate duties become golden opportunities, even though they come hand in hand with hardships, self-denials, and fiery trials, and we shall see, as did Paul, that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

## Nature's Lessons

MAUDE LOUISE NIRDLINGER

THE great truth of the Biblical declaration, "Day unto day uttereth speech, and night unto night sheweth knowledge," was brought vividly home to me on two recent occasions. The first was while riding through a deep forest late in the autumn. High on the hills and deep in the valley the exquisite blending of myriad hues of brown, gold, red, green, and yellow against the brilliant blue of a clear sky made the world a wondrous picture. For hours we traveled, until the short twilight darkened into darker night. As the light faded the colors were dimmed and dulled and then disappeared. Gaunt outlines of towering trees alone remained specterlike in the gloom. Where then, I mused, is



Digitized by Google

the beauty of the day? Every twig and leaf was undisturbed, but where was the beauty of it? It is hidden by the darkness, for the light which revealed it is gone, reason answered.

And is it ever so with the beauty of holiness, of God's infinite goodness? we may ask. Around us it lies, but the sunlight of Truth must reveal it; and not through material vision but through spiritualized thought must the stark, gaunt delusions of mortal sense, which would incite doubt and fear, be dispelled. We must know the truth so clearly stated by Mrs. Eddy on page 306 of Science and Health: "Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding Life and the universe, ever present and eternal."

The second occasion illustrating nature's lesson was on the shore of Lake Michigan. Clouds and rain ruled the day; yet it was not dreary. The lake lay almost quiet, and as I watched that great, gray, glassy body a mighty truth dawned on me. Of itself the lake does not move; it is governed by the wind. Yet we never see the wind; we only see its effects. If the sky is dark and sullen and the wind tempestuous and wild, we have a tempest-tossed lake leaping high, angry, and dangerous, illustrating mortal mind and its discords, made manifest as sin, disease, and death; but let the heavens be clear and the bright light of day spread across the silent waters, and we have a peaceful lake, reflecting beauty in wondrous shades, illustrating immortal Mind and its holiness, harmony, and immortality.

As the lake but expresses a force outside of itself, so all material things can but express or reflect the thought outside of themselves, even when from appearances they seem to possess power of their own. Ships may go down in the lake,—not through any power it possesses over them, but because of mortal ignorance of man's God-given dominion over it. Jesus proved this by walking over the waves and by quieting with a word its storm. "Of him, and through him, and to him, are all things," Paul declares in Romans. The power, might, and majesty of God are everywhere expressed; but it is through spiritual discernment, not through material vision that we can perceive the unfoldment of infinite, eternal harmony,—of God's omnipotence.

[Written for the *Sentinel*]

## Christ's Ever Presence

LAURA GERAHTY

I AM the Way! E'en though thy path
With countless dangers seem beset,
Lo, in the midst of all I stand
Unmoved, all-knowing, with a hand
Outstretched to thee. Oh, understand
That I am with thee, with thee yet.

I am the Truth! No counterfeit
Of sin can hinder or delay.
Peaceful amid life's storm thou'lt sleep,
Deaf to the tempest, for the deep
To me no terror holds: I keep
A waking watch o'er thee alway.

I am the Life! Though death's cold hand
Should seem to snatch thy best from thee,
Joy that in God he lives, should prove
'Twas more than flesh that gained thy love.
Such life no finite being knows;
It springs from Life divine and flows
To him and thee eternally.

# Selected Articles

["The Mediator"—*The Christian Science Monitor*, Boston, U.S.A., Feb. 26, 1918]

What is the greatest lesson each and every one of us shall learn? It is this, that nothing can separate us from God nor come between us and Spirit, nor keep us from finding the Father, if we but turn to Him. The life of Christ Jesus has been interpreted to mean a great many things of more or less value to humanity, but the one thing that it means and shows forth supremely, so that the gospels are full of it, even as it were to overflowing, is that God and the real man coexist eternally, and that at no time was there anything between God and man, nor was God at any time hidden from men when they in sincerity and truth turned to Him. In countless ways, however, solely because men believe in a so-called human mind as a distinct entity, they express the belief that there is a separation between God and man and that for some inscrutable reason they cannot face God,—cannot turn directly to divine Love, but must have a mediator to act for them. Thus we forget that "there is no respect of persons with God," and that the Bible, from the law of Moses to the teachings of our Master himself, condemns having respect of persons.

Now the great fact, the helpful ray of light, that every one should remember is that the spiritual greatness of any worthy Biblical character, be it king, prophet, or apostle, is in the exact proportion in which he proved that he was in direct communion with God, that he was facing God, without any personality to mediate between him and Spirit. "The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man," says Mrs. Eddy on page 308 of Science and Health. Did Abraham, for instance, need some one to work out his salvation or personally to mediate between him and God? Was not Abraham found faithful because he allowed no element of person, nor even of human affection, to come between him and God? It is not just a mere chance nor a mark of favoritism that all true Christians are to be accounted as of the spiritual seed of Abraham, for the characteristic of the true follower of Christ is that, through Truth, he finds the way straight to God and needs no other mediator than this same Christ, or Truth, that Jesus the Way-shower taught and demonstrated. If Abraham, then, communed with God, and was found faithful, are we not to do the same? Now what has been said of Abraham may also be said of Moses, of Hannah, of Mary, and of Christ Jesus himself, as well as of all other worthy men and women recorded in the Bible, whose very strength of spiritual understanding came from turning directly to God, having no need for an intermediary between them and Spirit.

Now, Christian Science clearly indicates that the veil of the temple is forever rent from top to bottom, that every man can enter the holy of holies here and now and be accounted a king and priest before God. "Like the archpriests of yore," we read in Science and Health (p. 481), "man is free 'to enter into the holiest,'—the realm of God." Christian Science, therefore, does exactly what the Christ that Jesus demonstrated, eternally does; it points the way to God and enables you to prove that you have communed with God, that you are at one with Spirit,—the at-one-ment that the carnal desires deny but cannot destroy, yea, that the human mind seeks to set aside by declaring that in order to come into the presence of God a personal intermediary is a prerequisite. Proving our oneness with God, therefore, is an absolute necessity in Christian Science, in which mere be-



Digitized by Google

lief without understanding counts for naught. On page 37 of Science and Health Mrs. Eddy tells us, "It is possible,—yea, it is the duty and privilege of every child, man, and woman,—to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness."

What, then, is the office of a mediator? Is it not, for instance, just to show people who misunderstand one another how to get together in the right way and proceed harmoniously? Is this not exactly what Christ Jesus did? He showed us that the sense of separation between God and mankind was entirely of human or carnal origin. Separation from good, then, is not of God, neither is it real, but is an illusion of mortal sense, that is, of spiritual ignorance. But Jesus proved by demonstration that the way of the Christ, which is the Christian Science way, overcame spiritual ignorance and was therefore the right way to God. He did not work out any person's salvation other than his own, but in working out his own salvation perfectly Jesus did the greatest good to humanity that could possibly have been done, for he showed us by actual proof that the testimony of the human senses is false and can be overcome by Truth. Speaking of this phase of Jesus' work, Mrs. Eddy says (Science and Health, p. 18): "He did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility."

Now Jesus both promised and insisted that every one who would follow the Christ, as he did, would be able by "signs following" to prove that he was facing Godward and not contemplating matter as a reality. When the prodigal son turned right about and faced homeward, realizing that nothing could keep him from the Father's house, the Father met him more than halfway. Just so it will be when we turn to God in truth; we shall find God. We, however, do not reach our journey's end in an instant, but we can turn and face in the right direction. We can begin at once to subject ourselves to the rules of Christian Science and refuse to submit to or obey the errors of mortal sense. Is it not worth while to face God, divine Love, and be your own king and priest before Spirit, through the revelation and application of Christian Science? "Draw nigh to God," says James, the apostle, "and he will draw nigh to you."

✧

[Peter V. Ross in *The Star*, San Francisco, Cal.]

The June issue of *The Star* refers to the indorsement of compulsory health insurance by the New York State Federation of Labor. In this connection it is worthy of note that the New York legislature has recently adjourned without putting this type of insurance into operation in that state. A bill proposing such a measure was introduced into the legislature, but it received so little attention and support that it could not so much as get out of the committee to which it was referred.

Massachusetts and Maryland, as well as the United States Government, had already rejected compulsory health insurance before New York thus turned it down. Opposition to the measure, so the Massachusetts commission found, developed among those labor leaders who had given it most study, and among those classes generally who would be most vitally affected by it. The physicians in both Massachusetts and New York declined to indorse the insurance, presumably because it would lower medical efficiency and would not improve health conditions.

Altogether, then, the compulsory health insurance movement in the East may be said to be on the decline. In California it is still at its height, although opposition is becoming so strong from those who have given the plan an unbiased investigation, that it is already more than doubtful whether the constitutional amendment authorizing the legislature to adopt the system can be carried at the November election. The first practical objection to the proposition is that it will not reach those people who most need help. The sick, the unemployed, and even the irregularly employed and shifting population will not come under the insurance at all. There is the danger, also, that all employees may be subjected to medical examination, just as are applicants for life insurance, which will result in many of them being rejected and denied employment.

The cost of the enterprise is also a matter for serious consideration. The Social Insurance Commission, making a most conservative estimate, has declared that the annual expense of the scheme in California will be not less than $27,500,000. In view of the fact that the cost of government in California has almost doubled within the last few years, taxpayers are naturally reluctant to take on further millions of expense in order to experiment in an insurance which has proved of doubtful value in European countries where tried.

Then there is the imperative necessity of devoting all available money, energy, and attention to winning the war. Any departure into such costly experiments as state health insurance must weaken our financial ability and our man power to a tremendous extent, for not only will millions of money be required but also hundreds of additional paid officials will be necessary to put and keep this undertaking in operation. Along with this is the dissension and controversy among the people, which is perhaps more weakening than any other influence such as revolutionary measures of this sort always engender. These times of national peril are peculiarly fitting for avoiding doubtful disputations.

✧

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

Now that the *Boston Herald and Journal* has reviewed a book containing an attempt by a doctor of divinity to discredit Christian Science healing, I wish to offer a brief comment and a pertinent quotation from a clergyman whose attitude toward Christian Science is more intelligent.

The New Testament shows beyond question that the practice of the Christian religion includes healing the sick. Such commands as Matt. 10:5–10, compared with Matt. 28:16–20, Mark 16:14–18, John 14:12, are conclusive on this point. The explanations for not complying with the command, "Heal the sick," offered since Christian healing ceased to be usually practiced by Christian ministers, have been palpable excuses. They do not tally with the Master's words or works.

The discovery and development of Christian Science presented an additional difficulty for the traditional excuses. Many different ministers have faced the new situation in many different ways. The author of the book in question has chosen to make a number of hateful remarks about Mrs. Eddy and to deny Christian Science healing entirely. But the reverend gentleman will not escape from his difficulty by that course. Incontestable proofs of Christian Science healing will accumulate against him day by day. Other people will accept these proofs whether he does or not. Quite possibly he himself will turn to Christian Science in an hour of great or extreme need. If so, he will find himself among a goodly company of grateful men who formerly



Digitized by Google

spoke evil of Christian Science, but who now regard it as the divinely promised restoration and fulfillment of original Christianity.

The quotation I would offer is part of a sermon by the Rev. Cyril Hepher, canon of Winchester, reported in the *Church Times* (London) of March 1, 1918. This dignitary of the Church of England said: "Christian Science has now its disciples all over the country and in every class. To answer that we must look to the needs to which they minister. To an age emerging from the materialism of the nineteenth century Christian Science brings the kindling conviction of the supremacy of Spirit over matter. To a psychological generation like our own it offers an education in healthy thinking. To a nervous and high-strung folk it brings health by ridding them of a hundred fears and fancies. Christ was a healer of men's bodies. He bade his disciples pray, anoint, and heal. St. James stands witness against us for our neglect to claim the healing grace of Christ, the Christ whom we believe to be present in his church. We have had faith enough to believe that he was present to absolve, but we have lacked faith to put his power and presence to the visible test of bodily healing. The whole structure of Christian Science, I would almost venture to say, rests upon this gap in our own faith and practice, this imperfection in our catholicity. Let us bring back the sacrament of holy anointing from the oblivion to which we have banished it. It is a poor corrective of a misuse, which has turned a sacrament of life into a preparation for death, entirely to ignore the spiritual ministries of healing which Christ has left to his church."

✧

[Albert F. Gilmore in *Christian Herald*, New York, N. Y.]

In a recent issue a clergyman, who discussed "The End of the Age and How to Meet It," makes reference to Christian Science and forms of theosophy and Buddhism, with the same lack of warrant that is found in the implication that Christian Science has gained its hold in the world through "woman's susceptibility." In classifying Christian Science with theosophy and Buddhism he has fallen into the error of grouping religious beliefs which have nothing whatsoever in common.

Christian Science is the religion of love, the teaching and practice of Jesus reproduced in the twentieth century, and demonstrated as the way to present day salvation. Whether or not its hold is due to woman's susceptibility may be judged from attending the Sunday services and Wednesday evening meetings, or public lectures, where will be found as large a percentage of men as in any other religious denomination, and among them a goodly sprinkling of business and professional men, who find in this teaching the religion of the Master exemplified and made plain.

✧ ✧ ✧

## Extracts from Letters

[We are privileged to quote from a letter received from Capt. C. H. Lightoller, of London, England. An account of this writer's experience in the sinking of the "Titanic," while a Lieutenant in the British Navy, may be read in *The Christian Science Journal* for October, 1912, page 414.—Ed.]

My old ship has gone down, sunk by collision in the North Sea. This happened on a pretty dirty night and we were cut nearly in two—in fact within an hour of the collision the fore part broke off and floated away. I got everybody away into ships standing by, and with my first lieutenant and a gunner stuck by the remaining two thirds till that also sank five hours later. During that five hours—which I may say was more like five days—one had time to think, but sitting in a chair writing about it is not exactly the same as slowly sinking out in the open sea, with mighty little material help at hand. In fact it just seemed as if every material help would be deliberately withdrawn. My companion destroyer had to leave, our trawler fouled her propeller and drifted away helplessly, and of the remaining trawler, when we sank, all that was visible in the distance was her stern light. One boat was destroyed by the collision, and the remaining boat I had had to send away as the crew were played out. A Carley float (life raft) we had been towing astern had broken adrift and gone. My whaler that had been towing astern of the trawler which was supposed to be standing by us, had also broken adrift and gone. Early in the proceedings a man came to me with a life belt, but just somehow I did not want it.

One or two points stand out very clearly, points I made particular note of. One, I had no inclination to work,—mentally I mean of course,—in fact a distinct disinclination. The feeling, if I can express it, was one of saying to myself, "If I have done my work honestly, earnestly, and wholeheartedly in the past and up to the present, then I can and will stand pat and know it is done." That feeling came repeatedly,—in fact was dominant,—a kind of chin-up-in-the-air knowledge that I had worked conscientiously in the past and had the right to expect to see it through now. The feeling was quite clear, and to me quite understandable, though perhaps I express it badly; however, it was a big point to me.

Finally the ship, or what remained, sank and the three of us were deposited in the sea. Both lieutenant and gunner had patent life-saving coats on that you blow up. I had on a heavy rough overcoat, clothes, boots, etcetera, and my need was immediate and immediately met; for from all quarters came life buoys simply crowding toward me, and furthermore a cork fender, which is a large kind of grass bag stuffed with cork and capable of floating a number of men, used for putting between ships to prevent bumping. I was so crowded that my gunner swimming up cheerily hailed me and asked if I had a raft. I might here mention that he has been studying Science and Health for the past nine months. After about half an hour's swim we were picked up at quarter past two in the morning.

Now, another point, I was not cold in the water. After the three of us joined up and shared the life buoys, the first lieutenant complained bitterly of the cold—the gunner also complained. I was not cold and purposely mentioned it whilst swimming. This is a point with me because it was some twelve months after the "Titanic" foundering that I clearly realized I was not cold in the water on that occasion either—not after the first immersion, and not until picked up by the boats next morning when every one suggested how cold I must be, and of course was. The same thing happened on this occasion after I was hauled out, but not to the same extent and I quickly overcame the suggestion.

The gunner was on watch at the time of the accident, yet the finding of the court martial into the loss of the ——— exonerated me as commanding officer and him as officer of the watch, adding a rider warmly complimenting us both. This to the officer of watch is the greatest demonstration of all. Throughout I encouraged him to await results, and finally pointed out the results, and his last words to me were that he was going direct to the Christian Science reading rooms to obtain another copy of Science and Health. He knows just as well as I know that we both have to thank our understanding of Christian Science.



Digitized by Google

Christian Science Sentinel
Founded, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCRACKAN
Editor and Associate Editors

Published every Saturday by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Boston, U.S.A., August 31, 1918

# Editorial

## Prayer, Silent and Effective

THE First Reader of a Christian Science church was invited to "give the invocation" at a public meeting of citizens. He began to explain to the chairman that our method of prayer differed from the usual form, but was assured that he could do as he thought best. The audience was assembled in a large church, and when he was called upon, he said: "In that sacred book, the Holy Bible, in the sixth chapter of Matthew we read that our dear Lord and Master, Christ Jesus, was teaching his disciples how to pray. He said, 'When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.' Then he gave that wonderful prayer which Christianity has come to know as the Lord's Prayer. Let us now have a few moments of silent prayer, after which let us all join in repeating the Lord's Prayer audibly."

A prominent business man of the city, prominent in religious circles also, who was present at this meeting, made no delay in seeking out a reading room in order to procure a copy of "Science and Health with Key to the Scriptures." He explained that he had experienced a great sense of peace during that silent prayer, and wanted to learn how to pray aright. Others sought for healing, explaining to the practitioners that they were moved thereto by the impression they received during the silent prayer at the public meeting.

The world is not unfamiliar with prayer in public on great occasions when an orator is engaged to make the prayer. We used to be told of the famous description that slipped into print regarding one such prayer as being "the most eloquent prayer that was ever addressed to a Boston audience." Assuming that the audience in such a case listened as critics of the performance, their hearts could not be effectually united to God by the prayer. Curiously enough, one who engaged much in public audible prayer and denounced Mrs. Eddy as "prayerless," was present at the session of the Christian Scientists during the World's Parliament of Religions in 1893, and joined with them in silent prayer, the form of prayer she had used since 1866.

It is interesting to learn the attitude which Mrs. Eddy commends in the individual while engaged in prayer. In an address to the Concord church she pictures a placid lake wherein is peacefully reflected the expanse of sky and the mild glory of the moon. She notes how this will stir the heart, and says (Miscellany, p. 150): "Then, in speechless prayer, ask God to enable you to reflect God, to become His own image and likeness, even the calm, clear, radiant reflection of Christ's glory, healing the sick, bringing the sinner to repentance, and raising the spiritually dead in trespasses and sins to life in God."

The Leader of the Christian Science movement did not deal in precepts merely, but was in all points an example. Peter's exhortation to the elders about not overruling God's heritage, "but being ensamples to the flock," and Paul's guidance to Timothy when he said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" and his exhortation that this young disciple should be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," were fully understood and exemplified by Mrs. Eddy. Consequently it is of great moment to-day to know her way of prayer and the thoughts she gained in communion with divine Mind. She writes (Miscellany, p. 220) regarding this: "Each day I pray for the pacification of all national difficulties, for the brotherhood of man, for the end of idolatry and infidelity, and for the growth and establishment of Christian religion—Christ's Christianity. I also have faith that my prayer availeth, and that He who is overturning will overturn until He whose right it is shall reign." These words appear as if written for our help in this very hour of the world's need.

We are not, then, without resource if we wish to help ourselves and others. A child's hands may be weak, but a child can pray. Wherever there is love there may also be prayer. Joy and strength are awaiting all mankind and they can find the solution of all their problems in the way indicated by Christian Science. Mrs. Eddy states this in "No and Yes" (p. 39): "True prayer is not asking God for love; it is learning to love, and to include all mankind in one affection. Prayer is the utilization of the love wherewith He loves us. Prayer begets an awakened desire to be and do good. It makes new and scientific discoveries of God, of His goodness and power. It shows us more clearly than we saw before, what we already have and are; and most of all, it shows us what God is. Advancing in this light, we reflect it; and this light reveals the pure Mind-pictures, in silent prayer, even as photography grasps the solar light to portray the face of pleasant thought."

WILLIAM P. MCKENZIE.

## Labor of Love

IN the language of affairs the word labor has acquired a restricted sense which does an injustice to the word itself and to those associated therewith. In this sense labor is defined as meaning, "Those who labor; the laboring class collectively." In the United States a special holiday has been set apart under the designation of Labor Day. In order that the meaning of this day may be raised from matter into mind, it must be recognized that all labor is primarily mental, and that all who think productively belong to the classification of "those who labor." In this manner Labor Day acquires a meaning transcending class and condition. One step further in our metaphysical definition brings us to the recognition that the highest type of labor is the labor of love,—and wherein can human beings most assuredly perform this labor of love for their fellow men? The scientifically Christian answer indicates that the highest service to others is to ascend one's self out of the valley of mist into the radiant heights of Truth, thereby drawing others unto the light.

Man as the exact image and likeness of God thinks invariably in accord with perfect Mind; indeed cannot think otherwise, for there is nothing imperfect in the divine Mind. The unreflecting human may argue that these statements are academic and superfine, hence of no practical value. But at this point divine Science becomes Christian Science through its application to human needs, for human footsteps must be taken in Christian Science. Here then is the answer to the cry of the sick and wounded, the shocked, the be-



Digitized by Google

trayed, the sinning, and the hopeless. Here is the supreme labor of love. Behold, the truth can be realized here and now and thereby failing strength can be restored, blurred vision cleared, hate replaced by love, and sorrow wiped away by joy.

The reward of labor corresponds to the quality of labor. If the sowing of the seed has been a labor of love, the harvest will satisfy abundantly. If the builder communes with God when he lays the foundations of the house, his labor of love will withstand the attempts of hate or jealousy to undermine it. As the psalmist sang: "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." The sentinel who does not love the army of truth and liberty may go to sleep at his post; the merchant who dislikes or mistakes his vocation fails to serve his customers properly; the housekeeper who cannot make of her occupation a labor of love cannot make a happy home for others. So the child who cannot be interested in school work wishes to play truant in order to find something he can enjoy. The fruit tree yields "fruit after his kind, whose seed is in itself." In human experience seeds of fear, envy, self-pity, revenge, produce bitter fruit and sour grapes; but in the absolute Science of real being the seed is of good quality only and the fruit good. In "Science and Health with Key to the Scriptures" (p. 507) Mrs. Eddy has written: "Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source. Mortal sense inverts this appearing and calls ideas material. Thus misinterpreted, the divine idea seems to fall to the level of a human or material belief, called mortal man. But the seed is in itself, only as the divine Mind is All and reproduces all—as Mind is the multiplier, and Mind's infinite idea, man and the universe, is the product."

In Christian Science the approach to the solution of the problems of mankind is through the realization of Truth. Therefore the work of healing and regenerating becomes a labor of love. Those who sit in darkness are sufficiently punished by that darkness. The light brings them deliverance; their prayerful desire is answered; they themselves become laborers in God's vineyard and the cycle of good, in the unity of good, continues "yielding fruit after his kind, whose seed is in itself." These "are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

To lift the concept of labor out of matter into joyous mental activity will answer pending questions of church and state, school and factory. Much contention arises to-day from the mistaken concept that labor must be drudgery, must be ill requited and forced upon unwilling masses. But behold the labors of those who seek distraction, the endless pains people will give themselves to pursue what they crave, the hardships faced by the explorers, by those who love nature enough to wrest its secrets from it, by students of recondite subjects! Think of the mothers of children, whose work is never done; the nurses watching beside the sick; the generals in the field, and especially the reformers working to save the world, while the world knows them not!

God is on the side of honest labor. His law sustains it, gladdens it, makes it fruitful. His reward is sure. Mrs. Eddy writes on page 384 of Science and Health: "Let us reassure ourselves with the law of Love. God never punishes man for doing right, for honest labor, or for deeds of kindness, though they expose him to fatigue, cold, heat, contagion. If man seems to incur the penalty through matter, this is but a belief of mortal mind, not an enactment of wisdom, and man has only to enter his protest against this belief in order to annul it."

Let this then be the preeminent labor of love to-day, to ease the burden of those "that labour and are heavy laden" by cheerfully rising through demonstration into the heights. Thus will Labor Day and every day be a veritable day of love for all mankind.

WILLIAM D. MCCRACKAN.

## Jacob's Ladder

IN the twenty-eighth chapter of Genesis we read the story of Jacob's departure from his home, when he went out into an unknown world, as so many must to-day, in order to work out his human problems and to learn man's possibilities as a child of God. He was leaving behind him the tender love and watchful care of an earthly father and mother, but happily for him they had not neglected to teach him that in the divine fatherhood and motherhood he could find the verity of that of which human affection at its best is but a reflection. All Bible students have read of Jacob's lying down to sleep, far from any human abode, with stones for his pillows, and also of his dream in which he beheld "a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." This was truly a wonderful vision, and it is in no wise strange that when morning came Jacob was moved to say, "This is none other but the house of God, and this is the gate of heaven."

Throughout all the years spiritually minded people have been gathering lessons from this story of Jacob's ladder; and many have seen that because it may at any time come into their own experience, the thing for them to do is to be ready always to receive the angelic message. Too many have taken the lessons of the ladder in an easy sort of way, and felt that a temporary uplifting was a grand thing, and so it truly is, but the experiences of the uplifted hour remain to be put into practice even in the very lowliest ways on the plane of daily duty. Strictly speaking, Jacob had not begun to climb when the vision came to him; but when the vision of Truth comes to us we must either follow its leadings or fail utterly in all that we attempt on the human plane. It matters not how humble to human sense any duty may be, it will not do to argue that it is material and that therefore we can pass it by. If we bravely take up any task which comes to us, we may make it a sort of slate and pencil with which to work out the great problem of being, namely, to show that inasmuch as perfection is a perpetual demand of divine law we can obey it, since man as God's idea has unlimited possibilities and capabilities.

Mrs. Eddy has a wonderful lesson for us on page 85 of "Retrospection and Introspection," where she speaks of the methods which are necessary for the advance of humanity at this period. After speaking with commendation of the present need for students' associations and church organizations, as well as "any other organic operative method that may commend itself as useful to the Cause and beneficial to mankind," she adds, "Of this also rest assured, that books and teaching are but a ladder let down from the heaven of Truth and Love, upon which angelic thoughts ascend and descend, bearing on their pinions of light the Christ-spirit."

Students of Christian Science have proved for themselves in multitudinous ways the value of what is here presented, but perhaps we do not often enough make use of the ladder "let down from the heaven of Truth and Love" and apply the angelic messages to all that we undertake. Strictly speaking, we cannot ourselves begin to ascend the ladder



Digitized by Google

until after we have applied the truth in many ways, and proved to ourselves as well as to others our entire sincerity and the diligence which is inseparable from all true effort. If Jacob had merely spent the following years in telling others of his wonderful vision, his problems would have been waiting indefinitely, and little would have been accomplished. We read that he went among people who had not risen above idolatry, who had their household gods even as so many have to-day who yet claim to be Christian people; but because Jacob was not disobedient to the heavenly vision another and greater one came to him at Peniel, when mortal sense struggled against the spiritual ideal, and its powerlessness was shown. This later experience brought such a spiritual transformation that he was able to declare he had "seen God face to face." Immediately after this he was reconciled to his brother, and fraternal love took the place of long-time hate and jealousy.

We must not forget that through the years which intervened between Jacob's first vision and that of Peniel he had toiled diligently among the flocks and herds until he had acquired great wealth; but it is clear that he never forgot the vision of the ladder, or failed to apply it to the best of his understanding in the working out of all his human problems. As we gain the spiritual sense of the Scriptures, we see how limitless are the blessings which follow obedience to the truth spiritually understood; and while Jacob's sons as a whole caught only a small measure of their father's spiritual understanding, yet in the case of Joseph there was the princely nature which came with Jacob's own transformation at Peniel, and through which Joseph was never subject to sensuality or the tyranny of evil, but quickly rose to victory over it at every step of the way. We cannot too often remember that the demand rests upon us to make practical all the divine messages which come down the ladder "from the heaven of Truth and Love;" for, as a poet has said,—

We mount for vision, but below
The paths of daily duty go;
And nobler life herein shall own
The pattern on the mountain shown.

ANNIE M. KNOTT.

✧ ✧ ✧

# Among the Churches

## Current Notes

BROOKLYN, N. Y.—Bay Ridge Christian Scientists have a beautiful new edifice on Sixty-seventh Street adjoining the Bay Ridge High School. It is Second Church of Christ, Scientist, formerly located at Eighty-sixth Street and Fort Hamilton Parkway. The new structure cost forty thousand dollars. The plot consists of four lots facing Bay Ridge Park.—*Brooklyn Eagle.*

DAWSON, YUKON TERRITORY, CANADA.—A reading room has been opened by the Christian Science Society in the building on the northwest corner of King Street and Third Avenue, opposite the post office. The place is neatly arranged, and will have papers and other literature there all the time. It will be heated when necessary, and will be open daily to every one from 11 a.m. to 5 p.m.

*Dawson News.*

RACINE, WIS.—The S. C. Buchanan homestead at the northwest corner of College Avenue and Ninth Street has been purchased by First Church of Christ, Scientist, and will be used for church purposes. Since that congregation sold the old church home at Seventh and Main Streets it has been holding services in the quarters of the Woman's Club in the Buffham Block on Main Street. Now that a site for a new home has been secured, it is expected that a handsome edifice will adorn the Buchanan corner in time. The corner is one of the finest in the city, being located in a beautiful residential district and opposite West Park.—*Racine Journal.*

✧ ✧ ✧

# The Lectures

OTTAWA, ONTARIO, CANADA (First Church).—Frank Bell, lecturer; introduced by Capt. W. S. Lawson, who said in part:—

It has been said that the failure of Christianity to meet the needs of the human race is apparent to-day, but such a statement must include the assumption that Christianity in its history of nineteen centuries has received a fair and adequate trial. There are innumerable opinions as to what the term Christianity implies, as is shown by the numerous sects into which Christendom has become divided, a condition mainly brought about by the introduction of various doctrines, ritualism, and the literal interpretation of some of the Biblical allegories, which have beclouded the teachings of the master Christian to such a degree that quite one half of his statements have been rejected as being applicable only to the period in which he himself lived and not for all time.

The true or full meaning of Jesus' teaching has in consequence been lost for centuries, and the world had ceased to demand the practical proof, or signs, which he said would "follow them that believe." The demand for this proof, however, is being revived, and is becoming more insistent. This demand is being met by Christian Science, whose mission is capable of proof by demonstration, and is demonstrable in proportion to our understanding of its teachings. Accepting the inspired Word of the Bible, it reveals the possibility of attaining happiness and heaven, not in some future state beyond the grave only, but here and now.

*Ottawa Citizen.*

CALDWELL, IDAHO (Society).—Paul Stark Seeley, lecturer; introduced by Mrs. Daisy F. Vinson, who said in part:—

This is the doctrine of Christian Science,—this new-old religion,—that God is an ever present help, a God at hand, and not afar off, who, according to the psalmist, "forgiveth all thine iniquities; who healeth all thy diseases." Thousands all over the world are rejoicing in this better understanding of God and making practical use of it in their homes, in their offices, and in every environment and walk of life. Needless to say, never before has there been a greater need of this right apprehension of God and man's relationship to Him than there is now, and Christian Science has come to meet this need.—*The Caldwell Tribune.*

SARATOGA SPRINGS, N. Y. (Society).—Frank Bell, lecturer; introduced by Arthur H. Richardson, who said in part:—

The master Christian said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." It is because Christian Science is the truth that, in the fifty years since the discovery by Mrs. Eddy of its divine Principle and spiritual law of healing, this new-old religion has encircled the earth. It is because of this same truth that, in the troubled times of to-day, men are turning to Christian Science in such increasing numbers to find the healing of all manner of disease and surcease of sorrow and distress.



Digitized by Google

HERMOSA BEACH, CAL. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Mrs. Artie M. Waggoner, who said in part:—

Christian Science is attracting unusual attention to-day throughout the world, and this may well be attributed to the fact that there has never been a time in the history of mankind when heart-sickened and suffering humanity has felt so much the need of something more substantial upon which to lean than mere creeds, doctrines, and human hypotheses. In the words of Job people are crying out, "Oh that I knew where I might find him! that I might come even to his seat!" Jesus said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." Christian Science comes with a comforting message for all mankind, teaching us where and how we may find God, what this truth is, and how it makes us free.

LONDON, ENGLAND (First Church).—John Sidney Braithwaite, lecturer; introduced by the Hon. Mrs. Mabel Rowley, who said in part:—

Christian Scientists are often accused of giving their thanks to Mrs. Eddy too profusely. I thought so myself at one time. Now suppose that a man was dying of thirst in a weary land and that a stranger came to him bearing a pitcher of pure water and gave him to drink of that water and thereby saved his life. Would not that man feel the most unbounded gratitude to the kind stranger? True, it was the water which quenched his thirst and revived him, but that would not lessen his sense of thankfulness to the bearer of it. Further, supposing this friend showed the man where the well was to be found from which the water was drawn and encouraged him to draw the water for himself and thirst no more, would not that bring a still greater sense of gratitude? Now this is just what Mrs. Eddy has done for you and for me and for all mankind. She has led us to the wellspring of living water, which is to be found in the Bible, and she has marked out the pathway so clearly that none need miss it.

CHARLESTON, W. VA. (First Church).—Charles I. Ohrenstein, lecturer; introduced by C. C. Wiley, who said in part:—

Mankind is becoming more and more aroused to the importance of a fuller understanding of God. It is seeking a stronger staff than worldly knowledge and human conjecture. Like the prodigal son, mankind is becoming dissatisfied with the husks of materiality, and is making ready to arise and go unto the Father. The infinite One, the God of the Scriptures, the ever present, all-powerful God, Love, "the same yesterday, and to day, and for ever," is the God of Christian Science, who "forgiveth all thine iniquities; who healeth all thy diseases."—*The Charleston Leader.*

YORK, NEB. (Society).—Clarence W. Chadwick, lecturer; introduced by J. G. Alden, who said in part:—

The world needs to-day the transforming touch of a teaching and practice which will not only reveal an all-powerful, ever present God who is Truth and Love, but the ability through the recognition of that Truth to purify human experience and banish sin and discord. Christian Science claims to be such a teaching, and it proves its teaching by the beneficent moral and physical results it accomplishes.

CHICAGO, ILL. (Fourteenth Church).—William W. Porter, lecturer; introduced by Miss Edith V. Watson, who said in part:—

All down the ages, since ever the world began, mortal man has been looking for a way out of pain and tears, and now more than ever, he seeks relief from what Mrs. Eddy so aptly terms "the jarring testimony of the material senses" (Science and Health, p. 306). Can the world be freed from bondage and torture? Christ Jesus said it could, and Mrs. Eddy, taught of God, interprets for us the "law of the Spirit of life in Christ Jesus," which Paul said made him "free from the law of sin and death." "God is no respecter of persons." His law is available to all, and Christian Scientists are learning to apply this law, learning to think as God thinks, and so to live in Him.

NEWPORT, KENTUCKY (First Church).—Virgil O. Strickler, lecturer; introduced by Richard E. Lincoln, who said in part:—

In the fifth chapter of Matthew we read that Jesus said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil,"—by demonstrating the power of God, or good, by preaching the gospel to every creature, and by healing the sick. About fifty years ago this law which Jesus was fulfilling, was revealed to Mary Baker Eddy, who after years of searching the Scriptures found the key which she knew would open the Bible for all sincere seekers of this truth, and which she has given to us in "Science and Health with Key to the Scriptures."

PITTSBURG, KAN. (First Church).—Ezra W. Palmer, lecturer; introduced by S. E. Seymour, who said in part:—

All through the Bible are promises of health, strength, happiness, and peace. Christian Science is proving that we are able to bring these promises into our individual experience in proportion to our right understanding of God.

✧

## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Long Beach: Municipal Auditorium, 3 p.m., Sept. 8.
Los Angeles (Second Church): Church Edifice, 948 West Adams Street, 8 p.m., Sept. 13.
Los Angeles (Third Church): Church Edifice, 734 South Hope Street, 8 p.m., Sept. 6.
Santa Ana: Grand Opera House, Fourth and Bush, 8 p.m., Sept. 12.
Santa Monica: Santa Monica Bay Woman's Club, 8 p.m., Sept. 10.

CANADA—Hamilton, Ontario: Temple Theater, 3 p.m., Sept. 8.
Saskatoon, Saskatchewan: Old Daylight Theater, 8:30 p.m., Sept. 13.

ENGLAND—London (First Church): Church Edifice, Sloane Terrace, S. W. 1, 3 p.m., Sept. 15.
London (Second Church): Metropolitan Music Hall, Edgeware Road, 3:30 p.m., Sept. 29.
London (Sixth Church): Hippodrome, Putney, 3 p.m., Oct. 13.

ILLINOIS—Chicago (Seventh Church): Church Edifice, 5318 Kenmore Avenue, 8 p.m., Sept. 5 and 6.

MAINE—Auburn and Lewiston: Empire Theater, Lewiston, 3 p.m., Sept. 8.
Bath: Universalist Church, 8 p.m., Sept. 5.
Rockland: Church Edifice, Cedar Street, 8 p.m., Sept. 6.

NEBRASKA—Norfolk (First Church): Library Hall, Public Library, Main and Eighth Streets, 2:30 p.m., Sept. 8.

NEW HAMPSHIRE—Milford: Town Hall, 8 p.m., Sept. 13.

NEW JERSEY—Ridgewood: Play House, 3:30 p.m., Sept. 8.

NEW YORK—Elmira: Colonial Theater, 3 p.m., Sept. 8.

OREGON—Portland (Sixth Church): Masonic Temple, 388 Yamhill Street, 8 p.m., Sept. 12 and 13.

RHODE ISLAND—Newport: Masonic Hall, School Street, 8 p.m., Sept. 9.

WASHINGTON—Aberdeen: Grand Theater, 506-8 East Market Street, 8 p.m., Sept. 6.
Olympia: Ray Theater, 8 p.m., Sept. 5.
Snohomish: Eagles Hall, 3 p.m., Sept. 8.



Digitized by Google

# Testimonies of Healing

I am sending this testimony of my thankfulness for God's loving-kindness, His ever present protection and guidance, in the hope that some who read it may be helped thereby. I have had many very helpful physical healings, having been healed of lung trouble, heart disease, and a number of minor ailments.

Since entering the British Army my experiences have one and all been unceasing manifestations of the power of divine Love. I have had my own service in full every Sunday both in camp in England and in camp and trenches alike in France, also during the time I have been in hospital in England, when unable to attend a Christian Science church. I have been very much helped during my stay in hospital by the knowledge I have gained of Christian Science, in overcoming trench fever, for my condition at one time was looked on as very critical. I held on to the truth, and although I could get no Christian Science practitioner I knew that God was just as much an ever present help to me then as He had been all the time I had known Him as divine Principle, Love; and I worked mentally as well as I could, with the result that in four days I was considered well enough to be sent to England. For that demonstration I am very grateful indeed.

When in the trenches in France I had some very interesting and helpful experiences. At one time we were engaged nights in making a new front line of trenches and communication trenches. Before going on any working parties, in fact every day, whether in the line or out, I used to read the twenty-fifth, twenty-seventh, ninety-first, and one hundred and seventh psalms, to repeat the daily prayer from the Manual, and the section "Alertness to Duty" (Art. VIII, Sects. 4, 6), also a verse from Mrs. Eddy's beautiful poem "The New Century" (Poems, p. 22), which was indeed a greater help than I can ever find words to express:—

'Tis writ on earth, on leaf and flower:
Love hath one race, one realm, one power.
Dear God! how great, how good Thou art
To heal humanity's sore heart;
To probe the wound, then pour the balm—
A life perfected, strong and calm.
The dark domain of pain and sin
Surrenders—Love doth enter in,
And peace is won, and lost is vice:
Right reigns, and blood was not its price.

One night I went on a working party, and I, along with a friend, was talking about the ninety-first psalm all the way down from our support lines to the new lines, and about God's care and protection for His children. All the time we were talking I was working mentally to deny the error seeming to clamor so loud around us, for the enemy were bombarding rather heavily, and especially where we were destined to work, as we found when we arrived there. The words of Mrs. Eddy's poem already referred to, and the psalms and citations from the Manual, were with me all the time we were working, and the result of the prayer thus offered up as an affirmation of and to God, good, was splendid. During the previous four hours the working party then on duty had suffered eleven casualties, and during the four hours we were there not a single casualty was sustained, though the bombardment did not slacken at all. My friend and I were put on a piece of ground that had not been started at all, and as it happened to be a road and frozen we did not get much below the surface during the time on duty, but I am very glad to say that neither of us felt the least fear, although to be "on the top" for four hours is not reckoned very safe during a bombardment; but I know that the truth realized allayed our fears, and no doubt our previous talk on the ninety-first psalm was a great help. My friend was not a Christian Scientist, but he used to talk a good deal with me, and after that incident he read my Bible and Science and Health and also some of the hymns occasionally.

There was another incident which happened previous to this, where I had to work more against fear than at any other time in the line. It was while moving up into the front line in a large wood, and of course it is very difficult to see in a wood at night, given good conditions, even when some of the trees have been shot down. We had been in the wood on the way to the front line some little time when the enemy commenced a barrage including a large percentage of gas shells. We had, of course, to put on our gas masks and stand, sit, or lie down where we were. Just at first fear started to crop up, saying how unsafe it was to be "on the top" in a barrage, having to stay there unable to see one's way about, even to find a shell hole for cover, and many more similar suggestions. I think it must have been the thought that I could not see which started the fear. I just set to work to contradict all these suggestions, and I realized that God, being divine Mind, knew all, and being good, knew nothing else, and as man reflects God he too can know nothing else but good. I knew that "God is light, and in him is no darkness at all." I began to realize that I did not need to see materially, but that I did need to "see"—understand—spiritually, that God was our dwelling place, that "he that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." When I realized this the fear vanished and the sweet peace of overcoming remained, that peace "which passeth all understanding." When we were able to take off our gas masks some time later we found we were only fifty to one hundred yards from the front line, and we had been there all that time without a single man out of the battalion being injured. This was to me a very great help. It proved to me that the real battle we have to fight is mental and that the victory is ours if we will only rely upon God, good; and, as the poem says, "blood was not its price." During the time I was with my platoon we did not suffer a single casualty, and we were in reserve, support, and front line at three different sectors of the British front.

For these manifestations of God's love I can but try to show my gratitude by striving to live what I know of the truth at all times, by striving to realize as much in England as in France the healing and saving power of the truth as taught in Christian Science. If there is one thing that army life has shown me more than anything else it is the universality of Love, and the consequent "claim" of error to be universal also, I saw to be false. It is, however, as necessary for each individual Christian Scientist to work hard mentally to destroy this erroneous belief in his own "front line," his own consciousness, as it is for the soldier to overcome the testimony of the material senses in the firing line. Surely if this is done the world will be better by the attainment of a secure, righteous, and lasting peace.

DONALD M. SOUTHWART, Halifax, Yorkshire, England.

✧

I turned to Christian Science for comfort and help when my heart was filled with grief, resentment, and bitterness. Christian Science gave me the Comforter, revealed to me the mother heart of God, and has made known to me the truth which enters into each and every problem of our daily life; for Love rightfully understood meets every need of humanity,—this inexhaustible Love, which blesses all. I am thankful that through the study of Christian Science I have come to understand the unreality of those things which



Digitized by Google

held me in bondage. With the consciousness of this great and beautiful truth, we can never for an instant lose sight of our divine inheritance; thus our longings are satisfied and the hungry heart is filled with goodness.

Another reason why I am a Christian Scientist is that each step of the way can be demonstrated. Mrs. Eddy tells us: "Hold perpetually this thought,—that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being" (Science and Health, p. 496). If we demonstrate each step, we know we are doing the work which Jesus commanded us to do. It may take some time to make the demonstration of the healing, which we so much desire; there may be much false sense to overcome; we may need to learn the lesson of patience, as well as many other lessons, but the promise is that when we search for the truth with our whole heart, we shall find it. If we are searching for the love which never fails, we shall recognize God's law, and the unreality of man-made laws when they come before us to be destroyed.

I will speak of a healing, in the hope that by so doing others will be blessed as I have been. From childhood I had been in bondage to waves of grief which would come over me and make me most unhappy. I could not seem to account for this condition, for the spells would come on at any time, even in the midst of great joy and happiness; sometimes they were of short duration, sometimes longer. I had nothing to be sad about that I could help; it did not seem to be despondency, but grief. It seemed as if nothing could help this condition; therefore through all the years I never spoke of it to anyone, but blamed only myself. Many times I thought it due to lack of gratitude. Some time ago a few words of Christian Science were spoken to me which opened the door of my thought, and at once I saw the unreality of this bondage, the unreality of man-made laws, of prenatal laws, of laws of heredity. I saw that it was my thought which gave these so-called laws power; that grief, sorrow, and sadness were not of God, for there is no sorrow in divine Mind. Being God's child, then, I could express only joy and love. This was the real, and the unreal vanished. I found myself no longer in bondage to the unreal. Christian Science was the Comforter, and divine Love the healer. No human tongue can tell what this healing means to me. I rejoice and am "exceeding glad." I thank God for His gentle leading, tenderness, and watchful care, and for Christian Science, which never fails.

(Mrs.) Blanche G. Norris, Newton Centre, Mass.

✧

As the testimonies have been a great encouragement to me and have often been the means of helping me work out my problems, I should like to express a measure of my appreciation in giving a few of our many healings in Christian Science.

Four years ago my grandmother, who was then eighty-one years of age, was healed of paralysis. For three days she had the loving help of a practitioner and each day some discordant condition yielded. On the third day, with the knowledge that "underneath are the everlasting arms," she walked. One day she caught her heel in a torn stair carpet, and fell, striking her head on a register and losing consciousness. She asked for help in Christian Science and in about an hour even the lameness was gone. She was healed of acute lung trouble in four days. When moving into a strange house she fell down the basement stairs and the teeth of her comb were forced into her scalp. A practitioner was called at once and an hour and a half later my grandmother was able to enjoy her dinner and move about, free from pain. Time and time again she has found that Christian Science is an ever present help.

The children have been saved the experiences of many contagious diseases, all symptoms disappearing, sometimes before being identified. For a number of years the second child had been hard of hearing and suffered great pain in the ear, accompanied by an unpleasant discharge. This was overcome by Christian Science, and she now hears perfectly. The eldest child had trouble about retaining food at times and was doctored for worms and the usual causes, but this difficulty disappeared during our first year in Christian Science and her condition has been perfectly normal since.

My own healing makes me express deep gratitude for the *Monitor*. Like the woman in the Bible, I had had "an issue of blood," though not for so many years. My attention was called to the change wrought in some relatives through the study of Christian Science and I decided to investigate its teachings. An article in the *Monitor* was the source of a complete, instantaneous healing. Hardly a *Monitor* article has been missed since that time, and I am deeply grateful for all the literature, especially for the new English-French *Herald* which will be such a help to our soldiers at the front.

(Mrs.) Fay Wells, Detroit, Mich.

✧

As a student of Christian Science it is my joy and privilege to express heartfelt gratitude for the many blessings that have come into my life through the faithful study and practical application of this beautiful truth. The first sentence in the Preface of Science and Health, "To those leaning on the sustaining infinite, to-day is big with blessings," is a truth of which I make daily use.

I came to Christian Science four years ago in gratitude for the wonderful healing of my baby daughter, who was then two years and a half old. To mortal sense this little one had been dangerously ill for days, suffering from whooping cough and a complication of diseases caused by this malady. She was having the best of medical care and attention, but steadily and continually grew worse day by day; and when at last these most excellent physicians informed us that they had exhausted their skill and could do no more for her, my husband and I were in the depths of sorrow and despair, as we watched by the side of this little one, who was then in "the valley of the shadow of death." But God sent His angel and delivered us. At that time we had one among our friends who had been healed through the ministrations of Christian Science, and she recommended it to us and urged us to try it. At first we thought we could not trust our baby to it; but realizing that she was beyond all human aid, reluctantly and as a last and only resort we decided to do so, having, as we believed, much faith in God but none in Christian Science, for prior to this time we had never heard of this glorious teaching except to hear it ridiculed.

Quickly my husband telephoned to a practitioner, and in a very few moments after she commenced treatment a beautiful change took place. It seemed to me as if the Master had said, Baby, I say unto thee, Arise; for the pale little face grew pink, she noticed us, and wanted something to eat. From that moment her recovery was rapid and permanent, to the astonishment of all who knew her. This same child is now a happy, merry little girl of six years and a half, and has had the privilege of attending the Christian Science Sunday school since she was old enough. She is herself a loyal



Digitized by Google

little student, having a demonstrable understanding of this healing truth. Her beautiful healing was a milestone that marked a complete turning about, in which all things became new to us.

Gratefully and lovingly and humbly we immediately began the investigation and study of Christian Science, and since then it has been our only physician and has abundantly met our every need. Every day there are many proofs of the loving-kindness, care, and protection of our Father-Mother God. We have also had many other beautiful demonstrations in our home, and I have had the opportunity of proving what I understood of Truth by doing healing work not only for myself but for others, for which I am most grateful. Christian Science is a religion of love, consecration, and service, yet full of peace and joy, bringing sunshine and gladness into the home and peace and comfort to the weary and heavy-laden. To me it is the "pearl of great price." The way grows brighter and brighter, and I know that it will continue to grow brighter "unto the perfect day."

I am deeply thankful to God and grateful to our revered Leader, Mrs. Eddy, who has so lovingly shown us the way to Christ, Truth. I am very grateful for the knowledge that each testimony of healing is so thoroughly investigated, and deeply appreciate the faithful, loving, and unselfish labors of all those at headquarters.

(Mrs.) Alva Floyd Miller, San Francisco, Cal.

✧

In Proverbs we read, "In all thy ways acknowledge him, and he shall direct thy paths," while on page 372 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, we find the following correlative statement: "In Christian Science, a denial of Truth is fatal, while a just acknowledgment of Truth and of what it has done for us is an effectual help." My prayer is that my life may express the depth of gratitude I experience as I recall the innumerable reasons I have for rejoicing over the advent of Christian Science into my life. Eight years ago, when I became interested in this inexhaustible subject, I was far from realizing "the glorious liberty of the children of God." I seldom went inside a church, although I had been carefully reared by a loving Christian mother, and was for several years active in the work of an orthodox church. As I grew to young manhood my interest in matters religious waned appreciably, for I found little to attract me in the promise of a salvation afar off.

At this stage, when worldly pursuits and material joys were predominant, the healing by Christian Science of one near and dear caused me to take up the study of this new-old religion. In it I found peace, inspiration, and a new understanding of the loving care of God, who had always before seemed a being far removed from daily experience. In the years that have followed I have been privileged to be the recipient of many healings of a so-called physical nature. Glasses, which I had worn for several years and which an experienced oculist had told me never to remove except on retiring, were taken off one night and never put on again; colds, to which I had been subject since childhood, have been overcome in short order; a stiff neck, so painful as to cause intense suffering with every movement, was healed almost without my knowledge; while headaches and a seeming disposition to stomach trouble have also left me. Physically, mentally, and spiritually I have been elevated to a condition far more nearly approaching that at-one-ment with God we are all seeking than was ever the case before I became a student of Christian Science.

I am grateful for these manifestations of the abundance of good and also for others too numerous to record; grateful for the Christian Science literature, which now constitutes practically my entire reading, although formerly I was a devotee of novels and the daily newspapers; grateful to the one who first brought Christian Science to my attention; grateful for the inestimable privilege of class instruction, for the fact that I am now enabled to give my time to the loving task of offering spiritual food to others in need, and most of all for the pure, exalted life of our revered Leader, which enabled her, as she says on page 171 of Science and Health, to "reopen with the key of divine Science the gates of Paradise which human beliefs have closed."

Roy L. Harvey, Washington, D. C.

✧

I became fully convinced as to the demonstrable healing power of Christian Science after the complete healing of an ingrowing nail on my foot which had troubled me very much for about three years. Shortly before making this first demonstration I had been gradually coming to a point where I doubted not only the Bible but the existence of God Himself. This I believe was caused by the fact that I was practically interested in nothing but the study of natural science, and therefore was learning to doubt all statements which could not be proved to be demonstrable facts dependent upon fixed laws. For this reason the most beautiful sermon excited only hope for the time being and then was forgotten entirely. Although claiming to be a student of physical science, the thought never occured to me that Christianity could be scientific or that the Bible was based on a scientific fact; namely, a divine Principle which rules all science. I feel deeply grateful to Mrs. Eddy for showing me how my love for scientific studies can be applied to the subject of religion, and for the spirit of enlightenment which this has made possible.—Fred A. Gritzner, Rochester, N. Y.

✧

What have I to be grateful for in Christian Science? I have but to ask myself the question and immediately an abundance of blessings spring up in thought, and because of my gratitude I wish to tell of a few.

I am finding Christian Science to be indeed, as the psalmist sang, "more to be desired . . . than gold, yea, than much fine gold." My foremost blessing, that for which I am most grateful, is the spiritual uplift, the peace and security gained through the understanding which comes from the daily study of the Lesson-Sermons and other Christian Science literature. Christian Science meets our every need in the home and in business alike. It is always a very present help. I have been healed many times in the past ten years, and our three sons know no other than the one great Physician.

I would like to tell of an experience the oldest boy had in his school. It was reported by the physicians that there was an epidemic of smallpox in the schools and they decided to have every child in the public schools vaccinated or expelled from school. This was not supported by statute law, and as we had some knowledge of Christian Science and knew that it is able to prevent disease as well as to cure it, we applied for treatment and continued to send the child to school without complying with the demands of the physicians. One day when all the children but four or five had been vaccinated, the teacher stated that the physicians would be there the following morning to vaccinate the rest. The next morning our son, who was but eight years of age, cried and said he did not want to go to school, fearing they



Digitized by Google

would compel him to receive their treatment. He was assured that they could do nothing more than send him home and that his safety could be proved as in the case of Daniel, who had seemed to come under a man-made law when he was cast into the den of lions but had come out unscratched. Also we told him how the three Hebrew children were cast into the fiery furnace but came out unharmed. We then called up the practitioner and asked for help and soon the little fellow went off happily. Instead of receiving vaccination, being expelled from school, or taking the disease, he was delivered entirely from the law of superstition, for nothing further was ever said to him about it, and in a short time he was promoted to the upper class. The demands of the physicians were repealed, and Christian Science children throughout the city were permitted to continue in school without further annoyance.

This same child at an earlier date was stricken with what appeared to be very severe throat trouble accompanied by a high fever. We called a practitioner that evening and she said that Christian Scientists were law-abiding citizens, and unless the ailment was overcome that evening it would have to be reported to the board of health the following morning. Both my husband and I joined in declaring the truth as best we knew how and the next morning the child was up and dressed with the rest of the family. That morning he went about two blocks to the office of the practitioner for a treatment and soon afterward I saw him coming down the street bouncing a rubber ball—healed and happy. This indeed seemed wonderful to me, as there had been such a remarkable change in a short time.

I could recount a number of beautiful healings in the family, but will mention just one more. I was healed of what is known as blood poisoning at childbirth, when the condition was what doctors consider incurable. I was speedily brought out of it, and when the fear subsided I arose immediately and walked about through the house, filled with rejoicing and praise.

Christian Science has helped my husband to succeed in business, has given us a happy home, and is supplying our every need. Christian Scientists are ever most grateful to God for giving to this age that noble woman, Mrs. Eddy, who was so loving and unselfish and pure as to become the Discoverer of this healing truth.

(Mrs.) ELZIE E. HAMMETT, Kansas City, Mo.

✧

I am very thankful to God and grateful to Mrs. Eddy for all the blessings I have received in Christian Science. In 1913 I took up this study. I had stomach and bowel disorder of long standing, also kidney and bladder trouble. My feet and legs were swelling and there was great fear of diabetes. It seemed as if I had every kind of ailment that a poor mortal could have. I was a trained nurse, and the doctors did all they could for me. All I was taking was an opiate, and I had taken so much of this and other drugs that I had formed the habit. I used to think that if I could get rid of this bondage I would be willing to stand all the rest of the suffering.

At the darkest hour a lady handed me a copy of the *Journal* and explained the living truth to me the best she could. My healing seemed slow; I had treatment for a year before I was entirely healed. Since then I have laid aside my glasses after wearing them for over eight years. Thanks be to God for this understanding of Truth that sets us free. More than all I am grateful that this practical religion shows us how to live, love, and be at peace.

(Mrs.) DELIA POPE, Beardstown, Ill.

It is with a sense of gratitude for Christian Science that I send these few words, trusting they may be of some help to others who read them. About four years ago I was stricken very suddenly with severe hemorrhages from the lungs, and for many weeks I was unable to leave my bed or help myself. I was sent to a sanitarium, but came home after some months very little improved, if at all. Finally a friend talked to me of Christian Science and its wonderful healing power, and lent me "Science and Health with Key to the Scriptures" by Mrs. Eddy. I began to read the book and with his help was able to understand more fully its teachings. To-day I can truly say that Christian Science has changed me from a very ill woman to practically a well one, for I am able to go about my household duties and do what four years (or before I came into Christian Science) I could never have done. My earnest desire is that I may be more worthy to receive every blessing which I know is ours.

(Mrs.) MAUDE PAQUETT, North Edgecomb, Maine.

✧ ✧ ✧

# From the Press

[William T. Ellis in *The Illustrated Buffalo* (N. Y.) *Express*]

Here in France among the soldiers a new and elemental conception of religion has developed. It has little creed, and certainly no sectarianism; ecclesiastics back home might be startled into something like awakeness could they but realize how little the things that bulk so large in their life mean to the soldier. These soldiers care nothing for the differences that divide Episcopalians and Methodists and Presbyterians and Baptists. They are interested in God, and whether or not He answers prayers, and the relation between Him and the great considerations of righteousness for which the Allies stand. As for the shop talk of the churches, over here they confess that they never were in the habit of paying any attention to that.

Three words characterize the religion of the American soldier—simplicity, brotherhood, and service. Faith is stripped to the buff in the trenches. Nobody cares for any elaborate expression of belief. These men believe they are doing their bit for God when they help break the grip of the Hun upon the earth. They are convinced that the essential righteousness of our cause makes it God's cause. If we have much at stake in this war, God has more. Therefore they are serving Him when they go ahead in uncomplaining loyalty to do their part in winning the war. Fidelity to the task is the first expression of worship.

[*The Ottawa* (Ontario) *Citizen*]

A few weeks ago a local clergyman of one of the strongest religious denominations in the capital undertook to criticize from his pulpit his misapprehension of the interpretation which one of the smallest denominations in the city places on the teachings of the Founder of Christianity. In doing this, of course, the accredited follower of him who said, "Judge not, that ye be not judged," was quite within his rights, whatever may be thought of the ethics of his course. The *Citizen*, however, was made to be an unconscious party to this criticism in that it accepted an advertisement announcing the sermon in which the attack was made, said advertisement setting forth that the subject of the sermon would be, "What We May Learn from Christian Science." Readers would naturally assume, and as a matter of fact some readers did assume, that this announcement meant to imply that an explication of Christian Science, not an attack on it and its Discoverer and Founder, would be



Digitized by Google

essayed in the sermon referred to. In order therefore to make some amends to those readers who were deceived, the *Citizen* desires to bring to their attention the announcements elsewhere in this issue in which the local Christian Scientists invite all who are interested in hearing an authoritative explanation of Christian Science to a free lecture to be given this evening in their church edifice in Metcalfe Street, corner of Gilmour.

[*Bolton* (England) *News*]

Interesting observations on the future of industrialism were made by Lord Leverhulme at the annual meeting of the Bolton Infirmary. Some people seemed to think, he said, that unless men were kept at work as many hours as they could keep awake, the old adage that "Satan finds some mischief still for idle hands to do," would become an accomplished fact. When it was proposed to reduce the hours of work from sixteen to fourteen, and later to twelve, it was held up as a bogey that the increased leisure would be badly spent in public houses, but it did not happen so. People made better use of their time working eight hours a day, because they took a wider interest in life, a broader outlook, generally an inspiring outlook, and one that promised well for the future.

Men to-day were studying questions they never dreamed of before, and the man who had to work, if he had leisure and opportunity and inspiration given him, could reach so high that he would be very little lower than the angels. This was a splendid vista for the future. He was convinced that each succeeding year we should have less necessity for arduous toil; men would be replaced by machines, and the machines would do the work more efficiently with fewer mistakes.

[*Brooklyn* (N. Y.) *Eagle*]

Everywhere emphasis is being put upon the church's work, rather than upon forms of worship; upon the spirit of the Christian religion, rather than upon the organization through which that spirit shall be preached. That the movement will reach to uniformity in forms of worship is unlikely; such uniformity would be undesirable because there are wide divergencies in thought and taste among church members. But never again can the emphasis of the churches be put upon such differences rather than upon the common spirit and the common work. The union of Jew and Gentile, Catholic and Protestant, chaplains in the camps and the trenches; the union of the followers of all those chaplains in the same great works of mercy at home, have made us see that now, as of old, life is more than meat, the body more than raiment, and the spirit more than the body.

[*The Living Church*]

The problem of democracy is twofold: on the outer side it demands a social system of justice and equality, and on the inner side it demands a people who will govern themselves according to the law of God and so will govern other people justly. Without these two factors in its favor a democracy cannot succeed. On the social side we must be missionaries of a better social order; on the religious side, missionaries of a true religion. Neither can we distinguish between the social and the religious side, for in essence they are one. A philosophy that neglects either of these two principles is too incomplete to solve the problem of democracy. Most current reform philosophies are. The problem is one of Christian statesmanship. A people thus constituted will create a composite kingship which will make democracy succeed.

# Special Announcements

## From The Christian Science Publishing Society

VEST POCKET EDITION OF THE TEXTBOOK.—Announcement is made of the publication of a new, Vest Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, occupy the minimum space, and be of the least possible weight.

The price of the new edition is $3.00 for a single copy. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is $2.75 each.

Orders for this edition for general sale are now being filled promptly.

## Vest Pocket Edition of the Quarterly

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

## New Pamphlets in French

"Christian Science: Its Discovery and Development," by William D. McCrackan.

"Christian Science: A Religion of Love," by Virgil O. Strickler.

Both of these French translations are printed with alternate pages in English, and are now on sale at five cents a copy.

## New Vest Pocket Pamphlet

"Courage," a collection of three short articles: "The Soldier," "The Effect of Courage," "Truth's Sustaining Power."

This pamphlet is now on sale at four cents a copy.

## Bible Catalogue

Bible Catalogue No. 24 is now ready for delivery. Advance copies have been mailed to all churches and societies advertised in *The Christian Science Journal*. Additional copies will be supplied on request.

Attention is called to the changed prices of some of the Bibles, including 01440x and 01483x, notice of which appears on the inside of the front cover of this periodical.

Orders for, and correspondence relating to, the publications announced above should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

## From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

## From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

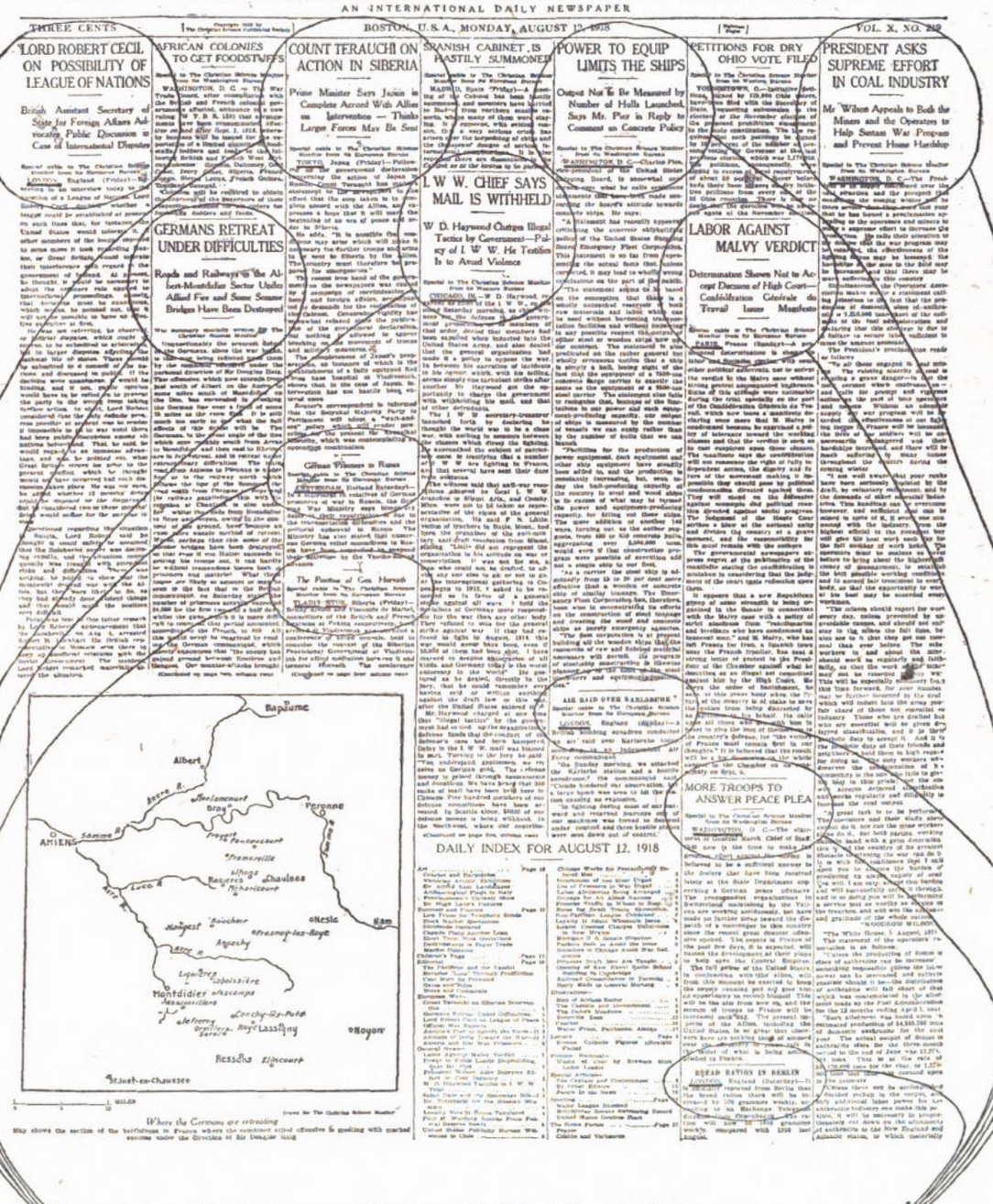
Per capita taxes and contributions to the War Relief and Camp Welfare Fund, the Real Estate Fund, and the Benevolent Association Fund should be sent to WILLIAM R. RATHVON, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



Digitized by Google

# THE CHRISTIAN SCIENCE MONITOR

AN INTERNATIONAL DAILY NEWSPAPER



THREE CENTS — BOSTON, U.S.A., MONDAY, AUGUST 12, 1918 — VOL. X, NO. 242

LORD ROBERT CECIL ON POSSIBILITY OF LEAGUE OF NATIONS

British Assistant Secretary of State for Foreign Affairs Advocates Public Discussion in Case of International Disputes

AFRICAN COLONIES TO GET FOODSTUFFS

GERMANS RETREAT UNDER DIFFICULTIES

Roads and Railways in the Albert-Montdidier Sector Under Allied Fire and Some Serious Bridges Have Been Destroyed

COUNT TERAUCHI ON ACTION IN SIBERIA

Prime Minister Says Japan is in Complete Accord With Allies on Intervention — Thinks Larger Forces May Be Sent

SPANISH CABINET IS HASTILY SUMMONED

I. W. W. CHIEF SAYS MAIL IS WITHHELD

W. D. Haywood Charges Illegal Tactics by Government—Policy of I. W. W. He Testifies Is to Avoid Violence

POWER TO EQUIP LIMITS THE SHIPS

Output Not To Be Measured by Number of Hulls Launched, Says Mr. Piez in Reply to Comment on Concrete Policy

PETITIONS FOR DRY OHIO VOTE FILED

LABOR AGAINST MALVY VERDICT

Determination Shown Not to Accept Decision of High Court—Confédération Générale du Travail Issues Manifesto

PRESIDENT ASKS SUPREME EFFORT IN COAL INDUSTRY

Mr. Wilson Appeals to Both the Miners and the Operators to Help Sustain War Program and Prevent Home Hardship

DAILY INDEX FOR AUGUST 12, 1918

MORE TROOPS TO ANSWER PEACE PLEA

BREAD RATION IN BERLIN

Where the Germans are retreating

Map shows the sections of the battlefront in France where the combined allied offensive is pushing with marked success under the direction of Sir Douglas Haig

"An International Daily Newspaper."

International in gathering news, international in treatment of news, international in circulation,—advertisements from international points.

Digitized by Google

# WORKS ON CHRISTIAN SCIENCE

## Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

**Science and Health with Key to the Scriptures.** In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

VEST POCKET EDITION. A convenient size for a small pocket. Printed on Bible paper, bound in khaki colored leather with overlapping edges, stamped in gold. Single copy $3.00; twelve or more, each $2.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

**Miscellaneous Writings.** A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

**The First Church of Christ, Scientist, and Miscellany.** A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

**Concordance to Science and Health.** This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

**Concordance to Mrs. Eddy's Published Writings Other Than Science and Health.** It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy, $6.00; six or more, each $5.50.

**Christ and Christmas.** An illustrated poem. Single copy $3.00; six or more, each $2.50.

**Unity of Good and Other Writings.** One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Christian Healing and Other Writings.** One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

**Church Manual.** Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

**Retrospection and Introspection** A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

**Unity of Good.** This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

**Pulpit and Press.** A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy, $1.00; six or more, each 75 cents.

**Rudimental Divine Science.** A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

**No and Yes.** A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy, 55 cents; six or more, each 45 cents.

**Messages to The Mother Church.** Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

**Christian Science *versus* Pantheism.** The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1900.** Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

**Message to The Mother Church, June, 1901.** Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

**Message to The Mother Church, June, 1902.** Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

**Christian Healing, and The People's Idea of God.** Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

**Christian Healing.** A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

**The People's Idea of God.** A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

**Poems.** This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25.

**Feed My Sheep.** Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Address orders and make checks payable to

**THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON, U.S.A.**

Sole Publishers of All Authorized Christian Science Literature

Digitized by Google